CONTENTS:

WHO PAYS FOR

PROTECTION ?

—It is ultimately paid by You in the shape of Increased Prices. We do not expect such favour from you Use your discretion and purchase the best Our products stand the hardest competition in quality and price. One trial will convince.

We Manufacture

Kajal-Kali

(Writing ink)

(in quarts, pints and Inkpots)

Crown-White

(for whitening canvas)

(also in Aluminium & Tin Cases)

Crown-Cloth-Ball

(dry cleaner)

(in all colours)

The Chemical Association,

92-3, Upper Circular Road,

CALCUTTA

SIX ELIXIRS
WHICH MAKE MAN A REAL MAN

PREPARED BY

Pt. Thakur Datta Sharma Vaidya, K. V., V. Bh.

Aksir No. 1. Like Aksir 50 it ures all forms of debility and juvenates lost vitality. It makes eak men strong, and virile: ose who cannot pay for Aksir o 50, should order this at ice.

Price for 64 Pills Rs. 4.

Sample As. 8

ksir No. 12. Those suffering weakness will find this a ue curative, like other such cines it does not affect a s vitality, but along with ases it. Let the wise and y use it.

rice Rs. 3. Sample Re. 1.

ksir No. 50. This is the of all tonics. It gives such an energy, strength and vitality which no medicine yet known can give. It manifests its virtue in a very few days. It makes you strong, valiant, manly and gives you strength, vigour and vitality. The very first day you will know good effects

Price per 30 Pills Rs. 14 per 15 pills Rs. 7 and less 2 pills per Rupee.

Aksir No. 40. A very useful thing for students and celibates.

Price per 32 pills Rs. 2.
Sample As. 8.

For 34 (B) which is also a brain and heart tonic

Price Rs. 5. Sample Rs. 1-4.

Tilla No. 1. Those who cannot pay the price of Tilla No. 14 should use this tilla which will also cure all complaints mentioned in 14 though in a longer time.

Price Rs. 5. Sample Rs. 1-4.

Tilla No. 14. There cannot be denying the fact that there is hardly any Tilla which possesses the magic qualities of our No. 14. It blows the spirit of life into weakened and impaired Tissues and muscles and gives strength and vigour to them.

Price Rs. 6. Sample Rs. 3.

Asugary. It possesses virtue of cure for urinary troubles and is simply splendid for diabetes.

Price per 32 Pills Rs. 4.

Sample 8 Pills Re. 1.

If you cannot Prescribe for yourself write to us for rules of treatment by correspondence.
[illegible]BIT—A treatise dealing with the cure all Amritdhara is sent free.

POSTAL & TELEG. ADDRESS .—**AMRITDHARA—LAHORE.**

Manager Amritdhara Pharmacy, Amritdhara Buildings, Amritdhara Post Office & Road Lahore

Bustee Life

A Multan Jar

Turkish women wearing the New Head-dress

Cinema Photography

Baby Weighing

Rear View of 'Loco Tractor'

CHATTERJEE'S Picture ALBUMS

THE MODERN REVIEW OFFICE
91, Upper Circular Road, CALCUTTA.

Contract & Advance Rates for Advertisement

In the Modern Review.

Discount on Advance for:

1 Year	12½ %
6 Months or less than 1 year	6¼ %
Less than 6 Months	3⅛ %
On the net sum paid	

No discount will be allowed on advertisements costing less than Rs. 5. Such sums are always payable in advance

Contract Discounts on:

1 Year's contract	6¼ %
Less than 1 year and more than 3 months	3⅛ %

Contracts are not entered into for any space less than ½ coloumn per insertion. The contracted space must be utilised every month.

To Our Advertisers

The Modern Review is India's greatest advertising medium It circulates widely in every part of India, Burma, Ceylon, F M S, S S, South Africa and all over the world wherever Indians and people interested in things Indian are found. That it is a paper well worth advertising in is proved by its long list of advertisers who have used its columns for giving publicity to their wares for years without a break

Of late the Modern Review has improved its printing, paper, get-up and has made an all-round advance in popularity, circulation and quality of articles and pictures. This has meant extra expenses to the Modern Review and extra profits to its advertisers. In view of the above facts, it has been found urgently necessary to slightly increase the advertisement rates of the Modern Review This increase shall not affect existing *contracts* till their expiry.

New Rates

Scale of Charges

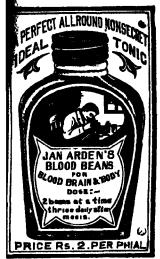
	Single Insertion, Rs	As	P
Per Ordinary Page	40	0	0
„ Half-Page or 1 Column	21	0	0
„ Half-Column	11	0	0
„ Quarter-Column	6	0	0
„ One-eighth Column	4	0	0

Rates for other special pages can be had on application

One page measures 8″×6″, one column 8″×3″, ½ column 4″×3″, ¼ column 2″×3″ and ⅛ column 1″×3″.

Manager, The Modern Review, 91, Upper Circular Road, Calcutta.

Jan Arden's Blood Beans.

A Perfect and Ideal Tonic for Blood, Brain and Body.

(Registered)

1. It is a scientific remedy, a perfectly balanced combination of the Three most powerful tonics for blood brain and body, known to medical science.
2. It solves the problem of administering iron which is easily taken up by blood, neither constipates nor upsets stomach
3. Being based on rational therapeutics, there is nothing to conceal. The formula is boldly disclosed and printed on each bottle. It is not a secret remedy.
4. It gives most satisfactory results, which are rapid, certain and permanent.
5. Being machine-made, the proportions are exact
6. Only the best and purest drugs are used. There is no false economy at the cost of efficacy
7. One short course means four phials and that will put new blood, new vigour and new life into you
8. It purifies and enriches blood, strengthens nerves, builds and rejuvenates body.
9. It increases vitality, fortifies systems against disease and thus prolongs life

Rs. 2-4 one phial —Rs. 8-0 four phial or one short course.
Rs. 30-0 16 phials, *i.e.*, one long course
Postage, and Packing Free —

Waymann and Waymann—*Post Box No. 4001, BOMBAY*

AWARDED 3 GOLD AND SILVER MEDALS.

T. Sammi's

World-famed and Wonderful Indian Remedies.

THESE valuable preparations obtaining publicity and commendation throughout India for more than 40 years and enjoying a unique reputation are well appreciated both by native and European doctors and thousands of improved patients

They have been awarded a Gold Medal by the Northern Circars Suadeshi Show in 1907 a Silver Medal by the Ettaiyapuram Samsthanam Exhibition in 1909, and another Silver Medal by the Great Mahamakam Exhibition in 1909

Hindu Cashaya—An infallible Specific for Belly-ache, Colic, Indigestion, Nausea, Diarrhœa, Dysentery, Dyspepsia, Cholera, Cramps, Fits, Dysmenorrhœa, Sore-mouth, Spongy Gums, Toothache, Piles, Fainting, Hysteria, Scorpion-stings Price Rs 0-12-0, 1-6-0, 2-8-0

Hindu Ointment—Acts as a charm for Neuralgia, Sprains, Pains, Bruises, Scalds, Burns, Ringworm, Sciatica, Lumbago, Stiff joints, Rheumatism, Piles, Itch, Headache, Mumps, Colds, Bronchitis and all pains Small Tin, As. 8 Big Tin, Rs. 2-8.

Jvara Nivirthu—Unrivalled remedy for Simple or Continued Remittent or Intermittent, Malarious or Jungle Fever, Influenza, &c. Price As 12 and Re. 1-6

Oil for Deafness—Radically cures defective hearing, incessant humming sounds in the ear, any other disorder of the ear, Bottle, Re. 1.

Kesa Bhushani Hair Oil—Cools the brain, brightens the eyes, makes the face to shine, stops hair falling, prevents baldness, removes dandruff and scurf, gives everlasting fragrance, beautifies the hair, and makes the hair grow luxuriantly. Price Re 1

Blood Purifier—The best cure for Scrofula, Leprosy, Ulcers, Sores, Blotches, Pimples and Skin diseases of every description as it clears the blood of all impure matter. Price per bottle Re 1.

Savukiana—This is an excellent tonic for all kinds of debility. Thoroughly restores the vital, mental, physical functions and gives vigour. Price Re. 1.

Cough Syrup—An excellent expectorant for Cough, Whooping Cough, Bronchitis, Tightness of Chest, Hoarseness, Loss of Voice and all Lungs diseases. Price per bottle, Re. 1-8.

Tooth Powder—This will sweeten the breath, strengthen the teeth and prevent bleeding of gums. Best for all Dental diseases. Price As 8

Specific Drops in Oil—Cures in 3 days urinary troubles with or without inflammation, irritation, in both sexes. Small bottle, Rs. 2. Big bottle Rs. 4-0-0.

T. Sammi's Wonderful Medicine Company, Sowcarpet, Madras.

KING & CO.,

HOMEOPATHIC CHEMISTS.

83, Harrison Road, 45, Wellesley Street,
Calcutta.

Only purest medicines from Boericke and

Tafel of America are stocked. *Rates—ordinary mother tinctures—6 as per dr, 1 to 12th dil at 4as a dram, 13th to 30th dil at 6 as a dram, 200th dil at Re 1 a dram*

Rose Grafts

Fragrant and Charming! Rates per do

Popular Collection of 12 sorts Re 1 ... tion of 12 sorts Rs. 3. Prize Collection ... sorts Rs 6, and special Collection of 1... including new and novel varieties Rs. 15

Vegetable seeds for the season 15 sorts ... 20 sorts Re 1-8, 25 sorts Rs. 2. English Fl... Seeds 8 sorts Re. 1-4, 12 sorts Rs. 2 and ... sorts Rs 3.

We cordially invite everyone to pay a visit our Nursery.

THE NURIEHAN NURSERY.

2, Kankurgachi 1st Lane, Calcutta.

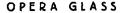
Strong round wrist-watch, best mechanism correct time-keeper, radium clear as light. "Lever" 10 jewels, guaranteed 2 years. Nickel Case Rs 10-8 Silver Case Rs 13. Rolled Gold Rs 18, 14 ct Gold Rs. 35, 'Cylinder' Nickel Case Rs 6 Rolled Gold Rs 7, Silver Rs. 6-8. Square shape Re 1 extra

GERMAN ALARM TIMEPIECE.

Best machinery, nickel case, 4 inches height Goes 30 hours in one winding.

With alarm arrangement	Rs. 4-8
Without alarm	" 2-8
Fashionable alarm	" 6-8

Ask for Price List

OPERA GLASS

Binocular 2 miles range Can be used both for distance and Race Courses. 3 magnification with Elongating Screw movement. Price Rs 4. Inferior Magnification Rs. 2

Indo-British Agency,

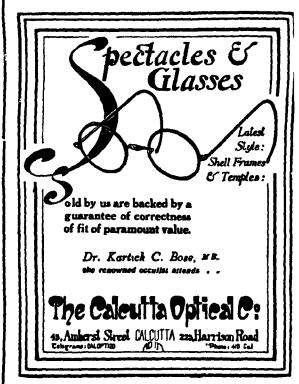
159, Dharamatala Street, CALCUTTA.

BOOKS AT THE CHEAPEST RATES

Life of Lord Kitchener by Sir G. Arthur 3 Vols published price £2-12-6 New copies for Rs 10 Sciences in Modern Life by D Ainsworth in 6 Vols Rs. 20 Watt's Commercial products of India Rs 10 French Novels by Dumas 15 Vols Assorted New copies for Rs, 17 Dictionary of Banking by Thomson for Rs. 10. Nature—A Weekly Journal March to December 1911 Bound in 2 Vols for Rs 7 Smith's Mercantile Law in 2 Vols 11th edition for Rs 17. Mysticism & Logic by B Russell Rs 7-8-0. Geological papers on Western India by H J. Carter Rs. 15 A Short History of China by Boulger Rs, 4.

Our new catalogue of Books on India Medical, Engineering are now ready, sent free on appreciation.

M. HAMSWORTH & CO.
Book-Sellers & Stationers
Triplicane, MADRAS.

CURE FOR ASTHMA

A remedy therapeutically efficient, produces dependable results Hard breathing, tightness of chest, dry cough with sticky phlegm, heavy perspiration and other troubles quickly relieved and completely cured. Bottle Rs. 5

Ranaghat Chemical Works.
RANAGHAT (Bengal.)

The well-renowned Talisman, Paramananda Brahmachary's

Nabagraha Kabacha

...ish to propitiate the nine planets which regulate and influence human fate? Use, then, Brahma- ...graha Kabacha. This Talisman has extraordinary power to undo the evil influences of all the ... to bring you all success, peace and happiness in life. It is purely and sacredly made in the Shastric ...ousands of unsolicited letters testify that this Talisman is wonderfully and verily efficacious for— ...ess in Business, Trade, Commerce, Agriculture, Examination and Litigation. Cure of all sorts of ...s, Aversion of worldly troubles, Premature death, Dangers at every step, Pecuniary distress, Quarrel ... friends and relatives, Mental disquietude, Loss of wife and children, Increase of the number of enemies, ...ice, Promotion, Increment of pay, Suitable marriage, Conjugal love, Honours from Government, ...gevity of life. In a few words, Health, Wealth and Prosperity.

It acts marvellously on the body of men, women and children, either Hindu, Mussalman, Christian, ...rsi or any other faith. PRICE Rs 3 ANS. 4. Postage Extra.

A FEW TESTIMONIALS.

1. Raja Sreenath Roy Bahadur, Bhagyakul, Dacca,—I have used your Talisman, its effects are undoubtedly wonderful.

2. Prof A. B. Bhattacharya, M.A., Rajshahi Government College,—I had no faith in any Kabacha but Brahmachary's Kabacha's miraculous effects have astonished me.

3. Mr P. C. De, Well-known Detective Novelist, Calcutta,—One of my relatives, suffering from *chronic diseases*, has achieved great benefit by wearing your Talisman

4. Mr. R. C. Guha, Dacca.—Just after using your Talisman I have secured a *good service* Its prompt effect really reminds me of Aladdin's Wonderful Lamp

5. Mr. Raicharan Mistri, Khulna,—Babu Harimohan Roy, a neighbour of mine, by using your Talisman comes out successfully in every *Litigation* He instructs me to wear your Kabacha. Please send me one.

6 Mrs Kusumkumari, Dacca—Wearing your Nabagraha Kabacha I have gained a *new life.* ...am now out of diseases, *mental disquietude* and *pecuniary difficulties.*

7. Mr. M. P. Pradhan, Craddock Town, Nagpur,—The Nabagraha Kabachas I ordered, were ...ut on by myself, my brother and my daughter. I got my increment, my brother also got increment ...nd my daughter came out successful in Matric. quite unexpectedly.

Paramananda Kutir, 8, Gulu Ostagar Lane, Beadon Square, Calcutta.

AMRUTANJAN

The present abnormal price of menthol, owing to the recent catastrophe in Japan, has necessitated slight alteration in the price of Amrutanjan as under :

* **Wholesale**	**Rs 6-0-0**	**per dozen**
Retail	**6-4-0**	"
Single Bottle	**0-10-0**	

* For purchasers of 40 Dozens and above at a time.
All packing and other expenses will be charged extra.

AMRUTANJAN

1925 CALENDAR 1926

With a 3 Coloured half-tone Picture

Price 2 As.) **(Postage 3 As.**

Special Concessions up to 30th Dec. 1924 to wholesale dealers only

100 Rs. 10-8.) **(1000 Rs. 90.**

N. B—A limited number only available.

MANAGER—

AMRUTANJAN DEPOT

7, THAMBU CHETTY STREET, MADRAS

BOMBAY, DELHI, KARACHI, RANGOON, KUALA RAMPUR, & CALCUTTA.

G. W. M. REYNOLD'S BOLD TYPE.

ıster Timothy's Book			Joseph Wilmot	5	0
ase. 3 vols.	1	12	Faust, 2 vols.	1	8
ysteries of Paris	1	0	Ellen Percy 8 vols	5	0
ıry Stuart, 2 vols.	1	4	Soldier's Wife, 2 vols	1	8
shermen	0	10	Seamstress	1	0
nneth. 4 vols.	3	0	Coral Island, 4 vols.	3	0
ung Duchess, „	3	0	Margaret „	3	0
ıssacre of Glencoe	3	0	Omar „	3	0
rıcide, 3 vols	1	12	Pope Joan 3 vols	1	12
ysteries of London			May Middleton „	2	4
5 vols.	5	0	Grace Darling	0	12
ırt of London	20	0	Loves of the Harem		
bert Macaire	1	4	4 vols	3	0
sa Lambert	3	0	Leila 2 vols	1	8

SRI VIDYA BOOK DEPOT,
New Washermen Peth, MADRAS

THE SURGICAL SEASON IS COME!

THE

Nursing Home

AND

Eye Surgery

at 3 Beadon Street (near Beadon Sq.)

(Phone Burrabazar 1319.)

receives all kinds of Eye (cataract, etc) and general surgical cases which are treated by expert surgeons and under expert supervision and careful nursing

Hospital facilities with Home comforts
Personal care and Moderate charges

Free ! Free !! Free !!!

Rai Sahib

Dr. K. C. Das's

A GUIDE TO HEALTH, WEALTH AND ROSPERITY It is a very useful book conrning the daily life of the young and old

Distributed gratis and post free

he Swasthya Sahaya Pharmacy
30-2 Harrison Road, CALCUTTA

Learn Practical Soap-Making at Home

A practical expert is giving out all the secrets of the art without reserve in his practical manual 'THE SECRET OF SOAP MAKING' easy and quick ways of making—*Coloured and Scented Toilet Soaps Soaps like Sunlight Soaps Glycerine Soaps Washing Soaps etc* at wonderfully cheap cost

No technicalities Everybody can make any small or big quantity for Home use or for the Market
Price Rs 2 V P Charges extra

The Hindustan Soap Works
(Publishing Dept 10)
NAWASHAHR (Jullundur)

'o Make Myself More Popular

a formula expert I will send you quite free my est reliable and up-to-date formulas of Shampoo wder, Depilatory Powder and Tooth Powder ey are as reliable as I have been in the formula siness for the last eight years But there is one idition, I have got a two bottle hair dye formula ich is second to none in the market and produces colors from ash to deep black according to dilun It is cheaply made right at home without the lp of any special equipment Fee is Rs 3 and I you can never get such a costly and good forda at such a trifling price and 3 formulas worth ımes its price quite free too Even if you sell it your friends you will reap a good income all the ar round Prof **P. N Dilawari,** FORMULA EXPERT, IRITSAR No

---

Raj-Vaidya Kaviraj S. C. SEN Kaviranjan's

Ayurvedic Medical Hall

THE LEADING AYURVEDIC HOUSE IN U P
27 KACHARI ROAD LUCKNOW
Telegrams RAJ-VAIDYA
OUR SPECIAL PREPARATION

AMRITASAGAR PILLS

Safe & sure for all sorts of Malarial Fevers Per Box Re 1 Postage extra Dozen Rs 10 Postage free

MAKARADHWAJ KALPA RASAYANA — The best remedy for Nervous Diseases It is a renowned preparation for nervous debility weakness powerlessness weakness of the brain and eyesight weakness of the heart and lungs and want of concentration PRICE Rs 10 FOR 40 PILLS & One phial oil

Catalogue Free *Postage Free*

WANTED DIST. AGENCY.

FOR THE SALE OF

P. BANERJI'S

SNAKE BITE CURE.

Only 10,00,000 phials are given away at Re. 1. ch for a wider publicity. Apply sharp to

THE GREAT BENGAL PHARMACY

Calcutta Depot :

46-1, Durga Charan Mitter St, Calcutta.

JUST OUT! *JUST OUT!*

New Publications

The story of Swami Rama—The Poet-Monk of the Punjab B Prof Puran Singh Rs 3-0

India, America and World Brotherhood by Rev J T Sunderland, M A D D Rs 3-0

Rambles in Vedanta by B R Rajam Iyer 5-0

The Sovereign Rights of Indian Princes, by Dr Taraknath Das M A Ph D Re 1-0

The Serpent Power Revised and enlarged by Arthur Avalon More than 100 pages of fresh matter full Sanskrit text (The Shatchakra Nirupana and Paduka-Panchaka) and nine more new illustrations are added Royal 8vo Bound very attractively in full cloth and gold. Rs 20

Wave of Bliss, Ananda Lahiri with translation in English with commentary revised and enlarged by Arthur Avalon Rs 1-8

M. RADHA & Co., Booksellers,
Mylapore, Madras

G. W. M. REYNOLD'S

BOLD TYPE EDITIONS.

	Rs.	A.
Mysteries of the Court of London, in 17 Vols.	17-	0
Do. Do, Single vol. ...	1	2
Ellen Percy, 8 vols. ...	5	0
Mary Price, 8 vols. ...	5	0
Young Duchess, 4 vols. ...	3	0
Rosa Lambert, 4 vols. ...	3	0
Loves of the Harem, 4 vols. ...	3	0
Margaret, 4 vols. ...	3	0
The Massacre of Glencoe, 4 vols ...	3	0
The Virgin's Kiss, 4 vols. ...	3	0
Canonbury House, 3 vols. ...	2	4
Mysteries of Old London, 3 vols. ...	2	4
Pope Joan, 3 vols ...	1	12
Soldier's Wife, 2 vols. ...	1	8
Robert Macaire, 2 vols ...	1	4
Grace Darling ...	0	12
Young Fisherman ...	0	10
Leela ...	1	8
Mary Stuart, 2 vols .	1	4
May Middleton, 2 vols ...	1	8
Kenneth 4 vols ...	3	0
Master Timothy's Book Case, 3 vols ...	1	12
Omar, 4 vols. ...	3	0
Wagner, 3 vols ...	1	12
Seamstress ...	1	0
Faust 2 vols ...	1	8
Coral Island, 4 vols ..	3	0
Joseph Wilmot 8 vols ...	5	0
Mysteries of Paris by Eugene Sue ...	1	0
Queen O' The Diamonds ...	1	0
Rye House Plots 4 vols .	3	0

Apply to :--SUPERIOR WATCH CO,
Post Box No 167(m.) MADRAS

ALL ABOUT LOK. TILAK

WITH A FOREWORD BY

JOSEPH BAPTISTA

CONTENTS --

Foreword. Exhaustive Biographical Sketch · Press Opinions after his Demise Press controversies Statesman's Lie Tilak and Afzal Khan incident, Tilak and Times of India Tilak and Bombay Government Tilak and Dr Annie Besant Personal Appreciations and Tributes from C Vijayaraghava Chariar, S Srinivasa Iyengar Mr Arobindo Ghosh, Mahatma Gandhi Bepin Chandra Pal G S Khapardhe Dr V M. Bhat of Poona (on Boycott of Councils—Lok Tilak misrepresented) St Nihal Singh, Lala Lajpat Rai Miss H Normanton, Dr G B Clarke, C F Andrews M Paul Richard and several others in India England and America—All his speeches and writings—Last Chapter is his speech on Gita-Rahasya Rs 4

MAHATMA GANDHI—A Study by V Mangalvedkar with a foreword by Mr S Srinivasa Iyengar As 8

AN OPEN LETTER TO LORD READING by M K Acharya, M L A . 8

V. Ramaswamy sastrulu & sons

Book-sellers & Publishers

292, ESPLANADE, MADRAS

THE CHEAP STORE.

Assam Endi, Mooga and Pat Silk, Clothes and Thread.

urely Swadeshi ' Patronise Indian Industry

Everyone knows that Assam Silk is most table and economic We have large stock wholesale and retail sale Ask for price . Once tried will convince all

J C Brothers & Co., (d) Paraknchi,
P O PALASBARI KAMRUP ASSAM

Earn Rs. 500 Monthly

Do not slave away on a meagre salary scarcely enough to make both ends meet Get out of the wage earner's class and get into the big field of business show the world what you can really do You can do so by reading the famous book

"Money-Making Opportunities"

It is written by American Experts and teaches 129 profitable sparetime employments, 41 money-making schemes (small capitalists) 200 Priceless Trade Secrets, and 150 Patent Medicine Formulas,
Rs 2-8 by V P P

C & M DAWSON,
Dept 39 Kamaunt RANGOON

Arrived ' Latest Consignment "

American Alarm Timepiece

Fitted with strong machine with patent lever action, goes in any position accurate time-keeper broad dial and distinct hands easily visible in the dim morning The alarm is clear and pleasing to hear It rings exactly when you want it, too easily set and absolutely accurate guaranteed for three years.

No 15, with Alarm Rs 4-8
No 16, without Alarm Rs 2-12

THE LONDON SWISS WATCH CO.
MOUNT ROAD, MADRAS.

STARTLING NEWS

THE MYSTERIES OF NATURE

A novel publication being everybody's companion in every walk of life By the help of this book one gets all-round happiness in all respect It deals of many secret laws which charm the readers Some of the indexes are (1) How to get promotion in services (2) Receiving favours from superior officers and others (3) How to be fortunate Those who wish to read this book should apply soon with a guarantee form as below "I do give you my word of honour that I will keep the secrets private and will not misuse the powers The price is fixed at Rs 4 only Limited numbers are in stock Look sharp Apply to

D D PATRA & Co
9-2, Kashi Mitter Ghat St, Baghbazar, Calcutta.

1874
1884
1894
1904
1914
1924
1925
We Cover
Another Decade
in the —
Trade-hurdle.
C. K. Sen & Co., Ld.,
Calcutta.

CHITRANGADA

ARTIST—SRIMATI PRATIMA DEBI

[By the courtesy of the artist

THE MODERN REVIEW

L. XXXVII. NO. 1 — JANUARY, 1925. — WHOLE NO. 217

10'7

STEPS TOWARDS A WORLD FEDERATION

By SYAMACHARAN GANGULI, B.A.,

Late Principal, Uttarpara College

CESSATION of war among the States of the world would necessarily be the first step towards a federation of all the States the world into a World-State. War has ved a necessary part in the work of human lution. At first, wars were wars of rmination or extermination with partial avement. They gradually became less less cruel, and led to conquest of one ple by another and amalgamation of con-ror and conquered. Thus large States e to be formed, within whose limits e reigned normally. But the warlike t continued, and wars continued to be ed on between States, territorial aggrand-ent and military glory being the main cements.

Var fosters certain virtues, notably courage the spirit of self-sacrifice, and for this s counted among its advocates and ad-s even so great a philosopher as Hegel. var has always had its terribly evil side as nourished certain savage instincts. ould not fail to impress and horrify the n mind. As interdependence between nt States increased, humane feeling ced, and war came to be less and less

India, so long ago as the 3rd century Emperor Asoka, after his conversion dhism, regretted the conquest he had of the Kalingas, as is recorded in Edicts ed on rocks and pillars. In Europe, glorification of war has had a long rous life, the first public cry for perpetual peace came out in the year 1713 A. C. in the Abbé de St. Pierre's *Paix Perpetuelle*, which pleaded for perpetual peace among Christian nations, Russia, however, being excluded for reasons not very clear. In 1795 Kant put forth his powerful essay on Perpetual Peace for the whole world as an ideal to be cherished and pursued, however distant its realisation might be. Kant's second Article of Perpetual Peace is this: "The law of nations shall be founded on a federation of free states." A federation of the world was thus an idea of Kant's.

The Napoleonic Wars were a sad commentary on Kant's advocacy of Perpetual Peace. Other wars took place in Europe after Napoleon's time, of which the chief were the Franco-German War of 1870-71, and the late Great World War of 1914-1918. This last war caused slaughter, suffering and devastation beyond all precedent; and it has thus roused all over the world a strong hatred of war. Though there are still advocates of war in the world, their opinion is of but small account against the vast body of public opinion now against war.

To Czar Nicholas II of Russia belongs the credit of initiating the first practical step for minimising the chances of war, and the Hague Court of Arbitration, started in 1899, is a noble memorial of the Czar.

President Wilson of the United States of America, who took a leading part in concluding the Treaty of Versailles, tacked on to the Treaty a Convention for the establishment of

League of Nations, with the object of securing international peace and promoting international co-operation. But the Convention has its faults, and Wilson's own country, the United States, did not accept it. It is not an effective institution yet. It cannot at any rate bar out such national wars as the late one between Turkey and Greece and civil wars such as the one now going on in China or the one that lately went on in Mexico. It may be hoped, however, that the League of Nations may hereafter so transform itself as to be acceptable to all the world, and become the instrument for putting an end to all fighting in the world

Other factors besides the cessation of fighting among States are necessary to make the world one State. One of these factors must be the removal of the barrier of customs duties among States. Customs duties act as bars for parting nations, and the removal of these bars may well begin with the British Empire The British Empire or the British Commonwealth of Nations, as it is otherwise called, is the one political agglomerate in the world which approaches nearest to the model of the World Federation of the future. It extends over all parts of the world, and covers in round numbers, an area of 14,000,000 square miles out of the world's entire land surface of 55,500,000 square miles.* It contains a vast population, mostly non-British, consisting of men in all stages of civilisation Its mercantile marine is the largest in the world, being a good deal larger than that of the next maritime power in the world, the United States, and vastly larger than that of any other maritime power The work before it is the noble and heavy one of bringing up all the parts of the Empire to a civilised self-governing stage. To extremely backward races within the Empire, such as the Andaman Islanders, the fate awaits of extinction, such as has overtaken the Tasmanian race.

The British Empire labours, however, under the disadvantage of not being, wholly or mainly, a compact territory, like the other big States of the world, measuring more than a million square miles each, namely the United States, Russia, China, Brazil and Argentina. This disadvantage is irremediable. But unification, so far as is possible under this disadvantage, may legitimately be wished for and attempted.

The present bond of the British Empire is the Crown. But the Crown is not universally considered to be a permanent institution, for it stands on the philosophically untenable principle of transmissibility by inheritance of the highest political function in a State. Crowns have been disappearing in Europe, and in Asia which has long been held to be the stronghold of monarchy, China and Turkey have cast off their sovereigns. In the United States of America, which is now the chief English-speaking country in the world, the monarchical feeling is dead. Can this feeling exist for ever in other English-speaking lands ? The current of public feeling against monarchy cannot fail to reach even monarchs themselves, and induce them to give up their inherited positions out of noble impulses. Monarchy is therefore likely to disappear from Britain, however distant may be the date of this disappearance.

One universally recognised function of a State is that it allows trade to go on freely throughout its entire extent without the levy of customs duties, while it imposes, with a few exceptions, customs duties on merchandise coming into it from foreign countries, and on merchandise going out of it to foreign countries. The British Empire, as a whole, does not exercise this function, and is therefore not a *State* in the usual sense of the term, but a Confederacy of States Would it be too bold a proposal that a Customs Union should be made a bond of union for the whole British Empire?

Customs duties are a bad institution which tends to disunite mankind—to disunite even peoples who are united by the bond of a common language, and which gives a vast advantage to big States over small ones Goods passing over such long distances as that between New York and San Francisco are not burdened with the obligation to pay any customs duties, but goods passing over such small distances as that between Paris and Liege, both French in language, are burdened with the obligation. In a federated world, there can be no customs barrier between one State and another. For the comfort of those who regard protective duties as a good device for nourishing manufacturing industries in backward countries, it may here be pointed out that the granting of bounties by Governments is an equally efficacious and a more equitable device for encouraging infant industries. Bounties are contributions from entire communities, while protective duties gain their ends only by imposing burdens on consumers of the particular commodities, the

* Whitaker's Almanack, 1923, p. 112.

nanufacturing of which is sought to be ncouraged.

In forming a Customs Union, the British Empire would only draw nearer to the ideal of a federated world, and would at the same ime present a more united front to other States than it does now. The fiscal independence of the different units of the Empire s a strong obstacle in the way of a Customs Union of the Empire being established. But the principle of Imperial Preference, which is now naking some way in the Empire, requires only o be pushed a little further to give full freedom of trade between the different parts of the Empire. Would such pushing further be an mpossibility in the face of the great good it night do to the Empire and the world?

The abolition of all customs duties would e so promotive of the sense of human rotherhood throughout the world that a atural impulse in favour of the abolition nay well be assumed to exist everywhere. But there is a practical difficulty in the way Customs duties are a mode of indirect taxaion which brings in large revenues to States. If they are abolished, States will be ard put to it to devise some other mode of axation to raise revenues equal to part of the alue of those lost by the abolition and to ducate public opinion to accept that other node. Universal disarmament must make vast eductions in national revenues possible.

For the unification of the British Empire, addition to a Customs Union, it would so be necessary to provide an organisation r the control of all foreign relations of the npire by the entire Empire and not solely mainly by Britain With the least departre from existing institutions, such organisan may be effected by the formation of a reign Relations Committee, consisting of e Premier of Britain, the Secretary of State Foreign Affairs of Britain and the High mmissioners in London of the several minions—Canada, Australia, South Africa, w Zealand and India. This would give to tain two members, and to each of the minions one member. This would not out of harmony with Britain's position as metropolitan part of the Empire and its ereignty over the many British Dependies. The Foreign Relations Committee could consultations, whenever necessary, with cabinets of Britain and the Dominions.

In a federated world, there would be no m for a British Commonwealth of Nations, sisting of territories scattered all over world. The Commonwealth or Empire should break up when a World Federation is formed, and its several historical parts should become members of the federation. Only such small territories as could not form States by themselves for representations in the world's Federal Council, would remain as dependencies of Britain. But the World Federation would take a long time to form itself, and so the breaking up of the British Empire would take a long time to come about. So long as the Empire remains, it should be as firmly knit together as possible, and, working in close concert with the great American Republic, which comes within the limits of Greater Britain, it should exercise a controlling power over the rest of the world, particularly in putting a stop to fighting among human beings. Britain now detests war, and America too now detests war. If they go hand in hand together in the matter of ending war in the world, there would be hardly any chance of war breaking out anywhere in the world. The united strength of the British Empire and the United States, standing in declared readiness to prevent fighting among the human race, by force of arms, if necessary, would overpower the fighting propensity all over the world.

Besides the cessation of fighting among the human race and the removal of customs barriers that now hamper free commercial intercourse among nations, another vital requirement for a world federation is the removal of the restrictions that now exist in some countries to the free immigration of people from other countries It is quite justifiable to prevent the immigration of undesirables. But the test of undesirability should be physical, mental or moral deficiencies, and not difference of colour or racial descent. Unfortunately for the world, the greatest offenders in this matter are members of the present dominant English race in the world now spread over Greater Britain The worst offenders are the Americans, whose illiberal policy of the past towards immigrants of non-European origin has become still more illiberal under the new Immigration Law. The British kinsmen of the Americans in British Columbia and Australasia are also averse to admit among them non-European immigrants. Whites in South Africa, British and Dutch, are also intolerant towards non-Europeans. Till the colour and race prejudice abates much in English-speaking lands there can be no World Federation. But the prejudices are bound to abate and ultimately to disappear. The French are a

people of the same grade of civilisation as the English. In certain matters they have been the leaders of progress. Race and colour prejudice has grown very weak in France, and it can fairly be inferred that other civilised countries shall in this matter follow the lead of France.

TO THE PEOPLE OF JAPAN

By RABINDRANATH TAGORE

MY friends. The warmth of your welcome deeply touches my heart. I feel extremely glad that I have been able to meet you once again, and I offer you on behalf of my country our sympathy for the disaster with which you met only lately, and I must tell you how deep was our sorrow when we heard of it. We felt this sorrow because in the present age it was Japan which had aroused the consciousness of itself all through Asia, and for that we are thankful to Japan, and for that we all accept this disaster as our own This was the only reason which brought me to Japan this time I had no desire to speak to you or to prolong my stay in this country for any special purpose of my own

I always feel it unfortunate, my friends, that you should know me as a speaker, which I am not My mind only speaks through silence and in solitude. I have not the training to speak before crowds of men, but I always have lived the life of a recluse in order to dive deep into the depth of my being and to seek for the voice that lies hidden there. But it has been my fate to be known as a speaker when I travel outside my own country. I know that some of you will go away with the impression that you have seen me, that you have known the poet who has some reputation, because you have come before me, you have been in direct contact with me through the visits which I have paid to your country, but nothing can be farther from the truth. Very likely when I shall be away, or when I shall no longer be on this earth, you may know me more truly than you can possibly know when I stand before you and speak to you.

No Institution-Builder.

There are men strong of arm and with strength of purpose who build institutions, stone over stone, brick upon brick, every day, and they finish their building before the eyes of the public, but I do not belong to their class. I am like a seed-sower who just scatters a few seeds on the soil and then does not have the time to see if they germinate, and I may go away with misgivings in my heart that such seeds will never come into their fulfilment But still this is my mission, and when I have come in your midst, I have come with this purpose. I cannot help you in building up some solid organisation—something which will be visible and tangible to you, but I shall walk among you, and very many of you will not know that I have done anything which is of any practical value, because it is not obvious. This act is not obvious, and its effect also may not be seen for some time to come. And I have to be content with this mission of mine.

The Folly of Public Speaking.

You may think me very old-fashioned when I confess to you that I myself do not believe in this Western method of speech-making. It is convenient when I have to say something to a big crowd of people, but, like most things that are convenient, it is very superficial in its effect and it misses the human element, it is sure to become somewhat formal and mechanical. It is very difficult to follow the inner inspiration when one has to lecture before a big audience in this manner of a long continuous monologue which I consider to be an act of tyranny to which no rational being should submit It is not natural. I do not know about the custom which was prevalent in your country, but I know that in India and very likely in most of the Oriental countries we never have had this form of lecture, not even in classes in educational institutions. Our lectures—if they could be called lectures were more in the

iature of conversation, questions and answers. 'hat is to say, they were the product of the minds of the listeners as well as of the speakers, and because they were not one-sided they were living. And these products of two minds had something which was a sort of creation, which was a surprise even to the speaker. It was not some set speech, some idealist phrases, but constant surprises of new growth of ideals, and I believe that it is the natural and the rational thing which we should be able to expect.

Teacher and Disciple

In former times in our country our *gurus*, ur masters, our teachers, would keep to their wn seats and those who wanted to listen to hem had to come around them and, through uestioning them, would find out what they ought. Now our speaker of the present day oes out hawking his fruit from meeting to meeting without knowing what the audience eeds, whether their attention is fixed on his words, whether they had come out of mere uriosity, not prepared to accept any lesson whatever, and yet having to go on talking at interminable length and then be assailed by he newspaper reporters, and to have he satisfaction that these thoughts and hrases had been distributed to a number of eople at their tea-table in the morning It is ery superficial, and to my mind it is sadly nreal, and it is wasteful. I have never felt ny satisfaction in talking to a big meeting n the subjects which are dear to me, for hich I have deep reverence—in throwing hem about in a very cheap and almost vulgar manner before the respectable people who ome to while away their time and most of whom are not serious in their attention. I hink the best thing is to keep one's best houghts in the seclusion of silence till they re besieged, they are stormed—taken by orm by the people who must have them, who clamour for them; and then to ield It terrifies me—this vast silence of he meeting. It is a difficult silence across hich my thoughts have to pass unaided, ithout any compass, without any tracks do not know what is in the minds f my listeners and I feel nervous because am not a born speaker. I have always hought my thoughts in the corner of my lence and solitude, but is it necessary, my iends, that you should banish me away from our living mind upon a platform, and do ou want me to be pouring down my words the void, without knowing whom I am addressing? The best thing would have been for me to go down among you and—not all of you but some few could ask me questions and draw out the answers from my heart. That would have been more satisfactory, and that would have suited me. But I know that in the modern time we are hurried in all our efforts. We have not much time to spare—the time, the leisure which is needed for the growth of life to loving hearts. Rain-clouds take their own time to pour down their rains. To pack them up in neat baskets—as you do beautifully your luncheon—and to send them to different parts of the country—that cannot be done. The rainy season cannot be packed into convenient packages. The clouds wait for questions and answers The thirsty earth sends her questions, her warm breath up above into the air, and then the answer comes in the form of the shower, and it is the creation of the thirst which rises from below and the heart which overflows above, and this combination is necessary for this function of irrigation upon which depends the fertility of the soil. And the irrigation of hearts with ideas is like this shower of rain which comes on the thirsty earth

But I do want to speak My heart is full. But does it depend on me? Am I able to say what I must say? Though I wish to speak to you the deepest thoughts that I have in my mind, is it in my power to do so? I have often gone through my engagements—I have spoken, and I have gone away surprised at finding that what I had come to say had remained unspoken, and the same thing may happen even now in Japan. Have I spoken that which I ought to have said when I was in China? But was I alone there? Was not there a multitude of others who had their other thoughts and who possibly were not ready to listen, and could I, unaided and alone, speak against inattention, against misunderstanding? It is not possible for any mortal to do so And though my heart is full, my friends, I may go away like the rain clouds that often gather on the horizon and take their departure without disburdening the rain which they have brought with them The same thing happens over and over again, and so it may be that I shall make speeches and lectures and you will applaud me and they will be reported in the newspapers—and nothing will be spoken!

Appreciation of the Japanese

I shall take this opportunity to-night only to speak to you a few words—not a thing

which is my own or yours, but yet which is the only thing I can say in this meeting. I am not flattering you, my friends. I have a deep admiration for your people. You are a stout-hearted people. You are brave, you are undaunted in the face of danger and disaster. I feel that your country has come out from the shock of volcanic fire from the bottom of the sea, and in your character you have combined the brilliance of the fire and the fluidity of the water—the bravery, the determination and the brilliance of mind and with it the suavity and—what I felt when I was in Japan last time and I feel it now—the poetry of life. You have tried to make life beautiful. You have not merely made it useful. Though you have wonderful power of efficiency, yet you take an infinite deal of trouble to make your everyday life full of ceremonies and civilities. This bravery with its richness and variety, which is moulded and tempered by the poetry of life—it is a great gift which you have, my friends, and I have felt at home in your midst because of this. You have the power, you have the tact to make your guests happy—not merely comfortable but happy—which is a great gift, and for that I must offer you my thanks. And when I had your invitation, I was certain that I should meet that heart-felt love and sympathy and your respect, which is genuine, for a poet, would be offered to me and I should go back home satisfied in my heart. And I want to thank you to-night not only for the present visit, which has met with such a welcome, but when I came last time and met with friends whom I shall never forget I have been welcomed into the homes of many of you. Not all people can do it. I have met with admiration and friendship and comradeship in other lands, but in your land —possibly not the same depth of admiration, not the same depth of understanding, but something which is deeply human. I have been able to come close to you This acceptance of your guests close to your hearts is not an easy thing in the present age, and I felt apprehensive that the callousness bred of the touch of the rude utilitarianism of the modern time might perhaps have dissipated the poetry from your life and reduced you to the same monotonous respectability of the modern civilisation from which I hope you will be saved.

THE BEAUTY OF DIGNITY

This profit-making age is vulgar. It sneers, but it does not know how to smile. It can make you comfortable as an hotelkeeper c but it cannot make for you a place i t hearth of its home. It can be facetious n humorous. And I ask my friends in East: Let us at any cost keep our dign which is beautifully tender, simply hum and which does not raise up barriers betwe man and man. Offer your generous hospitali not in a grudging manner, but in the beauti ful spirit of exuberant generosity, which yo always have done, and let you remain, lik your beautiful island in the surging sea c utilitarianism of the present civilisation; lik your beautiful scenery, which is hospitable and like your dignified peak of Fujiyama raising its brow in the cloudlands, keep your dignity of the Oriental mind, the beauty of sentiment and beauty of behaviour, and do not mingle yourself in the hustling crowd of money-mongers.

Do you not think that God would be ashamed if his beautiful world all of a sudden lost its tender grass, its beautiful flowers and the soil became full only of stone roads and iron bridges and viaducts and the foundations for all sorts of office buildings and nothing else? He would feel ashamed of such a world which loses its colour, its tenderness its invitation to love and beauty, which becomes merely useful He would be ashamed And God would be ashmed of humanity when it loses its power of sympathy and love and hospitality and becomes unscrupulously self-seeking and egoistic and nationalistic, with what these people call the Nordic quality of those fit to become rulers of men. Rulers of men, this they are—only rulers of men and not human beings meek and simple only rulers of men with cruel purpose and unscrupulousness

WHAT JAPAN GIVES TO THE WORLD

I hope you will not be disappointed because at this meeting I have not spoken to you anything about any practical problem of the present day I hope you did not expect any such discussion from me. I crave your pardon if any of you did think that I had come to give you any good advice about present-day problems of politics or commerce or anything of that kind. I don't want to do it because to my mind these things however great they may seem, will pass off like shadows. Great empires arise and vanish and so does great wealth like that of Greece,—they are reduced to dust, but the products of life and spirit, which have the immortal value of beauty and tenderness, they never die. They

for all time and for all people. That ich you create from your spirit will be imed by all humanity and for all time. t that which you merely produce as terials of use and convenience—your own alth, your own arms and armaments, ur own political power—they belong clusively to you. Humanity has no claim on them, and therefore God's blessing, hich gives immortality to all things, is withald from them. They are sure to perish, are to vanish some day or other But if ou *light your lamp of truth, the flame ill burn across the darkness of time like ars in the depth of night* And that you ave done. Your people have produced omething from their heart which is still urning in your society, giving out the bloom f beauty, and your works of art bear testimony of your power of spirit, and they are claimed by all men And I, who come from a distant part of the world—I know that your people have given birth to these works of beauty for me—for the individual me. And all the individuals in this world can claim these works which you have done from the exuberance of your generous creative spirit And these you cannot keep only to yourselves, but they belong to all the world And for these you can be proud—not for death-dealing weapons, nor for wealth which is sure to vanish some day or other, but *for the immortal creations of spirit* I have come to *claim these for all humanity* I have come to praise them for all the world. And this is the message of the poet who has come to you from India.

A MEMOIR OF OLD DELHI

By C F ANDREWS

CHAPTER II.

ZAKA ULLAH'S FAMILY

MUNSHI Zaka Ullah, the subject of this memoir, was born in a house situated between the Great Mosque and the elhi Palace on April 20th, 1832 The mily, into which he was born, had been for any generations the trusted teachers of the yal house of Timur. Originally, its descent is traced to Abu Bakr, the first successor the Prophet. The name Sheikh is given those who are thus descended.

In early Moghul times, this ancient family l its home at Ghazni ; but at a later date, fiz Muhammad Ali came through the aibar Pass into India and settled at hore. Afterwards, he was appointed, by al command, chief tutor to the Prince, o in later life occupied the imperial one at Delhi, as Akbar Shah II. From t time forward, the family became permatly resident in Delhi, as tutors to the peror's children.

On Hafiz Muhammad Ali's death, his son hammad Ibrahim, who was also a Hafiz* succeeded to his father's rank as teacher of the royal princes and princesses. Then later, the eldest son, Hafiz Muhammad Baqa Ullah, succeeded to his father's post as Teacher of the Royal Family. In turn, his own son, Hafiz Muhammad Sana Ullah became Teacher. Muhammad Zaka Ullah was the second child of Hafiz Muhammad Sana Ullah. The firstborn child, a daughter, had died in infancy; and Zaka Ullah, the eldest son, became marked out from the first for the succession to the post of Teacher in the Imperial Palace All his early education was based on that assumption.

The grandfather of Zaka Ullah, Hafiz Muhammad Baqa Ullah, lived beyond the age of ninety. He was a wonderful old man, very well known and highly respected by the Muhammadans in Delhi. It was the joy of his old age to teach his little grandchild, Zaka Ullah. The child, from the very first, began to show brilliant intellectual powers. There is a story current in the family that the mother of the little boy once asked the old grandfather to administer punishment to his grandson for some offence But the old man replied : "No, no. The boy is so clever and has done his lessons so well, that I can-

* i. e. one who could recite the whole Quran heart.

not punish him for any fault which he may have committed to-day."

The two of them, the old grandfather and the child, spent a great part of each day together; and it was from him that the boy inherited that deep religious nature which ran through his whole personality, making him essentially, when he grew up, a man of religion. The father and mother, who were both deeply religious also, added their own spiritual influence and moulded his character in other directions. But Zaka Ullah used always to relate that his grandfather made upon him the first and deepest spiritual impression, and taught him to realise the Presence of God, so that prayer became a reality to him. His religious faith was thus a direct inheritance from his grandfather.

Hafiz Baqa Ullah was known throughout the whole city of Delhi for his strong religious character and complete devotion to God. For seventy-two years he never missed saying the five daily prayers of his religion in the Great Mosque at Delhi. He was kneeling in the Great Mosque at prayer at the last, when he sank down and died. People regarded him as a saint and his memory was preserved after his death.

Hafiz Sana Ullah, the father of the boy, was equally devout. There are people still living in Delhi who can remember his saintly life. They recall how he was never known to have acted falsely, or to have told a lie throughout his long life. I have often spoken myself with those who knew him well. They have told me how he used to retire for meditation and how he would sit for hours repeating verses from the Sacred Quran. Once, when he was in great poverty and his friends had asked him to go to a celebrated Darwesh, and ask for his intercessions, in order that he might be relieved from his poverty, he had replied: "No, no, if God gives me poverty I am quite content. If I need anything, I shall seek it direct from God and not from man." This was his attitude all through his life. He waited upon God to supply every need.

Sana Ullah was more decisive in his actions than either Baqa Ullah, or his own son Zaka Ullah. He had an extraordinary power of faith, which carried him through the most difficult times. His courage was equal to his faith, or rather was an essential part of it. He was the Tutor of Mirza Kuchak Sultan, the youngest son of the Emperor Bahadur Shah. When the city was on the point of being captured and the young Prince's life was in great danger, Sana Ull[ah] offered to make his own house into a harbo[ur] of refuge for the Prince, though to do [so] might place the whole of his own family [in] imminent peril of death. But the you[ng] Mirza, who had a deep love for his old tut[or] nobly refused to take advantage of his off[er] and thus bring upon his tutor and his famil[y] almost inevitable disaster. The Princ[e] escaped by himself to Jaipur, whence he wa[s] taken as a prisoner to Rangoon.

During the days that followed, Sana Ullah' family had to suffer terrible hardships. The[ir] own house which was near to the Fort wa[s] demolished, and they had to wander homele[ss] and often shelterless while the whole countr[y] side was ravaged by robbers and by lootin[g] soldiers. Throughout the whole of this perio[d] Sana Ullah wherever he happened to b[e] would keep openly and fearlessly the fiv[e] hours of prayer each day which hi[s] Muhammadan religion appointed. On Frida[y] he could bathe washing his linen with his ow[n] hand and waiting till it dried. Then h[e] would say the public prayer appointed fo[r] Friday, in complete disregard of anything tha[t] happened to be going on around him. Hi[s] son, Zaka Ullah would be very anxious a[t] such times and would keep guard. When bands of looters drew near, he would com[e] up to his father and urge him to fly. Bu[t] Sana Ullah would take no notice whatev[er] until his prayers were all completed.

On one occasion at this critical time, th[e] whole family was brought forward, under a strong guard of soldiers, before a British offic[er] named Captain Wilson. Martial Law wa[s] then in force. Sana Ullah and his son Zak[a] Ullah were called upon to give explanati[ons] as to their antecedents. When it was show[n] to Captain Wilson's own satisfaction, tha[t] they were pious and peaceable citizens, h[e] released them and gave them an escort o[f] soldiers to a place of safety.

Munshi Zaka Ullah used to relate to me that he really owed his life to the care and kindness of that British officer; because ver[y] often, in those critical times, when passion and greed of plunder were let loose, even those who were acquitted were not seldom killed by soldiers or robbers as soon as they got outside the camp. In the very place where Captain Wilson had met them, there had been many murders of this kind, and it was the Captain's order and escort, which had stood them in good stead and brought them into safety.

Sana Ullah, after a long and eventful life,

ring which he had bestowed every possible te on the education of his son, passed away cefully at the age of seventy-two. His yers were said daily in the Great Mosque to the time of his last illness, and sen-ces from the Quran were the last words t were on his lips when he died. Though influence of his father and his grandfather moulding Zaka Ullah's life was great, ecially on the religious side, the greatest uence on his character and his daily con-t, as he told me himself many times, came oubtedly from his mother. He was of those many leading Indians of the eteenth Century, who owe their command-power of inward purity to a mother's

From his very earliest childhood, Zaka h, clung to his mother with a child's nt and impetuous affection She was a ıan of very strong will, and she ruled children as well as loved them She ld never allow a fault to be passed over, her displeasure was greatly feared. But had the gift also of so winning her chil-'s affection that they would do anything lease their mother

Zaka Ullah would relate the incident. some years before the Mutiny the family been in straitened circumstances and it very hard indeed for his father to sup-his six young children. But his mother her ornaments and household things and hased with the money which she obtained them the books that were needed for children's education Zaka Ullah could r tell this story without deep emotion n he himself, as a child of twelve, received irst prize-books at the Delhi Schools, an all the way home in great excitement stopped only when he came to his mother's und laid them there with mingled joy and nph This was the attitude of all the ıg children towards their mother, to please became their greatest joy in life.

The son of Munshi Zaka Ullah has told the following interesting recollection it his father, which reveals the depth is feeling where the memory of his ıer was concerned "Some eight years ', he said to me, "my father came to my e one evening. He was talking in his l way about ordinary things, when, all of dden, he became silent and thoughtful. ast he said to me with strong emotion s very day, seventy years ago, my mother ght me forth into the world"; and then ried and sobbed like a child. I was my quite startled and surprised to see him in that state of mind which continued for some time till the memory passed away What affected him so much is still a mystery to me even to this day But there can be no doubt whatever that it was of his mother that his thoughts were filled at that time Perhaps it was the recollection of all that she had borne and suffered for him that overwhelmed him at that moment Perhaps it was the fond memory of all her goodness and affection that moved him Perhaps it was the sudden hope of seeing her after his

Munshi Zaka Ullah

own death, which could not then be far off, since he had already reached seventy years of age Whatever it was, I record the scene just as I had witnessed it with my own eyes To me it gave a very remarkable impression of the depth of my father's love for his mother and the devotion that filled his heart. I can myself remember her in her old age; for I was nine years old when she died. She was very greatly respected and feared by all, and in the household, her word was always strictly obeyed. I can never forget seeing my father treating her as if he had still been her young child and my mother treating him in a similar way, and the terms of endearment he used to employ She was never so happy as when she had him by

her side, and he was never so happy as when he was with her.

"He used to tell me that when he was a young lad, he and his brothers would come home together and one of them would say 'Father, I have caught such a nice pigeon'. And another would say 'Father, I have learnt so much Persian', and another would say: 'Father, I have read so many passages from the Quran'. His father, in his fondness for his young children, would embrace them all equally and be pleased with all their answers. But his mother would only be pleased with those who had studied well and learnt their lessons, and she would scold the one who had wasted his time in catching the pigeon. Herself, she was never idle even for a moment. From morning to night she was caring for the household or else attending to her religious duties.

"My father used to say that all he was in character he owed to her, and that his ingrained habits of regular work and industry, which stood him in such good stead all through his life, he obtained from seeing, when he was young, her punctual and orderly ways."

It is not difficult with such material as this ready to hand to frame a picture of Zaka Ullah's childhood and early days. The laws of heredity seem to gain a special validity in the East in families where the whole current of life moves evenly forward in the same direction, and the same occupation is engaged in by grandfather, father and son.

That even current of life, which had run so smoothly at first was to be broken and to become a whirling torrent in the days of the Mutiny; but during the earlier period with which this chapter deals, the course of events went on very much as it had done in the past. The British protection, which had begun in the year 1803, had not disturbed the slowly decaying grandeur of the imperial Moghul Court. Rather, for the time being, it seemed to have arrested its complete decay.

The Emperor still ruled within the Palace inside the Fort. The city of Delhi itself enjoyed a peace and calm such as it had not known before for many years. As one of the old inhabitants of Delhi, whose memory went back to those times, graphically expressed it to me: "The 'English Peace' became a phrase which passed into the language of the common people". He added: "A man could go out to pray, to the tomb of Nizam-ud-Din, and ask for the intercession of the saint without any fear of robbery or murder." Another who is the oldest survivor still retaining a vivid memory of those times said to me: "The city did not know what order was, till the 'English Peace' began." His own father used to tell him, how looting and robbery used to go on in the open streets within the city-walls and no one could go outside the city-boundaries without having an armed escort of from thirty to forty men; even these would sometimes turn and rob the persons who hired them, and there was no remedy. It was during the later days of peace which had succeeded to days of violence, that Zaka Ullah was born and his whole childhood was spent. He used often to refer to those days as a time of peace before the storm of the Mutiny came which wrecked his father's house and very nearly ruined his own life.

(*To be continued*)

THE HISTORICAL NOVEL

By Prof. NIRMAL KUMAR SIDHANTA, M. A.

DISCOURSING on the function of history, Croce says: "History is never constructed out of narratives, but always from documents or from narratives reduced to documents and treated as such, so that if contemporary history leaps forth from life itself, the *contemporaneous* also springs directly from life, for nothing but a present living interest can move us to seek knowledge of a past fact, which fact, therefore, inasmuch as it is drawn forth by a present living interest, responds to a present and not to a past interest."

ıy of history, that there is a tendency in events of the past which, if properly unıtood, may be a guide for the present and future, the question for the historian is, he is to bring out this tendency He try to unfold it either through fullth portraits of the great individuals whom ıakes as the representative men of the age; ıe may investigate hundreds of records ıt the ordinary men of the time and try econstruct from them the national life of age. In the former case, the great men, heroes or geniuses, are supposed to be the ɔn in little, for they sum up in themselves hat is best as well as most typical in r age; in the latter, we are asked not to ble so much about the best, but to ɔrstand more fully what the ordinary man and for that we have to study hundreds etached incidents instead of the connected ts of a few lives.

Ne cannot here trace the growth of this r idea from Adam Smith to Buckle and ɔn. It will suffice if we try to understand mplication that history is called upon to unt for "the vast mass unknown to your d records of kings and nobles". This ıng of the focus of history from kings nobles to the people, from the "great' to ordinary men, means the substitution of viduallties by generalities

'he task of the older school of historians 'to marshal before us the noble array of ɔıs of men, of warriors, rulers, reformers t actions and great thoughts were the e, the individual representing the ideal age. The method of such a historian we may so term it, deductive We rom the general conception of the ss of the individuals, and their actions died only against the background of nception Then again he starts with al of the past age and what was best nd he places that before the ordinary xpecting him to draw deductions from deal, deductions about his own ac-

historian of the type of Green or proceeds the other way He follows ıay be called the inductive method. ees before the average man the picture average life of another day The s reconstructed from hundreds of inof ordinary folk, and from a study e examples we may infer the line of and conduct of the everyday life of e It is an inference from one set of lar instances to another set, a general principle called a *historical law* is interposed between the two sets, but it is not the starting point of investigation.

This substitution of the inductive method for the deductive is seen in imaginative literature too. Here we have the movement towards what is known as *realism*, for this seems to be the cardinal difference between the methods of the realist and the romanticist that the method of the former is inductive, that of the latter deductive This analogy of imaginative literature, however, should not mislead us We cannot assign any superiority to realistic fiction over the romantic or to romantic over realistic; some may prefer the one and some the other; and a great work of art may be either.

But the works of history which employ the inductive method labour under an inherent defect if we judge them as literature In drama or fiction, the aim of the inductive method is to create an individual, a creature of flesh and blood, but inductive history aims mainly at a general principle, an abstract principle, an abstract theory, it does not attempt to portray an individual as the older historians did. The disconnected facts utilised by the inductive historian are events in the lives of men but the author does not attempt to visualise these figures, they remain vague shadows. The result is a loss of dramatic interest

In one respect, however, this attitude of the historian brings him into closer touch with works of imagination When a historian tries to present a picture of the society of a particular age, he cannot neglect the imaginative works of the period The pictures of men and women in these works may supply more valuable data than records of business transactions, or of legal doctrines Thus we may attempt to build up the society of Homer's time from a study of the *Iliad* or of the *Odyssey*, that of fourteenth century England from Chaucer and Langland, of Elizabethan times from Shakespeare and his fellow-dramatists, of the eighteenth century from Fielding and Jane Austen For the writer of social history all such works are valuable and although the historian may not try to make his own work literary, he looks on literature with kindly eyes as here he sees part of the raw materials for his work.

The attitude of the literary artist to historical works is something different. Every one of us has come across some striking natural scene which is vaguely and indefinitely

suggestive As Stevenson puts it in his *Gossip on Romance*

"Some places speak distinctly. Certain dark gardens cry aloud for a murder, certain old houses demand to be haunted, certain coasts are set apart for shipwreck The inn at Burford Bridge, with its arbours and green garden and silent eddying river, still seems to wait the coming of the appropriate legend Within these ivied walls, behind these old green shutters, some further business smoulders, waiting for its hour. The old Hawes Inn at the Queen's Ferry makes a similar call upon the fancy There it stands apart from the town, beside the pier, in a climate of its own, half inland, half marine—in front, the ferry bubbling with the tide and the guardship swinging to her anchor; behind, the old garden with the trees ... The man or the hour had not yet come, but some day, I think, a boat shall put off from the Queen's Ferry, fraught with a dear cargo, and some frosty night a horseman, on a tragic errand, rattle with his whip upon the green shutters of the inn at Burford"

It seems to me that the literary artist has much the same feeling while reading works of history The philosophy of history, the abstract tendency of things may not attract him. But some concrete episode, some individual figure has a special suggestiveness for him While studying Gibbon, for example, he will be attracted not so much by Gibbon's abstract hero, *The Roman Empire*, as by the figure of a Julian or a Marcus Aurelius, by the death of Hypatia, or the fall of Palmyra He will feel that there is something more than what the historian says, something of which a full record is lacking

He sets out to remedy this and completes by his imagination what has been left incomplete by documents He cannot look on Marcus merely as an indulgent father, a suffering husband and a tired defender of the Empire, he cannot think of Julian's German campaign as the crisis of his life. he cannot regard Hypatia simply as the spiritual antagonist of Cyril, nor Zenobia as the only individual affected by Aurelian's conquest of Palmyra He must body forth the suggestions which history does not fill out Hence "Marius the Epicurean", "Emperor and Galilean", "Hypatia" and "The Last Days of Palmyra" Hence the historical novel

But what is the historical novel?

Professor Ker, while speaking about the ballad, refuses to give us a cut-and-dried definition and says. "A ballad is the *Milldams of Binnorie* and *Sir Patrick Spens* and the *Douglas Tragedy* and *Lord Randal* and *Child Maurice* and things of that sort" So may we avoid an abstract definition by saying that what we mean by a historical novel is *Waver-* [illegible] *Musk-eteers* and *Ninety-Three*, *The Cloister and Hearth* and *The Last Days of Pompeii*, [illegible] *lambo* and *Quo Vadis*.

Yet we have to explain why these such like novels should be called histori[cal] and this may be attempted simply by point[ing] out that in these works historical figu[res] are introduced side by side with cr[ea]tions of pure imagination. But this will [not] be true of all so-called historical novel; a[s] we may think of the *Tale of Two Cities* [or] *The Last Days of Pompeii* or even [The] *Cloister and the Hearth** and search in v[ain] for historical characters.

Nor would it solve the difficulty to [say] that here historical events are treated al[ong] with imaginary ones, that they describe ha[p]penings which affected the fate of nations [as] well as that of the individuals created [by] the author This may be true of the *Tale* [of] *Two Cities* and *The Last Days of Pomp[eii]* but we look in vain for such a moment[ous] event in the *Cloister*, which does not base [its] claims to be called *historical* merely on [the] introduction of historical characters or even [...] Or, to take it the other way round, a histori[c]al event may decide the fate of the chara[c]ters of the novel, and yet it may not [be] called historical Thus, for example, the bat[tle] of Waterloo has certainly an influence on [the] destiny of some characters of *Vanity F[air]* which nevertheless would hardly be cal[led] historical

Yet, again, an attempt may be mad[e to] describe a historical novel as dealing w[ith] the past and the distant, whereas other n[ov]els deal mainly with things of to-day. [But] this will bring in the question of the so-cal[led] *romances* which also deal with the p[ast] and the distant *Lorna Doone* has been cal[led] a historical novel and probably one may ex[tend] the term to the *Master of Ballantrae*, [but] one feels shy of including in the class [the] stories of Stanley Weyman, not to men[tion] certain things of Rider Haggard.

It will not do, either, to make a dist[inc]tion between *bad* and *good* historical no[vels] and to dismiss the *romances* as just [bad] ones. On the other hand, it is equally d[iffi]cult to place the *Bride of Lammermoor* [or] *Guy Mannering* among novels of cont[em]porary life. Nor, for the matter of that [do] we know what is meant by dealing w[ith] the "past". What is the downward limit [of] the past? Is it a matter of sixty ye[ars]

* The historical figures introduced are not [pro]perly speaking, characters in the novel; Gerard [can]not be called a historical figure.

ır of the last generation, or can we bring it ıearer still? Can we call Disraeli's *Coningsby* ır *Endymion* a historical novel, or apply he epithet to Mr Walpole's *Secret Vity?*

Then there is the question of a group of vorks which, for the sake of convenience, we ıay call *biographical novels*. These are ʻoıks like Gjellerup's *Pilgrim Kamanita* or loore's *Brook Kerith* or Sir Arthur Quiller-ouch's *Hetty Wesley*. Here we have an naginative rendering of the lives of people, ho have affected the destinies of the human ıce in spheres other than politics or war. hey may be leaders of spiritual movements ı in the three works just mentioned, or they ay be men who have made their mark in terature or art. We have an instance of the tter variety in Jokai's *Green Book* where ə introduces Poushkin as a prominent ıaracter; and we would have had such orks if Thackeray had confined his historic- figures in *Esmond* to Steele and Addison, ıd in *Virginians* to Johnson, Chesterfield ıd Horace Walpole. We may also think of *ohn Inglesant* which not only introduces ıarles and Cromwell, but men like Nicholas ·rrars and Vaughan.

We understand, of course, that the historic- figures must be introduced under their al names and not disguised under pseu-ınyms In introducing figures from contem-ʻrary public life, the author has to put a ın veil over the man, though he can be sily recognised by all interested in his ings But this method of historical allegory not that of the historical novel Thus ımpole of *Bleak House* may represent Leigh unt and Boythorn, Landor; the General in *othair* may be a real leader of the Italian dependence and the Cardinal, that of the ıtholic Revival in England. Gushy and St ıibe in *Endymion* may stand for Dickens d Thackeray But this method of disguis-g historical characters is employed more ten by the critic of contemporary society an by the exponent of the historical novel, ə latter, introducing, as he does, undis-ısed figures from real life, has to tackle ·n dead and decently buried, if not ssilised.

So far then we have not been able to find t any essential characteristic of a historical vel. Some novels are called historical be-use they introduce figures or events we et in the pages of historical works. Such ə most of the novels of Scott and Dumas. ackeray's *Esmond*, Lytton's *Harold*, *The Last of the Barons* and *Rienzi*, Ainsworth's *Windsor Castle*, most of G. P. R. James's works, and Kingsley's *Westward Ho* are historical novels in this sense. But the historic interest of the *Cloister and the Hearth* and *The Last Days of Pompeii*, of *Hypatia* and *Romola* is different. It is not centred so much in illustrious individuals, or political convulsions, or deeds of might, that have changed the destinies of nations. Here is more of an attempt to portray the atmosphere of a past generation, to paint the life of an everyday world that is gone Here humbler individuals have as much of prominence as an illustrious Monseigneur, the labourer's life is as much a part of history as the life of the chivalrous hero, and the keeper of the wayside inn rivals the leader of an army in interest

Of course, in literature it is never possible to form water-tight compartments in which to put particular works of art So we cannot say here that there are two types of the historical novel, one dealing with the illustrious figures and the great events of history, and the other describing the atmosphere of an age,— the normal life of the average man as distinct from the abnormal one of the hero and the noble We cannot have individuals without an atmosphere, nor atmosphere without individuals *Esmond* gives us some idea of the normal life of the days of Queen Anne, while the atmosphere of *Hypatia* is partly produced by figures who may be called historical, by Cyril the Patriarch, and Hypatia herself Nonetheless, the distinction remains that in some novels the author is more interested in heroic deeds and aristocratic men, while in others he tries to come more into touch with the life of the man in the street, and, as we said in the beginning, this distinction reflects a change in the conception of the historian's duties.

The novels we have termed *biographical* have points in common with both the classes we have noticed They are interested in individuals exceptional in point of intellect. Yet these men by their birth and position in society are brought into close touch with the man in the street Thus we have at least a side-glance at the everyday life of the day. *Brook Kerith* is as good an instance of this as any other work. Jesus and his disciples, Joseph and Pontius Pilate, supply the historical colour of the story But the story of Joseph's childhood, the picture of his father and the people round about him, is an

attempt to bring out the atmosphere of the time. The life of the Essenes, either in their original home, or as depicted by Brook Kerith, may be abnormal; yet even here the life of the shepherd on the hills may be taken as a true picture, while Joseph's trading expeditions across the desert, his life in Alexandria, his connection with the Pharisees and Pilate,—all these give us the colour of the times.

There is nothing much to be gained by a discussion whether these novels may be called *historical* or not The number of biographical novels worth mentioning is not large, and even the good specimens rarely keep the balance between fact and imagination There is so much of real fact in *Hetty Wesley* that one is inclined to doubt if it is a novel at all; while in *Pilgrim Kamanita* the author has been led away by his imagination to picture a state of things which never existed in the country he describes.

The reason why the biographical novel has been less attempted than the historical novel proper, is easy to explain One reason is, that here it is more difficult to keep the main historical figures in the background, and centre the interest on an imaginary creature. A King like James I or Louis XI may be easily subordinated to a figure endowed with the proper head or heart or muscle,* but with a figure like Jesus or Buddha in the background, it is almost impossible to attract the reader to a creation of pure imagination; and there is an essential difficulty in making a historical figure the hero of a work of fiction in that it unduly cramps the imagination of the author Another difficulty, which the biographical novel shares in common with works like the *Cloister*, is connected with the problem of giving an accurate picture of the life of the average man; and this brings us back to the distinction we have noticed between such novels and those like *Ivanhoe* or *The Talisman.*

It must be repeated that no attempt is being made to place the novels in two watertight compartments; and the introduction of historic individuals without any picture of the life of the nation at the time, is as difficult as the creation of the atmosphere of the corporate life of a past age without bringing in any of its historic figures.

Scott imagined that the historical colour of his novels was adequately supplied by the introduction of kings and their courtiers, of chivalric knights and aristocratic villains. Figures from everyday life are introduced; but the interest is centred in the deeds of the illustrious. Even if the times represented are near to his own day, he cannot think of depicting the humdrum life of the average man, but must choose an atmosphere of unrest and trouble, involving the association of imaginary heroes with figures of history.

Reade proceeds in a different fashion. He takes an ordinary traveller forced to leave home through the stress of circumstances and to journey from Holland to Italy through the Rhine-land He goes on describing experiences which probably fell to the lot of many a Gerard of the late 15th century. We have a record of wayfaring life for Germany, and of everyday life for Holland or Italy. Practically nothing is removed from the normal and we have a vivid picture of the life of the age.

Perhaps one may make the point clearer by taking an analogy from the drama. Shakespeare's History-plays have been termed Chronicle-plays by critics endowed with the modern idea of history They have their justification in this that Shakespeare was content to make his history deal only with kings and nobles, their wars and their troubles I think there are individual scenes which may satisfy the present-day ideal of history The Bates-Williams scene in *Henry V* brings out as much of corporate life as any historical critic would probably want But, for historical plays satisfying his ideal, he has to go to the works of Goethe and Schiller, to *Goet*; and *Don Carlos* and the prologue to *Wallenstein.* Unkind critics suggest that these German writers were incapable of drawing individuals and their colourless creations may be taken by us as representations of corporate life, or whatever else we may term it But it is there, and it satisfies the modern historian, whatever its literary value may be.

This analogy holds good only partially for the novel. We cannot call Scott's works Chronicle-novels, though his conception of history is not the modern one. That Scott's novels are not a closer parallel to Shakespeare's historical plays, is due to the difference between the two media. In a drama the number of characters has necessarily to be limited; and when the author's intention is to bring out a few well-carved figures, he is careful not to distract the readers of

* The main defect of the *Fortunes of Nigel* is that the hero has no such attractiveness about him.

etators' attention by adding too many or characters. *Henry V* admits of it as it one-man play; Goethe and Schiller could it in works which suffer in dramatic ellence, through the lack of vitality in the ing characters,* in proportion as the oric ideal is carried out.

Scott, on the other hand, could introduce many characters as he liked. Thus in *Mortality*, the historical interest is in deeds of Claverhouse and Burley; yet have a picture of the times so far as the like and unsettled atmosphere of the story allow it We see the behaviour of some nal Scotchmen, but under abnormal conons. So again the *Fortunes of Nigel* opens with an admirable picture of the London street-life of the day, but we soon leave normal surroundings and are taken to "ordinaries" (*not* taverns) and Alsatia quarters, if not to the royal presence. The point is that the atmosphere has to be induced by a number of minor characters; if the author tries to embody it in a single individual, he is likely to produce a colourless abstraction like John Inglesant, or Pater's Marius.

The novelist has the advantage of having a wider net than the dramatist, and, though he may care more for the royal and aristocratic catch, he can drag in numerous smaller fry to bear them company The question of the *normal* and the *abnormal* brings us back, however, to the vital issue of the literature of recent times—the issue of *realism* and *romance*

* One may take as an example Posa of *Don* os.

ARTIFICIAL GEMS AND THEIR MANUFACTURE

By S. R. M NAIDU, F.R.S (Sc.) F.R.A., M.S.P., S.I.E.E., etc

AS early as 1837 Gaudin made artificial rubies by heating ammonia, alumina, and potash by means of an oxy-hydrogen blowpipe, the intense heat volatilised e potash and alumina afterwards producing ystals in rhombohedral (figures of four equal des with unequal angles) forms identical ith those of the natural stone, and having e same specific gravity and hardness. Meods of producing crystals of corundum, ruby, pphire, etc, were discovered about 1858, t both these and Gaudin's processes had t little commercial value, the great expense ecluding their adoption. Until quite recent, the only artificial gems known to comerce were coloured glass, and in some cases x-preparations backed with silver or a ercury amalgam Now however, the chemist n produce imitations that, in hardness and stre, equal the real gems. Here the word mitation" perhaps is not the correct word, the composition of both manufactured and tural stones is the same. Sometimes it is ite impossible to distinguish between the o kinds of gems, although, generally, examinon under the microscope reveals some fference. When seen through a microscope, natural rubies contain minute cracks which show the lines of cleavage, the artificial gem shows very minute bubbles or gas holes. Analysis has proved that the sapphire is pure alumina, that is oxide of aluminium (Al_2O_3) This is found in the form of a white powder fusible at high temperature only. The colour of a sapphire is supposed to be due to the presence of chrome, and is dichroitic, that is, it varies with the point of observation; thus it is successfully imitated only with difficulty. M. Sidot, the French Chemist, accidentally discovered a method of producing gems that possessed dichroitic properties. His method is to heat an iron-pot to dark red colour and to place in it 4 oz of superphosphate of lime; this is brought to the same heat and stirred with an iron rod it becomes converted to crystallised pyrophosphate, which on being further heated becomes a fluid resembling molten glass. It is supposed that in this state a part of the phosphoric acid is changed to a tribasic phosphate. The fused mass is stirred continuously until it is quite transparent and free from bubbles, when it is transferred to another pot, and kept at a white heat for two hours, the stirring being

kept up all the time. After standing for an hour, it is poured on to a metallic surface and allowed to cool slowly until it is as soft as putty, when it is put on plate glass. When cold, a number of stones almost equal to the genuine sapphire may be cut from the plate. Another formula is —Smelt a mixture of 4 oz. of oxide of aluminium and 4 oz of red lead (Pb_3O_4), and stir in 10 gr. of bichromate of pottasium ($K_2Cr_2O_7$) and 17 gr. of oxide of cobaltum (CoO) When cold, stones may be cut that are as hard, if not quite so brilliant, as the genuine ones The ruby also is oxide of aluminium coloured with chrome Crystals of the rose-coloured ruby may be produced by melting together aluminium oxide and powdered silica, with the addition of floride of barium to form a flax, and then adding a trace of bichromate of potassium, 500 lbs. of these ingredients after perhaps a week's fusion, will produce rubies of 5 or 6 carats which may vary much in colour, running through all the shades of bluish sapphire and rose to the deep colour of the so-called pigeon-blood ruby. Ordinary borax fused with a little chromium oxide for a week or so produces large ruby crystals: but 200 lbs of ingredients may be required to obtain even two or three gems of any marketable value One method of making artificial rubies is to smelt a mixture of 4 oz of oxide of aluminium and 4 oz of red lead, and add from 7 gr. to 16 gr. of bichromate of potassium. Natural emeralds are a combination of the rare element of beryllium or glucinum with silicon; chrome gives the colour. Beryllium is too expensive for use in producing imitations, so oxide of aluminium is used, 4 oz of this being smelted with 4 oz. of red lead, to which from 8 gr. to 12 gr. of uranate of sodium ($Na_2U_2O_7$) have been added. Perry and Hautefeuille, the French chemists produced beautiful emerald crystals by fusing silica, alumina, glucina, and a trace of chromium oxide with acid molybdate of lithia. After a fusion of 15 days some very small crystals having all the mineralogical and physical characters of the natural emerald, may be obtained. The longer the fusion the larger are the crystals. Emeralds and other gems have been produced from gas retort refuse by a method discovered by Mr. Greville Williams, F.R.S., who modelled an emerald composed of from 67 to 68% of silicia, 15 to 18% of alumina, 12 to 14% of glucina, and traces of magnesia, carbon, and carbonate of lime. The colour was an intense green, due it is believed, to the presence of sesquioxide of chromium Imitations of the amethyst topaz, etc, have been made very successfully by Donault Wieland, of Paris, whose method of preparing "Parisian Diamonds", or "Alaska Diamonds," is to smelt a mixture of 65% pulverised crystal quartz, 20% of red lead, 8% of pure carbonate of potash, 5% of boracic acid, and 2% of white arsenic The brilliancy of the resultant stone depends principally on the purity of the red lead and the carbonate of potash

NEGRO EDUCATION IN AMERICA

No people in the world has made progress with such strides as have the Negroes in America since their emancipation At the close of the Civil War (1864) only 2 per cent of the Negroes could read and write. The Negroes were handicapped in every way economically culturally and socially. Today after sixty years of hard struggle more than 65 per cent. of the Negroes can read and write and Negro achievement in Arts, Science, Music and the professions is a remarkable thing. In fact when one considers that the history of the American Negro was slavery for more than three hundred years one must admit this people has made most remarkable advance and progress possible for any nation in a given time

To some of us who have been carefully watching Negro progress it is clear that self-assertion of the Negroes in America will move on faster than ever before, because the younger generation of the Negro people is most anxious to secure education as they realize that it is essential to better their condition. The Rockefeller Foundation lately promised to contribute one mill

rs, or more than thirty lakhs of Rupees, Negro education provided a similiar unt be raised by private subscription. following news item will be of great rest to the Indian statesmen and educators

GIFT OF $1,000,000 TO NEGRO SCHOOLS

mptone-Tuskegee Endowment Fund Announces Donation by Rockefeller Board

DR MOTON ENTHUSIASTIC

eader Declares Period since 1919 Has Seen the Greatest Advance in History of Race

40,000 NEGRO TEACHERS

)000 Children Now Enjoying the Advantages of the Public Schools, Educator Reports

o Hampton-Tuskegee Endowment Fund inced yesterday a gift by the Rockefeller General ation Board of $1 000 000, which was called f the largest sums ever subscribed to the cause gro education The gift will become effective oon as the trustees of the two schools for education raise an equal amount

announcing the gift the Hampton-Tuskegee wment Fund the offices of which are at 5 n Lane hailed the action as insuring the' connce of the progress the American negro has since 1919 '

'he period of the greatest advance in history for negro has been since 1919 said Dr Robert oton, Principal of Tuskegee and a trustee at oton, who is in New York in the interest of the wment fund A statement he gave out in ction with the announcement of the gift read it as follows

e most liberal appropriations ever made by outhern states have been made since then and time since their emancipation have the negroes greater strides in education agriculture ous work and business development

n North Carolina, for example the amount l by taxes alone and spent for negro education sed from $250 000 in 1913 to $4 000 000 in while the value of school property rose from 00 to $5 000,000 Other Southern States are ing North Carolina's lead

here are now 500 normal schools and colleges groes in the United States with an enrollment ,000 There are 40 000 negro school teachers 000,000 negro children in the public schools

institutions in the country have accomplished uch to bring about a wholesome co-operaetween the white and colored races as have ton and Tuskegee The former was founded in by Brig Gen S C Armstrong for the purpose ructing negro youth of both sexes in industry and practical Christianity The school today more than 2,000 students with 250 teachers modern plant comprising 1,000 acres and than 150 buildings

"From its foundation Hampton Institute has been maintained by the joint efforts of members of the white and colored races Men and women of national prominence have always associated themselves with the institute The present President of the Board of Trustees is William Howard Taft Chief Justice of the United States Supreme Court"

The Executive Committee of the Hampton-Tuskegee Endowment Fund which was organized to *meet the conditions of the General Education Board's $1 000 000 gift offer*, consists of Clarence H Kelsey, Chairman, Chellis A Austin, Vice-Chairman J Henry Scattergood Vice Chairman Homer L Ferguson, W Cameron Forbes Dr James E Gregg, Charles E Mason Dr Robert R Moton George Foster Peabody Julius Rosenwald Dr *William Jay Schieffelin Dr* Anson Phelps Stokes Paul M Warburg and Charles A Wickersham

We are quite sure that the Negroes and the American friends of the Negro will raise the amount in a short time so that the handsome donation promised by the Rockefeller Foundation may be secured

In the MODERN REVIEW we read that the Science College of Calcutta University needs ten lakhs of rupees We also note that the Viswa-Bharati lacks support of the people of India, particularly Bengal We wonder how it is that the people of India, not to speak of the Government of India do not attach primary importance to the educational progress of the country We know that the people of Great Britain annually receive hundreds of millions from India We know that the American Missionaries take greater interest in the education of India than the British who make profit from keeping India in subjection The British during the course of their occupation of India have literally taken billions of dollars from the Indian people Is it not time that they did something to aid the Indian educational movement, particularly the Science College of the Calcutta University and the Viswa-Bharati founded by your great poet Tagore ?

What the Negroes are doing to promote their national welfare and what is being done by the American people to aid them in securing education, can be done in India If it is not done, it is the fault of the people of India and their Government This is the view-point of an American, one who wishes to see that no child of any land be denied the opportunity of education

New York, Oct. 8,1924. "KAMAL"

THE IRRIGATION MOVEMENT IN BANKURA

THE District of Bankura in Bengal is clearly associated with the idea of poverty and recurring famine, but the problem has never been carefully studied and no systematic effort has been made to find out a solution Chapter VI of the District Gazetteer of Bankura by Mr L S S O'Malley deals with Bankura's chronic liability to famines and gives a short account of the famines which occurred in the district in the years 1866, 1874, 1885 and 1897 In the census report for 1921 it has been stated that serious crop-failure "happened twice within the last decade (1911-21) and on both occasions famine conditions had to be relieved by gratuitous distribution of both private and public charity "*

The magnitude of the last two famines, which occurred in 1915-16 and 1919 may to some extent be realised from the fact that the expenditure incurred by Government on these two occasions, on gratuitous relief and relief works, amounted to about 11 lacs of rupees The relief given by Government was supplemented by considerable sums of money raised by public subscription from all parts of India and, in some cases, from places outside India In addition to gratuitous relief, the Government had to advance, as loans to agriculturists, a sum of Rs 8,41,878 in 1915-16 and of Rs 5,33,413 in 1919 to enable them to tide over the difficulties and to live until the next harvest of paddy

It can well be imagined that such widespread disasters must have had a marked effect on the population of the district and this supposition is borne out by the census figures, which show that in the decade 1911-21, Bankura suffered a loss in population to the extent of one lac and nineteen thousand souls This decrease, which works out at 10 4 p c, is the heaviest among all the districts of Bengal Although during the time when the district was actually in the grip of famine, the efforts made by Government Officers and the public tended to reduce to a minimum the number of deaths resulting from want of food, there can be no doubt that the loss of vitality due to the famines accounts mainly for this appalling decrease in population, which threatens, unless it checked, to end in absolute depopulation the district.

In the following pages an attempt will made to set forth the real causes that l to repeated crop-failures in Bankura and give a brief but self-contained account of movement recently set on foot for rende famines normally impossible in the dist In dealing with this subject, the writer borrowed freely from (1) "A Bengal Dist Choice between Life and Death, the Story its Lesson" by Mr G S Dutt, I C S, form Collector of Bankura, published by the B Co-operative Organisation Society, and The Report of the Bankura District Agri tural and Welfare Association for the p ending on the 30th September, 1923 writer has no hesitation in commending publications to the notice of all men inte in the welfare and material advancemen the district and other areas similarly ci stanced

To people not perfectly acquainted the condition and physical characteristi the district, it may appear that the Bankura is barren and not naturally su for cultivation But this is not so m and the liability of the district to rep crop-failures is not due to any such im and irremediable causes It is true Bankura differs widely from the Bengal

Bankura may be described as a connect between the plains of Bengal on the East Chota Nagpur plateau to the West To th and the North-East the land is a low-lying tract presenting the appearance of the rice-field of Bengal Towards the West the gradually rises and the level plain gives an undulating country interspersed with hillocks and broken up into low ridges and Taken as a whole the district consists of expanse of gently undulating ground by rivers and streams flowing from No to the South-East which divide it into a of parallel strips

This peculiarity of the country ha cultivation more difficult than in oth of the province, in the first place, water is speedily drained off by mun streamlets into the larger streams and and within a short time after rain ha

* Census of India Bengal, Part I page 16

*Bengal District Gazetteer, Bankura, p

Water overflowing A Lock-gate in a *Bandh* in Bankura (Bengal)

trace is left of the moisture secondly, is no annual inundation bearing a rich fertile deposit of silt The intelligence sagacity of the pioneers in cultivation Bankura, however, found in this very back an easy and effective remedy for problem, and provided the district with itable network of irrigation tanks, or, as are locally known, *bandhs*

r the benefit of those who are strangers to rn Bengal it might be explained here that an ion *bandh* is a reservoir constructed by ng up an embankment in sloping ground for tchment of water flowing down from the levels In the undulating country of rn Bengal this serves as an easy inexpensive ective method of storage of water for the e of irrigation and drinking Nowhere was stem of irrigation tanks and *bandhs* con-d with such systematic thoroughness and ng wisdom as was done in Bankura and arts of Western Bengal covered by the old Mallabhum by its old benevolent landlords the Rajas of Vishnupur who ruled over it re again have the narrow selfishness folly ed in blindness of subsequent generations ed to bring this elaborate system of tanks dhs on which the health prosperity and life of the population depends into such cay and destruction Upon the heights of s and in rows and tiers along the slopes undulating ground in and around the ites and out among the fields, these tanks dhs were constructed with a thoroughness almost scientific precision which even in resent ruined and mutilated condition the admiration and wonder of the be-

Dutt estimates the total number of these reservoirs to be between 30000 and 40,000

Some were almost as large as lakes each irrigating several thousand bighas of land which they rendered immune from drought throughout the year while others though smaller and of a more modest description were equally effective in serving the land for the protection of which they were designed The large bandhs were supplied with inlet channels for the reception of the water of their catchment areas and with an elaborate and carefully worked out system of distributaries for serving the water to the lands protected by them These tanks and *bandhs* not only supplied water to the field but furnished a sure and adequate supply of drinking water to men and cattle *

Bankura to-day is a district of dead tanks of tanks and large *bandhs* which have either completely vanished out of recognition or of which only a fragment of an embankment here and there remains to indicate the evidence of their previous existence or of their shrunk and mutilated remains in the form of shallow silted up pools of water †

The inevitable consequence of this state of things is that paddy and other crops which could formerly be irrigated from these reservoirs are now dependent entirely on the caprices of the weather and if it does not rain, when rain is wanted the unfortunate cultivator sees the crops die and blank starvation stares him in the face

The irrigation movement in Bankura aims at restoring these reservoirs to their former state of efficiency and thus making famines normally impossible in the district The problem is by no means a simple one, but

Bengal District's Choice between Life and Death, p 1

* A Bengal District's Choice between Life and Death, p 12.

† Do p 13

all the same the difficulties with which it is beset must be faced and overcome if the district is to be saved, from depopulation.

The first question naturally is that of finance. Where is all the money to come from that is required for the re-excavation and repair of these 30,000 tanks? If the modest sum of Rs 100 be spent on each tank, the total expenditure would be about 30 lacs of rupees But in most of the tanks, a hundred rupees would be absolutely inadequate. It is clear therefore that such an enormous expenditure cannot be met from the funds of Government, much less from those of the Bankura District Board Under the present system of land settlement and the sub-infeudation of tenures, it would be idle to expect the zamindars or tenure-holders to take any interest in the matter. We have therefore to fall back upon the cultivators living in the villages of Bankura as the only party by whom this great task is to be shouldered, for it is they and they alone that suffer most when crops fail But these men are poor, ignorant and disunited Ignorance and want of unity are met with in other parts of the province But the degree of poverty prevailing in the famine-stricken villages of Bankura can be imagined by few people not intimately acquainted with the condition of this unhappy district How can such people find the money that is necessary for the re-excavation and repair of their tanks? The answer lies in one word, Co-operation Co-operation which gives to the proverbial straw the strength to restrain the elephant

The irrigation movement in Bankura furnishes yet another example of the protean shapes which the principle of Co-operation is capable of assuming for the relief of suffering humanity The system which is being followed in Bankura is to organise the persons, whose lands will be benefited by any irrigation project to form themselves into a co-operative irrigation society, for the provision of necessary funds and for the execution of work For the sake of illustration, let us take the case of a *bandh* which is capable of irrigating 200 bighas of land if properly re-excavated The cost of re-excavation and repair is estimated to be a thousand rupees, so that the cost per bigha works out at Rs 5 The villagers holding land to be irrigated from the tank are called together and the project is explained to them The natural and inevitable reply to ... that they are poor and unable to pay the money. It is thereupon explained to them that if they raise a sum of Rs. 200, at one rupee per bigha, and organise themselves into a society, registered under the Co-operative Societies Act of 1912, they can borrow the rest of the money, *i.e.*, Rs. 800 from a Central Bank, and later on they can repay the loan, together with its interest, if they go on paying one rupee per bigha for another five or six years. The payment of the first instalment is difficult, because few people have any money to pay from. But once the first instalment is paid, and the society is organised and registered, the rest is all, comparatively, plain sailing. With the loan, which the Central Bank is willing to advance to the society, the entire money is found with which the tank can be properly repaired, and restored to its original condition of efficiency From the next year the paddy crop on these 200 bighas of land is insured against drought and when the cultivator has a good harvest, he feels no difficulty in paying the subsequent instalment on the loan

But the protection of the paddy crop is by no means the only advantage which results from the re-excavation of the tank. Go to any village in this poverty-stricken district and you will hear stories of the good old days when the tanks were full of water and the lands produced wheat and mustard and sugarcanes "so stout that it had to be split into four pieces before being put into the press" With the provision of water, it has been possible to cultivate the valuable *soona* crops (winter crops) on a larger portion of the lands Mr Ramananda Chatterjee, Editor of the *Modern Review* and *Prabasi*, visiting certain irrigation works in the winter 1923-24, actually found wheat and potatoes growing on lands which had in former years, yielded a good harvest of paddy After the completion of the irrigation work at Panchmura, the cultivators have been able to grow melons of a size hitherto unknown in that part of the country

The re-excavation of the irrigation tanks has also a very important effect on water supply, because most of the tanks are so situated that they serve the dual purpose of irrigation and water supply

Scarcity of water for drinking and domestic purposes is more or less acute throughout this once "well-watered" province, and though the question has engaged the attention of many, it has not yet been possible to arrive at a satisfactory sol

A Lock-gate in a *Bandh* in Bankura (Bengal)

he peculiar conditions of Bankura enable us to solve this difficult problem with comparative ease, through the combined and voluntary action of the villagers themselves.

In addition to the improvement of Agriculture and water supply, the people are benefited in other ways by the re-excavation of the tanks. The deterioration of these tanks has led of recent years to remarkable scarcity of fish, which is the only animal food comprised in the dietary of the ordinary Bengalee household. The re-excavation of tanks has resulted in a marked increase in the growth of fish. Then again, on the embankments, renewed with fertile soil from the bed of the tanks, vegetables of all kinds grow abundantly for two or three years. I have laid some stress on these points, because these are collateral advantages which are apt to be lost sight of, when our attention is fixed upon the more important aspects of the question. The increase in the produce of fish and vegetables, however, is a substantial addition to the food-supply of the villagers concerned and is often of great assistance to them in paying off their loans. We learn, for example, from the report of the Bankura District Agricultural and Welfare Association, referred to above that several societies had obtained, from fish and vegetables alone, a sufficient amount required to pay off the first instalment on the loans taken by them.

The right of fishery leads us to the question of the conflict of interests between the several parties having rights in the same tank. To understand this difficulty it must be realised that the tanks in Bankura District were, most of them, originally constructed with a view to facilitate irrigation and to protect the crops against destruction by drought. The catchment, the tank as well as the cultivated lands (arranged below the tank in the form of terraces), all belonged to one and the same proprietor and formed parts of what may be described as an agricultural unit. These units came into existence when the woodlands of the district were gradually brought under cultivation. Even today instances are not wanting where people on taking settlement, or purchasing a mouja, hitherto

uncultivated and covered with jungle, begin by selecting a suitable site for the irrigation tank and then gradually prepare plots of land for cultivation, below the tank, and capable of being irrigated from it. Now, so long as the monja, with the tank and the lands it irrigates, retains its integrity and remains the property of one person, everything goes on well and the tank is maintained in efficient condition by its proprietor. In course of time, disintegretation sets in, and probably after fifty or a hundred years, we find the tank in the possession of a single individual or a body of co-sharers who enjoy the fish grown in the tank, while the lands below it have passed into the possession of a different set of persons, by inheritance, sale and otherwise. Some of these persons may not cultivate the lands themselves and they are seldom bound together by any common tie of relationship or domicile. In the circumstances the gradual detereoration in the efficiency of the tank is inevitable.

But through all the changes in the ownership of the lands and the consequent subinfeudation, the relationship between each plot of land and the tank remains intact and is all along claimed and recognised. In the recent settlement operations in Bankura the plots of lands having the right of irrigation from each tank have been ascertained and specifically recorded with tolerable accuracy. In many cases, of course the right has long ceased to be exercised and exists only in name. Sometimes in years of drought the right of irrigation leads to serious quarrels between cultivators seeking to irrigate their lands from the same tank which does not contain sufficient water for them, or between cultivators and the owner of the tank who apprehend that the fish will suffer if the water is drained out these quarrels are sometimes dragged into court and end in ruinous litigation. It is needless to say that the obvious remedy for these quarrels is re-excavation of the tank so that it may contain sufficient water to satisfy the needs of all.

It may appear at first sight that the conflict of interests between the owner of the fishery in any particular tank and the cultivators having the right to irrigate their lands from it may become an insurmountable barrier in the way of organisation of co-operative societies and that the attempt at such organisation may not infrequently result in a tension of feeling between the parties. But the objection is more theoretical than real. In the first place, the re-excavation of a tank necessarily means an enlargement of the reservoir of water an[d] a consequent increase in the fish productio[n]. In the second place, the organisation of th[e] societies, under the system at presen[t] followed in the district, does not confer o[n] any individual or body of individuals an[y] right which he or they did not previousl[y] possess, or deprive any body of any righ[t] which he has hitherto been enjoying.

When, as is very often the case, the righ[t] of fishery belongs, not to the cultivators bu[t] to the owner or owners of the tank, the for[mer] often objects to re-excavate the tank o[n] the ground that the other party would deriv[e] a pecuniary benefit without making any contribution to the cost of re-excavation. It has been found that the best course unde[r] the circumstances is to induce the owner t[o] settle fishery right with the societies, eith[er] in perpetuity or for a sufficiently long ter[m] of years.

A passing reference has already been mad[e] to the question of financing but any accou[nt] of the irrigation movement would not b[e] complete without a somewhat detailed exam[i]nation of these arrangements. It is we[ll] known that co-operative societies are financ[ed] by co-operative Central Banks.

Accordingly, at the very outset of t[he] movement, two Co-operative Central Banks ha[ve] been established, one at Bankura and t[he] other at Bishnupur, with authorised capit[al] of 5 lacs and 25 thousand rupees respectiv[ely]. Capital in our country is proverbially sh[y] and it is more so in the backward district [of] Bankura, where moreover the number of mo[neyed] men is very small. When these facts [are] taken into consideration the response wh[ich] has hitherto been made for subscriptions [to] these Banks must be regarded as satisfacto[ry]. The money that has been collected by me[ans] of share capital and deposits has been [suffi]cient for the very small number of soci[eties] which the Banks have till now been ca[lled] upon to finance. But as the movement [pro]gresses and if we want to make any app[reci]able effect on Bankura's liability to crop-fa[ilure] and famine we must have more money [in the] Banks. For this we depend on the [public] as well as on the Government.

During the recent years a very l[arge] number of Central Banks have been establ[ished] all over Bengal, and generally speaking [they] have received sufficient financial support [from] the people. Their working has, on the w[hole,] been satisfactory and conducted on s[ound] business lines satisfactory alike to the [inves]tors and the borrowers. The Central [Banks]

rganised in this district for the irrigation iovement are, to say the least, quite as safe ; *other organisations of a similar nature,* *ecause the advances made by these banks e directly spent in increasing the productive pacity of the soil and consequently the ility of the borrowers to repay their loans*

It would be a truism to state that the obablity of a man's repaying a loan vanced to him depends not so much on his nesty as on his ability to pay and judged this standard the Irrigation Central Banks er extremely safe means for investment

The experience of the last 2 years had monstrated that, although the co-operative igation societies are of limited liability, re is practically no risk of non-realisation bad debts

The banks charge an interest of 9½% per nt per annum on the advances made by them d it is satisfactory to find that the Bankura ntral Bank has been able to declare a vidend of 4 per cent at the close of the first ar of its existence It is confidently hoped at it would be quite easy to pay a dividend between 7 and 8 per cent per annum when the nks are properly established and working

If the paramount need of this unfortunate strict can be expressed in one word rigation,' the means required for achieving 1 object may likewise be expressed by the e word "Organisation" The movement has ng passed the stage of experiment and vestigation The activities of the Bankura strict Agricultural and Welfare Association ring the last two years have demonstrated yond doubt that it is possible, by organising co-operative society, to arrange for the re-cavation of an existing irrigation tank as ll as to construct a new reservoir where ne existed before It will appear from the ort of the association referred to above t by the 30th September, 1923 as many as Co-operative Irrigation Societies, large and ll, had been organised and registered and in many of them the work was complete had been nearing completion It will ther appear from the same report that the ration of these societies covered an area over 26000 bighas of land, the annual urn on paddy from which may be esti-ed at over 5 lacs of rupees

The irrigation tanks which it is necessary e-excavate are spread all over the district the people who have to be organised corporate bodies are, for the most part, rant, backward and poor beyond all ription These inherent difficulties apart, the field for the co-operative movement is *practically unlimited and there is no doubt as to its potentiality to transform the* district of Bankura from a land of recurring famines into one of unusual prosperity and happiness It was in consideration of these facts that Mr Dutt said in his paper to which reference has been made above that "the rate of progress that can be attained is limited by nothing but the organising staff, official and non-official, available for the purpose the staff for drawing up plans and estimates for the larger schemes and the financing resources available from the Central Bank and Government"

In this remark, Mr Dutt has put in a nutshell the whole situation about the material advancement of Bankura and the experience gained by the working of nearly two years which have elapsed since the paper was read has only lent confirmation to the truth and sagacity of his observation We can do no better than take up, one by one the several points mentioned by Mr Dutt

We want in the first place a *sufficient staff for organisation* At present there are two Inspectors of co-operative societies working in connection with the irrigation movement Their efforts have been supplemented by a few Honorary Organisers specially appointed by Government and by the Sub-Deputy Collectors, who are posted in the district as Circle Officers If this staff was found by Mr Dutt to be inadequate in 1922, it must be more so today when after the lapse of two years the people even in the remotest villages have realised the necessity for irrigation and are willing to organise themselves In a district where there are nearly 30000 irrigation projects, large and small to be taken up the services of one or two Inspectors are nearly a drop in the ocean and unless the Government takes up the work in right earnest and puts on it a sufficient staff of trained organisers, the difficulty will not be really solved

It must not however be supposed that we are entirely dependent on Government help, and that the people have nothing to do In the relentless war which we have to declare against poverty and famine every man will have to do his bit and the duty of advising, organising and guiding the others will naturally fall on the educated classes With utter annihilation staring us in the face, it might well be urged that a time has come when we should all suspend our normal activities and devote our combined and

organised efforts to this great task of self-preservation until the entire 30,000 tanks and *bandhs* of Bankura are restored to their original efficient condition and famine, poverty and water-scarcity have for ever become things of the past This may be taken as asking too much, but if we consider that agriculture is our basic industry, that the ceaseless struggle for existence which goes on in the market-place and in the law-courts become a meaningless tragedy if the crops die every year on the fields of the cultivators, we can grasp the inwardness of the situation But unfortunately, it is not yet necessary, to resort to any such revolutionary measures and much may be done and the progress can be immensely accelerated if the educated classes of Bankura take an active interest in the movement

Next to the organisers and, in addition to them, we want a staff of supervisors Their duties are thus described in the report of the association

"Their main duty is to see that the land lists are prepared correctly and in accordance with settlement records and that the accounts and other books are properly kept"

It will be clear from this description, that supervisors, though lower in rank, are of great importance to the movement and that without their assistance it is not possible for the organisers, officials and honorary, to perform their work Later on, when the Central Banks have a large working capital, it will be possible for them to entertain from the margin of the profit, a staff of supervisors to look after the societies affiliated to the Bank But even then, it will be necessary to have a separate body of supervisors for helping the organising of new societies At present when the banks are in their infancy, it is not possible for them to pay for any supervisor Accordingly such supervisors as have hitherto been employed here have been paid by Government or out of the funds of the District Agricultural and Welfare Association which are mostly collected by public subscription Up to September, 1923 the Association had already spent a sum of about Rs 1400 on this, but the want of sufficient funds has stood in the way of the employment of a larger number of supervisors, with the result that the progress of the movement has been greatly retarded

The next thing mentioned by Mr Dutt is an adequate staff for preparing plans and estimates of the large schemes In the [illegible] mention has been made only of schemes for the re-excavation and repair of irrigation tanks. In addition to this, it has been found possible to arrange for the irrigation of large areas, from 1000 to 10,000 bighas or more, by utilising the water of the perennial streams which are fed by the flow of subsoil water and of which there is a large number in the district There is sufficient evidence to show that the pioneers in cultivation did not fail to tap this very important source of water-supply, but they were handicapped by want of engineering skill and the ability for a large number of people to act in unison In spite of these drawbacks the remains of large irrigation works which are still to be seen in various parts of Bankura, "even in their present ruined and mutilated condition to use the words of Mr Dutt, "excite the admiration and wonder of the beholder Unlike the projects for re-excavation of existing tanks, the schemes for the utilisation of perennial streams are beset with great difficulties In the first place, the stream and its neighbourhood have to be accurately surveyed and a plan and estimate have to be prepared of the project This requires money for payment of surveyors and surveying expenses. In the beginning the schemes were prepared by the District Engineer of Bankura but latterly the Government have appointed a special Engineer for irrigation projects The Government have also sanctioned a staff of surveyors but no provision has been made for the expenses of survey Unless the expense is paid by Government the progress of survey must necessarily be retarded.

When the plan and estimate of project are prepared and sanctioned the proper authority (who is ordinarily the Superintending Engineer of the Circle) we come to the stage of organisation A scheme which comprises about 5000 bighas of land would probably have [illegible] individual members living in 4, 5 or more villages If it is difficult to get ten persons to agree to act together, the difficulty of organising a co-operative society with 500 or more individual members can be easily imagined And the progress in the organisation of such societies must necessarily be very slow. Within the last four years [illegible] such big societies have been organised in the district The Salbund Society in Vishnupur sub-division is designed for the irrigation of 5000 bighas of land from the water of Harinmuri Khal The work is nearing completion. The Gurusaday Society have completed the construction of a masonry weir at a cost of rupees 17,000 for the irrigation of

The Taldangra Rukni Canal, Bankura (Bengal)

) bighas of land The Rukni Khal Society been formed with the object of irrigating t 1000 bighas of land from the Khal after ch it is named The water is held up by earthen dam and taken to the village by ns of a canal constructed at a cost of 300 The last is the Brajadurlav Society, h intends to construct a masonry weir ss the Kukra Khal at a cost of Rs 28,000 rrigation of about 4500 bighas of land
he last point mentioned by Mr Dutt, is provision of money for financing the ties Experience of the two years indi- that the utmost that we can expect is the Central Banks, if properly supported e public of the District, will be able to with a normal growth in the number -operative societies for the re-excavation nks It may, with the help of deposits local people and loans from the Pro- l Federation, be able to finance larger ies (those relating to construction of across streams) if they are organised present rate But it has already been that in order to remove, to an appreci- egree, the famine condition now prevail- the District the progress of the work e considerably accelerated and *pari passu* must be an increase in the ability of nks to finance the societies We therefore hope that the Government will be prepared to assist the Central Banks as necessity arises, in view of the large amounts which Government had to advance as loans to agriculturists during the two famines which occurred during the last decade it is certainly not too much to expect such assistance Prevention is better than cure and nobody can say when famine, which is hanging like a Damocles' sword on our heads, will come down upon us

In this connection the following extracts from a letter which has been addressed by His Excellency the Governor of Bengal to the present Collector of Bankura after His Excellency's visit of inspection to Bankura in January last, will be read with interest

GOVERNMENT HOUSE
Calcutta
30th January 1924

DEAR MR HAZRA,

I should like you to know how very pleased I have been to see the interesting examples of Co-operative Self-help which were shown to me in the Bankura District The work which is being done by co-operative irrigation societies in providing by local efforts against the dangers of drought and crop-failure, is most encouraging and the best possible guarantee of the future prosperity of the district The members of these societies have shown how wealth can be created even by very poor communities and I hope that their example will be widely followed. I have said on other

The *Bandh* on the Rukni Canal Bankura (Bengal)

occasions that Government help ought to be proportioned to local effort and according to this principle the people of Bankura have established a strong claim upon the assistance of the Government I shall not forget this admirable effort and shall see that it is properly encouraged

I was also very interested in what I learnt of the work of the District Agricultural and Welfare Association This body seems to have been very successful in developing a spirit of self-help and co-operation among the people and thanks to their effort some 26000 bighas of land have now been rendered immune from drought and crop-failure to which they were previously subject

I am
Yours Sincerely,
(Sd) LYTTON

To
B Hazra Esq

But it is not by Government officials alone that the importance of the work has been appreciated During the last cold weather Mr Ramananda Chatterjee, the editor of this journal, paid two visits to Bankura with the object of acquainting himself with the work that is now being done for the material advancement of the District The result of his observations has been published in a signed article in the Baisakh issue of *Prabasi* Says he :

"The movement now on foot for irrigation is being conducted on right lines and there is no doubt that the societies are doing extremely useful and important work In irrigation is involved the question of life and death. At intervals of a few years Bankura suffers from famine and has to save its life by begging from others To prevent shame and indignity it is incumbent on us to or nise irrigation societies These will provide wa alike for agriculture and drinking Agriculture w give rise to wealth and wealth in its turn facilitate education, health and improvement other directions"

When we think of the conditions preva ing in the villages of Bengal,—appalling verty and disease, ignorance and want unity, apathy and fatalism, born of despair we must recognise that the movement ha moral aspect, apart from that of mere mate advancement A co-operative irrigation soci large or small, is a living and forcible illu tration of the power of self-help and uni action The villagers are made to feel th they are not like bits of straw borne al the current of circumstance, but that th can do something They also realise that is good to forget petty quarrels and jealou and to act together for their common goo

It is impossible to close an account of irrigation movement in Bankura with referring to the services of Mr. Gurusad Dutt, I C S who, as Collector of Bank initiated and fostered the movement Th progress achieved by the movement in t two years 1922 and 1923 is mainly du his energy and enthusiasm and his wonde power of organisation In the report of t District Agricultural and Welfare Associa

services have been acknowledged in the
owing terms:

n the midst of his heavy and engrossing
es as the head of the district he found time to
nise and direct a movement embracing the
entire district in the scope of its operation. Those
who were associated with him in this noble work
can alone realise how keenly he felt for the people
and how untiringly he devoted his energies for
their welfare."

A Worker.

EDUCATIONAL EXPERIMENTS IN GERMANY

By EMMA GOLDMAN

[TH]E German system of education under
the old regime is not a matter of mere
theory to me In my youth I ex-
enced four years of its brutal discipline
deadly routine, I felt its crushing
t upon the mind and spirit of the child
unately, it lasted only four years, but
years helped me later to understand
nature of Prussian militarism I realised
it was the culminating expression of the
and coercion prevalent in German
ational institutions

Most writers on Prussian militarism have
pletely ignored the relation between that
ational system and the formidable
hine dreaded by the whole world
ally near-sighted are those who still
ibe Germany as a continued military
ace, while ignoring the changing spirit of
cation To them the sabre-rattling of the
tionaries is the strongest indication of a
ving military spirit Yet it is not that
ch will decide whether Germany is again
e under the iron hoof of Junkerdom, or
row in breadth and vision The decision
finally rest with the changing modes of
cation

Two distinct educational tendencies are
at work along these lines, the Decisive
ool Reform movement (Die Entschiedene
ule Reform) and the Experimental Schools
e Versuche Schule) The Decisive School
orm movement embraces teachers and
cators who work within the folds of the
School, but who strive to enlarge
scope of education by various reforms
g modern lines How difficult their
is can be judged from the fact
in Prussia especially the schools are still
er the police regulations and restrictions
fifty years ago. A striking example of
the antiquated conditions in the Berlin
schools was given me by Professor Paul
Oestereich, a leading pedagogue and head of
the Society for Decisive School Reform A
school teacher in one of the public schools in
Berlin attempted closer *rapport* with the
children in his classroom by doing away
with the traditional arrangement of the
benches The school authorities compelled the
teacher to replace the benches in their former
position at his own expense. for, as the
Germans so fondly say, 'Order there must be.

The school reformers see in this kind of
order a paralysing factor upon the mind and
body of the child Their efforts are directed
to freeing the school from the dead past by
educational methods that will develop the
child and its character Some of the results
of their work so far can best be seen in the
types of young students in the trade schools
which exist specially for the continued
education of apprentices It must be mentioned
that the employers look with disfavour
upon these schools, because they take the
young workers away from the job for a
number of hours during the week But as
it is obligatory upon them to permit their
employees to attend, they must submit
However they leave nothing undone to
to frustrate the efforts of the reformers

Recently I was present at a public
meeting of the society The students spoke
of their conception of the function of the
schools and teachers Several prominent
members of the Ministry of Education were
there, but that did not deter the girls
and boys from voicing their grievances,
and presenting their ideas upon the relation
of pupil and teacher in a manner that showed
a remarkable degree of intelligence, logical
thinking, and independent spirit The bear-

Boys and Girls Studying Anatomy—Helleırau Experimental School

ing of these students was most refreshing—refreshing even to the conservative school heads present Thus, one of the latter during the discussion remarked that he had been school principal for twenty-five years, but had never understood his living material as he was made to understand it that evening

Undoubtedly the efforts of Professor Oestereich and his colleagues are slowly producing the harvest of a new young generation—one that is not likely to fit into the straight-jacket of Prussianism

The originators of the Experimental Schools do not deprecate the value of the work done by the reformers They contend, however, that too much energy is being expended in fighting the obstacles and traditions of the old regime The teacher has neither strength nor energy left to devote himself to his main task of reaching the child For this reason they have created a new field, the experimental school—emancipated from the superfluous ballast of the past Nearly every large city in Germany now has such schools Hamburg has twelve, Stuttgart, Leipzig, Frankfurt, Bremen, ha[ve] them They are to be found even in so[me] remote country-sides

Thueringen and the Harz have a cha[in] of country-homes (Landheime), based on t[he] ideas underlying this experimental educatio[nal] work The limited space of my article w[ill] not permit of treating many of these ve[n]tures I have, therefore, chosen two ou[t]standing experimental schools, both located in Saxony Hellerau and Dresden

Hellerau is half an hour's ride fr[om] Dresden, a small settlement organised by [a] venturesome artisan fifteen years ago [He] established a workshop of artistic furnitu[re] and gathered round him people of advan[ced] ideas Later, artistic metal work was add[ed]. Hellerau is not unknown to Europe a[nd] America, for it has since become fam[ous] because of the Dalcroze School of Rhythm[ic] Dancing But my concern at present is [not] with that institution. It is with the expe[ri]mental public school, which has an attendan[ce] of 600 children.

That school, while of pre-war origin, d[id] not begin its constructive work along mode[rn]

...es until 1921. It was then that a group ...young teachers, inspired with new educa-...nal values, essayed to apply them to life ...eir guiding principle is the recognition of ...e inner life of the child and the develop-...ent of its latent powers To them the ...ild is the starting point—and education, ...e medium *to create the proper back-...und and atmosphere that will bring the ...ld in close rapport with life and the work* the world *As their school journal express-*...it "Not the *traditional methods or dead* ...tine *within the classroom will prepare the* ...d for its place and work in society, ...life itself,—life, with its varied and ...ating events and interests" It is their con-...tion that the supreme mission of the teacher ...o learn to understand the nature of the ...d, to win and hold its confidence, and ...er to lose faith in its innate goodness

...oung Scientists at Work at the Microscope—
Hellerau Experimental School*

...y seek to create a new relationship be-...en teacher and pupil. The former is no ...er the authority, the dreaded judge and ...r He is the friend, counsellor and ...rade Not external power, but confidence ...love now determine the attitude of the child towards the teacher and the latter's influence upon the pupils

The daily experience of the Hellerau teachers seems to bear out this point of view. In my interview with the Director, Mr. Max Nietzsche, I learned of numerous examples A particularly interesting experience is that *of a young teacher who had not yet adjusted himself to his class. One morning* he had *prepared* a lesson on geography East Africa was to be the subject Just as the class assembled, a child ran in, newspaper in hand, breathlessly announcing an earthquake in Chile At once the whole classroom was in commotion, and the well-laid plan of the young teacher was destroyed by the events of life

"The map ' Let's find Chile," shouted all in one chorus All the heads were glued to the map and everything else was forgotten "There, I have it America. South

The Children of the Hellerau Experimental School
have their Own Weekly Paper which is
posted on the Bulletin Board

America the West Coast At once the far-away people and their sufferings became vivid to the children "They live across the big sea They are the same as we Their

Girl Students Cleaning up at the Hellerau Experimental School

children go to the school as we do They feel joy and pain as we They are our brothers." For a long time the class would have nothing but Chile, and in the end they mastered the subject as no amount of lessons on geography could have accomplished

Where the breath of actual life is permitted in the school one event follows another The interest of the children carries them "from Greenland to Africa from Germany to India, and even a jump to the moon may be ventured" Using life as the source of education, the experimentalists lead the children out of the school into life Class-room work is not abolished, but it is used as a laboratory for the impressions received in contact with life The children are taken on long trips through the country, through forests, fields, across mountains and valleys, and everywhere they are introduced to the forces of nature One week's tramp gives them more of the fundamentals in geography, geology, natural history, and botany than months of class-room instruction. The first [illegible] writing and arithmetic is also gained on these trips "Rail[illegible] plans, train schedules have to be read, distances between stations figured out, p[illegible] cards written home and to friends.' [illegible] result the smaller children begin to feel [illegible] need of being initiated into these "myster[illegible] The out-of-door life does more It dev[illegible] healthy bodies, litheness of movement, [illegible] independence It cultivates the power [illegible] orientation and absorption, and increases [illegible] eagerness of the children to learn mor[illegible] the rudiments of knowledge picked up du[illegible] the tramp Back in the school, they [illegible] feverishly to classify, elaborate, to deepe[illegible] information thus gained.

The journeys into nature are varied [illegible] excursions to museums, stores, watch [illegible] factories, railroad yards, and other plac[illegible] human effort Here the children learn the [illegible] and purpose of raw material, the process [illegible] values of various forms of labour. Her[illegible] they come face to face with the under[illegible] principle of human helpfulness at the ba[illegible] all production

The experimentalists hold that [illegible]

The School Orchestra at the Hellerau Experimental School

d age, guided by the precept 'Each for elf and the devil take the hindmost. al helpfulness is particularly needed' spirit of co-operation in the daily life work of the school is fostered, beginning the lowest grade The results are "most icial inasmuch as it gives strong and ted children a large scope for expression, the weaker and backward ones thus encouragement and confidence" The ice of mutual helpfulness creates an phere of comradeship and sympathy own in the old school. The Hellerau Dresden experimental schools feed several eds of the poorer children, the greater of the food and labour being contributed e other children and their parents.

ellerau, a small community, populated n advanced element, may not be an priate criterion for the larger, more lt world. Therefore I also visited the en school to study, the application of n methods in a large city. (The school ated in the very heart of Dresden and nded by 550 children from every condition of life While attendance at this school is not obligatory children come from remote districts, preferring it to the old, which speaks in favour of this experimental endeavour

From the annual report which gives the aim, practices, and experience of the teaching staff, I learned that the actual modern attempts were begun in 1920, though the school is in existence since 1913 A group of Dresden teachers, comprising six women and sixteen men, joined the experimental school in that year The salaries of these teachers as well as those of Hellerau are paid by the State, while the buildings in both places are supplied by the community Dresden also contributed substantial sums toward furnishing the equipment of the school Its main support, however, in money and labour, comes from the parents "The parents," Mr Minkert, the School Director, said to me, "are a most essential part of the work. They contribute the element which makes of our school a true and vital community center" By actively interesting the parents in the school and its

Boys and Girls of the Hellerau Experimental School at Play A Snow-ball Fight in which the Teachers Join

efforts the experimentalists have developed a remarkable degree of understanding between parents and children—not only their own, but all children

A striking feature of the schools in Hellerau and Dresden is the novel arrangement of the class-rooms The old austerity is gone, gone also the tortuous military benches and desks Instead, one beholds cheerful living rooms, with comfortable tables and chairs, the walls ornamented with warm colour designs, lamps covered with lovely shades Nearly everything in these rooms is the collective work of children and parents, and speaks of their devotion and love to the school Mr Minkert emphasized again and again the soothing effect of the tables and chairs on the children, their conduct and work The new arrangement makes it possible for them to collect in groups, drawn together by temperament and mutual interest, a circumstance which has raised the morals of the class-room and has almost entirely done away with necessity of outer discipline Unfortunately, lack of funds compel both school to still retain the old arrangements in several class-rooms, to evident detriment of harmony

As concerns discipline, Mr Minkert [illegible] that the greatest obstacles to its entire al[illegible] tion are those parents who are still stee[illegible] in the old idea of coercion and punishm[illegible] The children who first come to the exp[illegible] mental school from the old institutions also imbued with the same spirit "My fat[illegible] said, unruly children must be thrashed", [illegible] a child remarked to the teacher The la[illegible] replied "But I'm not the judge here, the policeman I am your friend Wo[illegible] you do injury to your friends?" "[illegible] replied the youngster, "of course, not to friends" "Well, then, what is to be d[illegible] to keep order?" The children delibera[illegible] for a number of days, and finally de[illegible] that they would have to keep o[illegible] themselves.

In the higher grades the encourage[illegible] to free initiative and self-reliance has pro[illegible] an aid to self-discipline, and has devel[illegible] a strong sense of responsibility within different groups. A teacher related to me

se of a boy who had pilfered a piece of rving wood from the work-room He was scovered His classmates discussed the nd of punishment to be meted out. One y suggested arrest That was hotly resented the rest as likely to throw a stigma on the hool and to cause great sorrow to the boy's rents Another one said, "I do not defend e act, but I do not blame him so much cause his parents are at work all day, and has no one to help him" Another boy lvised that the graduation papers of the ulprit should state that he had committed a ime That also was repudiated because, t would bar him from all sporting clubs and ould 'queer' him with every employer should begin his apprenticeship' After a long scussion the class came to the decision that e defender be induced to restore the loss it of his earnings at odd jobs The old ethod of terrorising, humiliating, and often arring first offenders, was replaced by the peal to the sense of responsibility of the uld

The Dresden experimenters stress the reat importance of impressions derived out-de of the class-room "By introducing e child to the larger outside life he adually learns to appreciate that all progress d labour are based upon mutual effort is does not always create social conscious-ss, but it paves the way for social feeling d activity" In illustration, they related e children's experience with a plot of land esented to the school Some of the children nted a portion allotted to them for their vate use Their desire was satisfied by small patch which was given each one ners preferred to work their land in com-n Before long 'the property owners' lised that they had made a bad bargain, t they continued their work undismayed hen the community lot yielded a larger antity of fresh, lovely vegetables while the ividual patches grew very little, the ldren announced that mutual effort was perior, and that they wished their plots to included with the rest

The new educational methods afford the chers opportunity to learn to understand psychology of the child and its reactions e art instructor, for instance, discerns four tinct types among his pupils: the inventive ich in new ideas but never taking time elaborate them; the adaptive who avail mselves of the new ideas, adapt them to ir own needs, and apply them with great e, the imitative who appropriate the successful efforts of others, simplify and reduce them to generalisation, these are the numerous bearers of tradition, finally, the dull kind who are the onlookers until some day they suddenly awaken and fall in with the third class. At work these types again subdivide into four categories The variators concentrate more on diversity of form no house at the feudal market-place is like any other, no two workers on the railroad track are dressed alike The decorators absorb themselves wholly in colour and ornamentation The imitators constantly repeat themselves, their houses and people are the same whether depicting Dresden or South Africa Then there are the prosaic ones who content themselves with sober representation of essentials

The serious contact with life is not permitted to dull the capacity for joy and play Quite the contrary All learning is acquired through play Thus reading and writing are gotten more easily by interest in acting and mimicry than by the primer The theatre holds a very important place in the life of the experimental schools as does music, rhythmic dancing and various games. Not only the mind, but the body and spirit find untrammelled expression in the experimental school In summing up an essay on the place of the child in the school, one of the teachers writes "The child should not be stuffed with educational twaddle Rather should it be brought close to the wonders of its surroundings Not sated should the child leave the school, but rather he should be imbued with yearning to add to his knowledge by independent pursuit"

In the light of the educational experiments carried on in America, for example where there are dozens of experimental schools, the efforts at Hellerau and Dresden may not appear very novel But it must not be forgotten that with America, the new educational ventures are almost entirely of a private nature, on a small scale, and accessible only to children whose parents can afford the luxury of modern education Moreover, in the United States the municipalities take very little interest in the experimental schools, they are, as a matter of fact, usually antagonistic to them

In Germany, on the other hand, the educational experiments are on a wide scale, and embrace large numbers of children and their parents The two ventures I have described represent communities of nearly three thousand people One of the vital forces

pertaining to the schools is the official interest and support they receive from their communities.

In trying to get at the correct estimate of changes taking place in a given country, it is a mistake to compare it with any other country where every condition of life is radically different. To appreciate the radical changes in educational standards achieved by the experimental schools in Germany, one must compare them with the German scho[illegible] of pre-War times, or even with the Pruss[illegible] schools of today. Only then can one real[illegible] their value and effect upon the future of [illegible] country. The former barrack, tortu[illegible] chamber and grinding mill, the cradle [illegible] bureaucracy and militarism, turned [illegible] a playhouse and workshop for the [illegible] development of a new generation is an atte[illegible] surely worth knowing and watching.

NOTATION OF HINDUSTANI MUSIC: ITS POSSIBILITY AND DESIRABILITY

By Prof. N. S. PHADKE, M.A.

THE instinct of recording is deep-rooted in man and it is the source not only of History which is the record of events but of many other sciences also which together lend order and system to human life. Man is so made that he cannot rest satisfied with seeing or hearing a thing only for once. He craves for the repetition of the experience. The dog that pants by the side of a globe-trotter may look at the glorious sunset from the heights of the Himalayan peaks, perhaps it may even feel a thrill at the sight of the wonderful vision, but it is doomed to forget the sight as soon as the darkness of night shrouds it in its folds. Not so with the globe-trotter himself. He cannot rest content with a single peep into the sunset's glory. He cannot suffer the vision to pass away irrevocably. With a skilful click of the Kodak he will record the splendid scene and console himself with the assurance that he has secured in his pocket something which will at least partially pacify his eyes' thirst for the grand and the beautiful. What is true of the eye is equally true of the ear. A man will *instinctively attempt to record a maddening* note with the sole purpose, if not with any other, of enabling himself to repeat it whenever his heart yearns for its joy. Everything in nature is evanescent. Its sounds and sights come and go. And man is ever fighting against this evanescence. Himself but "an exhalation that is and then is not" his one struggle is to give permanence to the fleeting aspects of nature. A strange irony, [illegible] there it is!

The notation of Music is not, therefo[re] an extraordinary phenomenon. As the hun[ter] runs after the deer, so the annotator cha[ses] Music, casting huge nets of all sorts of s[igns] and words in which he hopes to catch [the] volatile strains. Leaving aside the case [of] nations or rather communities whose Mu[sic] is but in its infancy, we could hardly p[oint] out any instance where a nation posse[ssing] great Musical traditions without possess[ing] some system of Musical Notation. The Mu[sic] of India is as old as the Vedas, and [if] history were ever written the historian wo[uld] have to trace back the first attempt[s at] writing Music down, though not to the V[edic] yet to pretty ancient times. A research [in] the ancient treatises, however, will show [that] the question of a System of Notation, in [the] sense in which we understand the term [to]day, though then vaguely present to [the] Indian mind, was neither very eagerly [nor] elaborately discussed by the ancient mus[ic] scholars. And even skipping over a [long] *period of some centuries, and consid*[ering] that period in the history of Indian Mu[sic] in which it was so exclusively studied [and] monopolised by the Muslim artists that [it] came to be called the Hindustani Music [in] the period of Muslim rule in India—we s[hall] vainly look for any definite attempt to [a] system of Notation. In the case of Hindu[s]stani Music, therefore, the question of N[o]t[ation]

n is more or less a modern question---dern in the sense that it has come to the efront owing to modern influences If we llect together the various systems of Notan that are at present fighting for universal ognition, the first thing that strikes us is t theirs is a growth of hardly half a centy I have already indicated that Indian olars were aware of the question of Notan even in the ancient times of 'Ratnakar' reatise which is universally recognised as best ancient authority on matters of ian Music It will be wrong to assert t the idea of Notation was unknown to ient India But it will be equally wrong deny that the question of Notation, in the n in which it is discussed to-day, is very gely modern When Hindustani Music ne in contact with Western Music in more s than one, when European scholars, in oble spirit of research and comparative y, took to Hindustani Music, when some the progressive Indian Musicians and olars were fired by the ambition of popusing and reviving Hindustani Music and sequently felt the great need of some ium through which Hindustani Music d be imparted in Musical schools and demies, when standardisation of Music e to be regarded as extremely necessary the life and progress of Hindustani Music as then that the question of Notation came e regarded as the central and vital ques-And since the forces of which we have spoken have been active not only in one ot the country or in the case of one ted individual, but all over the land and numerous individuals in the field, the ral result has been that each intellect tackled the question in its own charactei-way, and to-day we find more than a n systems of Notation, each with its sets mirers and opponents The sight of more a dozen systems of Notation warring st each other for the supreme place n ugliness about it And those whose ot Hindustani Music and anxiety for its ess is not vitiated by prejudice or anship have for some years past been to evolve a system of Notation which most efficiently express Hindustani and would consequently be acceptable whole nation. It is this attempt that sts, or rather ought to suggest the two questions of (1) the possibility, and desirability of a *Perfect* National n of Notation as regards the Hindu-Music.

Is a 'Perfect' Notation, in the real sense of the word, possible in the case of Hindustani Music? This seems to be a very strange question at first sight, a question which would only be asked by a sceptic of the hopeless type. If Hindustani Music is quite mature, developed and definite, and if we possess the necessary amount of ingenuity to invent symbols for all the details, there should be nothing to foil our attempt to evolve a 'Perfect' system of notation That is how common reasoning would run But a close study of all the characteristics of Hindustani Music would enable any one to perceive how the case of Hindustani Music is infinitely out of the common, and how the question of its Notation cannot be judged by the ordinary criteria

Notation means 'noting down' 'writing' down And only that can be 'noted' or 'written' down which is not so subtle as to defy expression The question of the possibility of a 'Perfect' system of Notation for Hindustani Music can, therefore, be settled by inquiring into the nature of the latter-the characteristics which make it what it is A careful comparison of Hindustani Music with Western Music will bring into bold relief some considerations which are of the utmost importance in this connection The Music of a nation is not only the mere way in which notes of certain values are collected together and used by its people Music is an art, and like all other arts it reflects in itself the whole mental and spiritual poise of the nation A nation's Music reveals its temperament, its likes and dislikes, its reverences and irreverences, its whole philosophy, its entire way of living and thinking It need not surprise us therefore, if Hindustani Music is vastly different from what may be generically termed as Western Music To point out but one or two essential characteristics which mark this difference between the two kinds of Music it may be said that—

1 A Hindustani song is not like a European song a mere juxtaposition or mere combination of notes or *Swaras* It is rather a very subtle evolution of *Swaras* The European song jumps while a Hindustani song swims Every *Swara* sounds like an inevitable consequence of the earlier The Hindustani *Swara* is not a clear-cut bar when it is used as a component part of a song It has 'frills on both sides, and a genuine Hindustani song is a series of *Swaras* whose frills delightfully intermingle Consequently it occupies a length of time

which may very well puzzle a European listener who is accustomed to hear songs that quickly expire

2. And again, a truly Hindustani song is such a subtle affair that to put it on paper and claim to have caught it is like putting the dead body in a coffin and claiming to have captivated the Man. As Rabindranath Tagore has somewhere very aptly remarked "They in Europe go to listen to a song, while we in India go to listen to a singer". Unlike a European song a Hindustani song derives much of its grandeur from its accompaniments. The amiable fight between the singer or the instrumentalist and the drummer, and their concerted and complementary performances form the very essence of a Hindustani song. The European song is only a 'special' thing. It has no 'temporal' aspect of importance. But a true Hindustani song vibrates both in 'time' and 'space'. Special and temporal undulations run across each other, and a Hindustani song, if it is a faithful expression of Indian Art, is a network of vertical and horizontal fibres.

These and other similar considerations ought to convince anybody how futile it is to record a Hindustani song---when it is really Hindustani. Listen to any famous Hindustani singer and you will find that every *Suara* that comes out from his throat is not a bare *Suara* that can be easily put down on paper as *Ma* or *Pa* or *Ni* of the Musical scale, but it has its own bye-notes, its 'frills', as we have said above, or its own 'atmosphere'. It is true that many systems of Notation have attempted to indicate difficult actions like a *Meend* by some sign like an arch. The signs invented certainly look ingenious and demand our allegiance to the cleverness of the inventors. But let him, who really knows what a *Meend* or a *Gamak* is, pause awhile and reflect if a simple sign like an arch is sufficient to convey the full significance of the action connoted, to a novice who tries to learn Music with the help of a ready-made Notation placed before him. None who has really understood the essence of Hindustani Music would deny that the peculiar 'atmosphere' which surrounds every *Suara* when a first-rate Hindustani Artist sings is incapable of being fully expressed by one or many lines, vertical, horizontal or arch-like, however ingenious and elaborate they may be in their design. Take, for instance, the first line of the famous song, "*Itane Joban Par Man Na Keeje*" in *Bhoop Raga*. Granting that you have developed a very elaborate system of Notation, and that you have trained one [illegible] many students in reproducing songs fro[m] Notations conforming to your system—ev[en] granting all this, the reproduction of the l[ine] in question by the best of your students w[ill] undoubtedly lack the peculiar 'atmosph[ere]' which surrounds the line as it comes fr[om] the original first-rate Artist. You may indul[ge] in this experiment as often as you choo[se] varying the circumstances in as many w[ays] as you can conceive, and your experience w[ill] invariably be the same. It can never be [de]nied that there are certain 'heights' in Hin[du]stani Music to which no system of Notat[ion] can ever reach, certain 'subtleties' which d[efy] all expression.

The most important characteristic of Hin[du]stani Music which we cannot afford to ig[nore] is that much of its heavenly charm [is] derived from what the Artist sings 'improm[ptu]' as if by divine inspiration. Like an eag[le] Hindustani singer soars onwards and upw[ards] as the performance progresses, and when on[ce he] reaches the supreme heights he loses hims[elf in] the rapturous harmony of his own crea[tion]. Then it is not so much he himself as [the] voice that sings. Then he does not plan [a] collection of notes, nor is he in a positi[on to] remember the wonderful constructions [of] sound, as if by themselves, through his th[roat]. He is like the maddened soldier who r[ushes] on into the thick of the battle and then [does] not know what he is doing. Listen [to a] Hindustani song sung by a set of stu[dents] according to a definite plan rendered co[nstant] by some sort of Notation papers placed b[efore] them. The song may perhaps please [the] ear. But it cannot stir your soul, and [you] will refuse to call it real Hindustani. The case of Western Music is different. [A] Western song like the much too famou[s "It's] a long way to Tipperary", when once [put into] Notation, gets standardised, and then it [is the] same whether the renowned Harry Lau[der or] the commonest soldier sings it. (Thoug[h] here it is worth noting that it is only Lauder's song that sets the heart of th[e audi]ence beating because there is a pecul[iar in]spired 'impromptu' element in it which [is] above the region of Notation.) But i[f we in] this way standardize a Hindustani son[g, we] rob it of its real grandeur. It is like c[atching] the sun in a potful of water. Since t[he] splendour of Hindustani Music owes it[s] to what the expert Artist performs ['im]pore' in inspired moments, it ough[t to be] clear that even the most elaborate sy[stem of] Notation, when applied to it, is do[omed]

feat its own purpose, so far as the real ...ence of the Music goes It will fail to ...press and record that essence, because by ...very nature it is inexpressible Hence no ...tem of Notation for Hindustani Music can ... claim to 'Perfection' There is a limit ...ere all systems of Notation will have to ...t and admit their own futility

Within these limits, however, a system of ...tation has its value A system of notation ...ich is humble enough to concern itself ...y with the elementary aspects of Hindu...ni Music, and frank enough to confess that ... function is only to guide the novice up to ... certain point, would be the most rational ...tem of Notation and would deserve the ...atest support If scholars are endeavour... to evolve a universal Indian Notation ...y should first understand and openly admit ...t even granting that such a system is ...lved, its use will be confined only to the ...ression of the lower levels of Hindustani ...sic and to teaching its rudiments to new ...otees of the Art That will very greatly ...tribute to a healthy understanding between ... Musicians and Instrumentalists on the ... hand and the Pandits and research-lovers ...the other Every language has an alpha... But the alphabet is only used as a lead-... string for small boys The art of ...tory is an altogether different affair The alphabet cannot be expected to make orators of the boys, however diligently they may learn it A system of Notation has much the same value as an alphabet. It may tell you how to read Music But it can never help you to become a real singer And it can contain real Music---of course, we are speaking of Hindustani Music---as little as an alphabet can contain real inspired speeches A system of Notation is after all meant for the beginner The higher regions are not accessible to any system of Notation, nor do those who excel in the art depend on any standardised guidance If all these qualifications are accepted and an attempt is made to reconcile the numerous Notations that are at present current in India, and to fix a common system, nothing could be more desirable, and profitable Evolving a 'Perfect' Notation for Hindustani Music is like running after 'The Will o the Wisp" Once this is realised much of the bitterness created by the present controversies will be mitigated, absurd claims and ambitions will be weeded out and a clear ground will be in view where all schools of thought can meet and come to common conclusions It will then be easier to compare all the prevalent systems of Notation to adopt an eclectic method and to give the nation a universal system of Notation Let us hope that day is not far distant

THE RELATION OF THE SEXES

BY MAJOR B. D BASU, I M S (Retired)

...E question of the relation of the sexes ...is an important one in the consideration of the subject of the uplift of Humanity ...is also necessary, because the sexual ...lse is naturally so strong, that without ...er control, it not only ruins men and ...en in body, mind, morals and spirit but ...he long run saps the foundation of ...ty and brings about the downfall of ...ns The irresistible nature of the sexual ...lse brings into existence degraded hu...y It has been very rightly said by an ...ent psychologist that,

"...any case the sex appetite is more vibrant ...ggestible than either of the others. Truly appalling is the swiftness with which sensuality and lewdness may infect a people In a mushroom mining camp debauchery is swifter than drink in breaking down steady habits This is why no society can afford to let its members say or publish or exhibit what they please Lust is a monster that can be lulled to sleep only with infinite difficulty whereas a pin-prick a single staccato note is enough to arouse The ordered sex relation is perhaps man's greatest achievement in self-domestication Common sense forbids that the greed of purveyors of 'suggestive' plays pictures or literature be suffered to disturb it Moreover if, as experience seems to show the social evil cannot be utterly stamped out in cities it is better to sweep it aside into some 'tenderloin' or 'levee' than to let it flaunt in the frequented streets"*

* Ross's *Social Psychology* p 126

Marriage is intended to regulate the relation between the sexes. Hence the institution of marriage brings about, or gives prominence to "chastity". The survival value of "chastity" in nations which hold it in high esteem, especially as far as their womanfolk is concerned, is proved by history. The Hindus and the Chinese are pre-eminently the two nations who have survived the cataclysms of conquests and revolutions. This is to be attributed to a great extent to the chastity of those races. While "confiscation of women" practised by Muhammadan conquerors brought about the extinction of Christianity in countries bordering the Mediterranean Sea, such as Syria, Egypt, Morocco, and Algeria. This was not the case with the Hindus when India came to be conquered by Muhammadans. Most Hindu women cheerfully mounted the funeral pyre and reduced themselves to ashes rather than suffer themselves to be polluted by the touch of their Mahammadan conquerors.

Says Mr T W Rhys Davids

The people (of India) in the 6th cent. B. C. had already built up for themselves quite independently of religion, a social code regarding sexual relations." [Encyclopaedia of Religion and Ethics, III. p. 490.]

Buddha laid great emphasis on chastity.

In the *Itivuttaka* Buddha is represented as declaring that the life of chastity is not lived for the purpose of deceiving or prating to mankind nor for the sake of the advantage of a reputation for gain and one's own affairs, but ... this life of chastity is lived, O monks, for the purpose of Insight and thorough Knowledge, while 'by mutual reliance O monks, a life of chastity is lived for the sake of crossing the flood (of earthly longings) and for the sake of properly making an end of misery.'

There is little doubt that Buddhism borrowed the ideal of chastity from the Hindus. To quote the above mentioned author:

All that Buddhism did was to adopt the highest ideal current among the clans and to give it additional clearness and emphasis. It was this ideal that it carried with it wherever it was introduced. ... The percentage of illegitimate births is low in those countries where the influence of early Buddhism has been greatest and its canonical literature is chaste throughout." [E. R. E. III, p. 490].

This reflects great credit on Hinduism and India.

Regarding the chastity of the Chinese women, Mr W. Gilbert Walshe writes:

"Chastity in females is regarded by the Chinese as a virtue of prime importance ... In the city of Hangchow is a well into which hundreds of Chinese girls threw themselves when the city was threatened by the T'ai-ping rebels. Instances s[uch] as these afford more reliable evidence as to [the] high standard of chastity which undoubtedly ex[ists] among women in China than any deduction f[rom] the methods which seem to reflect upon the fem[inine] character, and which are intended rather as inc[ent]ives to virtue than preventives against vice ... Houses of ill fame exist in the majority of ci[ties] but they are generally unobtrusive in their cha[rac]ter, and their existence is known only to habit[ués]. The inmates are recruited by kidnapping or [pur]chase from destitute parents, very few of them [are] willing votaries. The immorality which is obs[erv]able at Chinese treaty-ports would not be to[ler]ated in inland cities ..." [E. R. E., III. pp. 490-1]

While early Christianity laid great st[ress] on chastity and censured re-marriage [of] either sex, for it was looked upon as a m[ani]fest sign of incontinence, in Christian co[un]tries in modern times, chastity is not p[rac]tised as it is in India amongst Hindus o[r] Buddhist countries.

In Christendom, two thousand years h[ave] passed in an ambiguous, unreasoned, and in [the] worst sense superstitious attitude towards [the] sexual life. Westermarck finds that 'irregular c[on]nexions between the sexes have on the wh[ole] exhibited a tendency to increase along with [the] progress of civilization', and Gibbon had al[so] noted that, although the progress of civiliza[tion] has undoubtedly contributed to assuage the fi[ercer] passions of human nature, it seems to have [been] less favorable to the virtue of chastity. Men [are] in no hurry to solve the question which more t[han] any other involves the future prosperity of [the] race. In the meantime the practical question [of the] sexual life is a hand to mouth affair when it is given over to false ideals or degraded vain ... [Mr A E Crawley in E R E III p 486]

Some of the races called savage w[ere] virtuous as far as sexual morality went be[fore] they came in contact with the Christ[ian] nations of Europe.

"Several of the virtues, and among them chast[ity] were more faithfully practised by the [Ameri[can]] Indian race before the invasion from the East t[han] these same virtues are practised by the white [races] of the present day" [A B Holder *Am[er]. Journal of Obstetrics*, XXVI [...]]

Mr Havelock Ellis, in his *Studies in [the] Psychology of Sex*, Vol III, pp 207 *et seq.* writ[es]:

"When prostitution is attributed to a sav[age] people, we must almost invariably suppose e[ither] that a mistake has been made, or that the peopl[e in] question have been degraded by intercourse w[ith] white peoples; for among unspoilt savages [no] custom that can properly be called prostitut[ion] prevails ... When, therefore, we are consider[ing the] chastity of savages, we must not take into a[ccount] those peoples which have been brought into c[lose] contact with Europeans."

In his work on the sexual life of o[ur] time, Ivan Block has devoted a chapte[r to] "Sensual Life," in which he writes that:

"He who wishes to characterize in a few word[s]

European civilisation of the present day may that its nature consists in epicureanism, muti-d by toil and the struggle for life: · Our sual life to-day has now degenerated into a vulsive search for the most violent sensations sible, into a wild hunt after the strongest sible and most frequent enjoyments, because the e is lacking for a peaceful, harmonious tence.... "

For the majority of those living in great towns isement is equivalent to a continued succession superficial sensual pleasures, as preparatory uli for an equally fugitive and debasing sexual

The frequently heard and favorite phrases to hrough with it', to live one's life', 'to sow one's l oats, &c, have all the same significance in sense of preparation for sexual indulgence by ns of such stimuli · We indulge too often in ual intercourse

He quotes the psychologist, Willy Hellpach says that

The whole arrangement of the sensual life cul-ates in the stimulation of erotic activities Such ndency is inevitably associated with the develop-t of the modern large town and there ensues mitation of the sensual life of large towns in ller towns, and even in country villages

Ivan Block says that the sensual life of time

Also possesses its literary guides and course of uction in the form of the numerous printed books for the world of pleasure · · all the ous pleasures of Paris for the eye the ear and sense of taste, lead ultimately to—woman the sexual impulse is, in every possible way enced, increased, elaborated and complicated he civilisation of the present day Especially ate of great towns where the essence of ern civilisation is found in its most concentrated , is a sexual stimulant in the highest degree e old England and in the new the excessive mption of meat and of alcoholic beverages has turally stimulated the sexual impulse and has ected it into devious paths · The sexually lating influence of luxurious feeding is d a well-known fact of experience alcohol the evil genius of the modern sexual life se in a malicious and underhand manner it ers its victim to sexual misleading and corrup-to venereal infection, and to all the conse-es of casual sexual intercourse '

exual impulse is a biological instinct h it is not always safe to repress uote again from the work of the last d author

-day however, the primitive instincts are sed by the necessities of civilised life and coercive force of conventional morality but instincts still slumber in every one".

he evil results of conventional morality been depicted by the Danish poet, J P sen who has characterized this double s follows .

t when he had served God truly for eleven t often happened that other powers gained the upper hand in him by an overwhelming force he was driven to the coarse lust of coarse enjoy-ments he yielded, overcome by the human passion for self-annihilation, which while the blood burns as blood only can burn, demands degradation, perversity dirt and foulness, with no less force than the force which inspires the equally human passion for becoming greater than one is and purer '

Regarding sexual morality, writes an English author

At present the sexual morality of the civilized world is the most illogical and incoherent system of wild permissions and insane prohibitions foolish tolerance and ruthless cruelty that it is possible to imagine Our current civilization is a sexual luna-tic To approach it (the discussion of the matter) is to approach excitement So few people seem to be leading happy and healthy sexual lives that to mention the very word sexual is to see them stirring to brighten the eye lower the voice and blanch or flush the cheek with a flavour of guilt

The essential aspect of all this wild and windy business of the sexual relations is after all births · The pre-eminent value of sexual questions in morality lies in the fact that the lives which will constitute the future are involved

Mr Wells also says

It is possible that in the last hundred , in the more civilized states of the world the average of humanity has positively fallen All our philanthropists all our religious teachers seem to be in a sort of informal conspiracy to preserve an atmosphere of mystical ignorance about these matters which in view of the irresistible nature of the sexual impulse results in a swelling tide of miserable little lives Consider what it will be to have perhaps half the population of the world in every generation restrained from or tempted to evade reproductions

To the sociologist the problem of the relation of the sexes derives its importance from the fact that on its right solution depends the suppression of prostitution, and of venereal diseases as well as the happiness of the home and welfare of the race Because this ques-tion has not been properly tackled, therefore, there is so much misery observable in this world of ours It is therefore that Ivan Block writes

It is not by chance that prostitution is in only a product of civilization that it finds in civilization its proper vital conditions whereas in primitive states it cannot properly thrive

Prostitution degrades humanity physically and morally It diffuses venereal diseases, the evil consequences of which to the family to the offspring and the race are too well known to be mentioned here Hence the necessity of moral and physical purity in the relations between the sexes *

** H. G Wells *Anticipations*.

† Lord Sydenham of Combe, Chairman of the Royal Commission on Venereal Diseases said

But men do not often lead pure lives, because purity is not taught in childhood. From statistics of schools in Christian countries of the West, it is evident that at least 90 per cent of the boys attending schools are addicted to self-abuse Dr Dukes, in his work on "The Preservation of Health" writes

"I believe that the reason why it is so widespread an evil—amounting, I gather, although from the nature of the case no complete evidence can ever be accurately obtained, to somewhere to 95 per cent. of all boys at boarding schools is because the boy leaves his home in the first instance without one word of warning from his parents and thus falls into evil ways from his innocence and ignorance alone"

In "Youth and Sex" published in the series of "The People's Books,' Dr F Arthur Sibly says that the boy

"has long been accustomed to caress his private parts, and the pleasure with which he does this is enormously enhanced He does not suspect that indulgence is harmful This pleasure, unlike that of eating, costs him nothing and is ever available His powers of self-control are as yet undeveloped

It is necessary to teach every child self-control.

Self-abuse with its corollary, un-natural offence in childhood leads to further un-controllable passions in early manhood Regarding the results of youthful impurity the above-mentioned author says

Another injury done by impurity to the growing mind of the lad is that in all matters relating to sex, he learns to look merely for personal enjoyment In every other department of life he is moved by a variety of motives by the desire to please, the desire to excel by devotion to duty by the love of truth, and by many other desires Meanwhile as regards the sexual appetite -the racial importance of which is great and the regulation of which is of infinite importance for himself for those who may otherwise become its victims- for the wife he may one day wed and for the

'Appalling as are the effects upon individuals who have contracted disease by contagion I believe that the results of transmission are more dangerous to the race as they are certainly more insidious Sterility still births and infant mortality are largely due to this cause To them must be added large numbers of children who die young or who linger on under some great disability which prevents them from ever becoming useful citizens and relegates many to the care of the State at large expenditure Thus not only is the birth-rate being lowered at a time when other causes are operating in the same direction, but the whole standard of public health is degraded and the vitality of the race is undermined

"Thoughtful men and women can render no higher service to the State than by promoting with ceaseless vigilance the chastity of its people for such national foundations are as indestructible as those of licentiousness are destined to decay (*Race*

children, legitimate or illegitimate, that he beget--his one idea is personal enjoyments.

He very rightly observes that,

"considering how large a part the sex-plays in the lives of most men and women sidering how it permeates the literature an of the world and is—as the basis of the hom most potent factor in social life, its profanati a terrible loss."

It is this impurity of boyhood wh responsible for many of the evils prevale society Dr Sibly says

'As a result, young men become power face the sexual temptations of manhood, and who in all other relations of life are admirabl in this matter into the mire of prostitution less demoralizing but far crueller sin of sedu

'Into the contamination of this inferno active support of this cruel infamy, ma many a young man is led by the impurity boyhood

This impurity then leads to the deg tion of women Dr Clement Dukes wr the work already referred to above.

This evil is I believe, the root o evil of prostitution and similar vices and latter evil is to be mitigated it can only be mind by making the life of the school-boy p

How is it possible to put a stop to this social evil? How is it possible to *elevate* while the demand for them for base purp so great? We must go to the other end scale and make men better we must train boys more in purity of life and chastity befor passions become uncontrollable

Whereas the cry of every moralist throopist is let us put a stop to this prost open and clandestine ' This cannot be eff present, much as it is to be desired the d for it is too great even possibly greater th supply If we wish to eradicate it we mu to the fountain-head and make those who the demand purer so that the demand fallin the supply will be curtailed '

Dr F Arthur Sibly after quoting approval the above passage from Dr work writes

To this I venture to add that by t chastity we not merely decrease the dema prostitutes, but we greatly diminish the Few girls if any take to the streets unt have been seduced and the antecedent duction are the morbid exaggeration of the appetite the lack of self-control, and the hedonism which youthful impurity engenders So blind, so callous does impurity make ev fined and generous, that many a young ma can be a good son, a good brother a noble a patriotic citizen, will doom a girl whose fault is that she is physically attractive possibly too affectionate and trusting—to anxiety, to illness, to the horrible suffering desired travail, to disgrace, and in ninete out of twenty to ostracism and the infamy streets."

is opinion, Tod tried to produce in the minds of he Rajputs bitter hatred against the Marathas by violently exaggerated accounts of their misdeeds.

The author quotes the following from Burke's speech on Fox's East India Bill of 1783: "I engage myself to make good to you these three positions. First, I say, ... there is not a single prince, state, or potentate, great or small, in India with whom they have come in contact, whom they have not sold. ... Secondly, I say, that there is not a single treaty they have ever made which they have not broken. Thirdly, I say, there is not a single prince or state who ever put any trust in the Company who is not utterly ruined; and that none are in any degree secure or flourishing but in the exact proportion to their settled distrust and irreconcilable enmity to this nation."

The following from the Marquis of Hastings' *Journal* will stand repetition to this day, though it was penned in 1814:

"Instead of acting in the character of ambassador he [the Resident attached to a Native State] assumes the functions of a dictator, interferes in all their private concerns, countenances refractory subjects against them, and makes the most ostentatious exhibition of this exercise of authority."

After the renewal of the Charter in 1813 English manufactures were exempted from customs duty and began to be freely imported in India. On this Wilson, in his History of India makes out a strong case for Protection. The arguments used by him long ago are equally applicable to-day: "As similar immunities were not granted to the manufactures or products of India in the ports of the United Kingdom, this was a piece of selfish legislation in which the interests of the dominant country were alone consulted and those of the subordinate dependency deliberately injured, the latter being not only deprived of a legitimate source of revenue but being further exposed to an unequal competition under which native industry was already rapidly declining. It might be argued that India benefited by the reduced price of the commodities imported from Great Britain in proportion to the amount of the duty remitted. But this was disadvantageous in another respect, as it rendered the articles of domestic production still less able to compete with foreign articles in the market, and further discouraged native industry. The competition was unfair. India was young in the process of manufacture, and was never likely to improve if her manufactures were to be crushed in their infancy. Could time have been allowed for the acquisition of experience and the introduction of machinery, her cotton fabrics and her metals would probably have been saleable in her own markets for a less cost than those of Europe. A native sovereign would undoubtedly have given India a chance by the imposition of protective duties."

It is interesting to note that one object of sending King William's presents for Runjit Singh by water, was to ascertain as if undesignedly the trading value of the Indus, a trick which was strongly denounced by Sir Charles Metcalfe. It was the first step to the conquest of Scinde, the iniquity of which beggars description, and the pushing forward of the border to the frontiers of Afghanistan, which has led to so much waste of men and money in the search after the *ignis fatuus* of a 'scientific frontier.' When Bentinck was Governor of Bombay, Mr William Thackeray, a member of his Council wrote in a minute: "in India, that haughty spirit, independence, and thought, which the possession of great w[ealth] sometimes gives ought to be suppressed. They [are] directly adverse to our power and interest .. [We] do not want generals, statesmen, legislators; [we] want industrious husbandmen." Truly did Pres[ident] Abraham Lincoln say: "There is no man [good] enough to govern another man. It is equally [true] that there is no nation good enough to gov[ern] another nation," and Macaulay echoed the sa[me] sentiment when he wrote: "Of all forms of tyranny I believe the worst is that of a nation ov[er a] nation."

A tract entitled "The Government of India s[ince] 1834" published on the eve of the renewal of [the] Charter in 1853, contains some home truths [on] the miserable condition of the Indian raiya[ts]. [It] says: "It is not merely cultivation that is dep[res]sed; it is society itself that is being gradu[ally] destroyed. The race of native gentry has al[ready] almost everywhere disappeared; and a new d[...] has arisen, that in another generation or tw[o] cultivators will not be worth having as sub[jects]. For moral debasement is the inevitable conseque[nce] of physical depression." Already the Polic[e had] "become the engine of oppression and a great [...] of the corruption of the people." As to educa[tion] "this is well known that whereas in Hindu [times] every village community had its school, our [des]truction of village societies or municipalitie[s] deprived the natives of their schools, such as [they] were and has substituted nothing in their s[tead]." As to public employment the following [...] would go to show that the policy pursued [three] quarters of a century ago did not substan[tially] differ from what it is to-day: "In our earlier [...] career natives were employed in the most im[port]ant and confidential posts of our government; [our] regiments were officered by natives; in many [...] we had native agents and representatives, [...] where we were then obliged to make use of [...] talent. But gradually this use of native [...] was displaced and every post of profit or tru[st or] value transferred at enormous addition to th[e cost] of government to Englishmen, until it became [part] and parcel of our established policy .. The d[...] between the covenanted and the uncove[nanted] services is still kept up though the covenant [...] is absurd and ridiculous.. and the purp[ose for] which it is maintained is to draw an artific[ial line] by means of which the natives may [...] however educated able and competent to be [exclud]ed from all high and lucrative appointment [...] any real share in Government administratio[n] and responsibility is denied to the people of I[ndia]." In a petition submitted by the people of Ma[dras] "they complain, that in order to raise revenu[e by] ardent spirits the Government is forcing d[runken]ness on them,"—a complaint which has g[one on] accumulating in force and volume ever sin[ce].

Kaye's indignant remonstrance against [the] garbled accounts of the first Afghan war, iss[ued in] the shape of parliamentary papers, applies t[o] blue-books and white books, which, as Freem[an] said, is the chosen region of lies. "I ca[nnot], indeed," says Kaye, "suppress the utteranc[e of my] abhorrence of this system of garbling th[e] correspondence of public men ... The d[ishonesty] by which lie upon lie is palmed upon th[e world] has not one redeeming feature. If public men [are allowed] without reprehension, to lie in the face of [...] wilfully, elaborately and maliciously to bear [...]

ss against their neighbours, what hope is for private veracity ?"

d Auckland, in his speech in the House of on the 5th July 1833, said · "Our very ice in India depended upon the exclusion of itives from military and political power in country." Has his lordship's policy, one rs, become so very much out of date now ,as ould fondly hope ?

garding the conquest of Scinde, Kaye writes British were the first to perpetrate a breach d faith They taught the Amirs of Scinde eaties were to be regarded only so long as it onvenient to regard them The wolf in the ld not show greater cleverness in the dis- of a pretext for devouring the lamb than the Government has shown in all its dealings he Amirs."

ly did Sir Richard Burton write · "When the all come to publish details concerning the sement of secret service money in India the will learn strange things. Meanwhile those who have lived long enough to see how is written can regard it as but little better poor romance" British Indian history has hout been a case of the lion painted by f and to extract truth out of it is as impos- s to extract sunbeams out of cucumber

n Napier, the hero of Scinde, in a moment of rgetfulness wrote as follows "Our object quering India, the object of all our cruelties oney More than a thousand millions sterling d to have been squeezed out of India in the ty years Every shilling of this has been out of blood, wiped and put into the ers' pockets, but wipe and wash the money will, the damned spot will not out'

Maharaja of Gwalior the only sovereign India in the forties of the last century was to a feudatory during Lord Ellenborough's alty "All his arguments, all protestations says Mr Hope, "as would those of a goose ith equal pertinacity declined the proferred hungry fox ' In quoting this we do not means intend to lay the whole blame on . The weak, the improvident, the unwise who are wanting in political sagacity and in er of combination against a common danger, ere go to the wall As a writer in the Journal of May 1821 has truly said, " we t down as certain, that whenever one- part of the population of India becomes dent and as scheming as ourselves, we shall again, in the same ratio of velocity the urse of our original insignificance' The re betrayed by their leaders, who were the British as at Plassey and everywhere jor Basu says "the British should have amed of their conduct' and that Asiatics implicity of their hearts could not fathom of duplicity, want of scruples and hypo- the occidental diplomatists ' While far nding the conduct of the British, we feel say that this defence of the Indian traitors justified No war has ever yet been con- absolutely righteous methods, from the Kurukshetra downwards. The enemy will y to seduce and create dissensions We n come in contact with ignorant peasants llages, who, in spite of all their apparent which is really due to their ignorance rty, are full of wiles and duplicity in regard to matters within the reach of their intelli- gence. Their duplicity does not prevent their falling victims to village touts, who employ similar wea- pons against them with superior intelligence, but the town-bred gentleman unaccustomed to their devious ways, cannot thrive in such atmosphere. The tactics employed by the British in their wars with Indian princes did not, in our opinion differ in kind from those which the latter would be glad to avail them- selves of, if only they knew how to do so It was not a case of duplicity against simplicity but of ability, organization, patriotism and trained intelli- gence on one side against the want of all these qualities on the other

The story of the second Burmese War is told at length in the fifth volume and prepared as we were to find that this particular war waged by Lord Dalhousie was not less iniquitous than others in which England had engaged in the East we confess we were not prepared for such shameless and downright injustice and such total subversion of the elementary canons of international morality Like everything else in Major Basu's monumental work the tale has been told as far as possible in official language and a pamphlet of Richard Cobden of anti-corn-law fame based entirely on materials culled from parliamentary papers has been largely drawn upon The readers will be surprised to hear that the Burmese Government readily agreed to satisfy a totally untenable claim for £920 and the *casus belli* consisted in nothing more nor less than the fact that the deputation which went ashore to enforce the claim was kept waiting in the sun for a full quarter of an hour ! It is not as if the Burmese officials had shown fight or the people had behaved rudely In the words of Mr Cobden 'a covey of partridges with a hawk in view ready to make its fell swoop or a flock of sheep with a wolf's eyes glaring into the fold could not shrink more timidly from that terrible and irresistible foe than did the Burmese officials at the prospect of a hostile collision with England But that is perhaps exactly the reason why any stick was considered good enough to beat them with In this mad world of ours the weak have always to go to the wall however just their cause may be The cost of the war was of course borne by the people of India Mr Cobden justly enquires What exclusive interest had the half-naked peasant of Bengal in the settlement of the [fantastic] claims of Captains Sheppard and Lewis that he should be made to bear the expense of the war which grew out of them ? None whatsoever except that the meek and help- less Indian peasant can be bled white without a word of protest Well might General Cass say in a speech delivered in the Senate of the United States in December 1852 The whole history of human contests since the dispersing of the family of man upon the plains of Shinar, exhibits no such national provocation followed by such national punishment

The annexations of Nagpur Jhansi Satara, and other important states were treated as affair of high politics, but the annexation of Tanjore, on the same ground of failure of heir, as if the Bri- tish Government had any divine right of entry in such an event was judicially questioned, and though their lordships of the Privy Council consi- dered the seizure to be an act of States with which they were not competent to deal they made the following pronouncement on the Tanjore spoliation ·

"It is extremely difficult to discover in these papers any ground of legal right on the part of the East India Company or of the Crown of Great Britain, to the possession of this Raj or of any part of the property of the Raja on his death and indeed the seizure was denounced by the Attorney General - as a most violent and unjustifiable measure."

Herbert Spencer the philosopher has the following on Anglo-Indian rule "The Anglo-Indians of the last century whom Burke described as birds of prey and passage in India showed themselves only a shade less cruel than their prototypes of Peru and Mexico A cold-blooded treachery was the established policy of the authorities Princes were betrayed into war with each other and one of them having been helped to overcome his antagonist, was then himself dethroned for some alleged *misdemeanour* Always some muddied stream was at hand as a pretext for official wolves Even down to our own day kindred iniquities are continued. Down to our own day, too are continued the grievous salt-monopoly and the pitiless taxation that wring from the poor ryots nearly half the produce of the soil Down to our own day continues the cunning despotism which uses native soldiers to maintain and extend native subjection

Atrocities alleged to have been committed on women and children during the Sepoy Mutiny have been proved to be pure fabrications The Indians are not like the masses of western countries when under the influence of strong drink in regard to these matters Says Mr Justin McCarthy in his *History of Our Own Times* "The elementary passions of manhood were inflamed by the stories happily not true, of the wholesale dishonour and barbarous mutilation of women As a matter of fact no indignities other than that of compulsory corn-grinding were put upon the English ladies There were no outrages in the common acceptation of the term upon women No English women were stripped or dishonoured or purposely mutilated" But listen to the story of the reprisal John Kaye, the historian of the Mutiny writes "Soldiers and civilians were alike holding bloody assizes or slaying natives without any assize at all *regardless of sex or age* Afterwards the thirst for blood grew stronger still Englishmen did not hesitate to boast or to record their boasting in writing, that they had spared no one and that peppering away at niggers was very pleasant pastimes enjoyed amazingly And it has been stated in a book patronised by high official authorities that for three months eight dead-carts daily went their rounds from sunrise to sunset to take down the corpses which hung at the cross-roads and market-places" Sir Charles Dilke writes "rebels thus hanged or blown from guns were taken in arms but villagers apprehended on picion atrocities were committed at w Mohamad Toglak himself would have stood asha It is certain that in the suppression of Mutiny hundreds of natives were hanged Queen's officers who unable to speak a wor any native language could neither unders evidence nor defence"

John Malcolm Ludlow in his history of Br India (1859) says "The establishment of English power in India is an ugly one It b in feebleness and cowardice it is pervad rapacity it closes with a course of fraud and hood of forgery and treason as stupendous as lay at the foundation of a great empire" All five volumes of Major Basu are only an ampl tion and illustration of this theme

It will be news to many that the transfer of Government of India to the Crown was mad in the interest of the people of India "to who seems to be a matter of indifference (Metcalf) for encouraging Englishmen to colonise in I and for their special benefit This is quite from the official records of the times and the petition submitted by the East India Com to the Houses of Parliament

Major Basu has carried his history down to Mutiny and the assumption of direct govern by the Crown We have given some extracts the last two volumes of his work His com of materials no less than his stupendous ind cannot fail to evoke the reader's admiration B and pamphlets long out of print blue despatches parliamentary papers and records no longer available have all be under contribution to give us an inside v matters which British historians naturally gloss over as much as they can At every the author has fortified himself by long from these documents and tried to prove th conclusions he has arrived at, are the only able conclusions which follow from his pa The work is a monument of the author's pa labours Nevertheless it cannot be properly a history it is a long indictment, before the public opinion of the iniquities of the East Company's rule in India and as such it value and when there is a conspiracy of among British historians with regard to th serious of them that value is great indeed letter-press and binding etc leave nothing desired, and printing mistakes are excep few

THE POSSIBLE FRANCO-GERMAN-RUSSIAN COMMERCIAL UNDERSTANDING

By TARAKNATH DAS Ph. D.

T present Great Britain is suffering from unemployment far more than France and Germany According to the st available figures, we find that the nber of the unemployed in Great Britian 1,180,000, whereas the numbers of the mployed in Germany and France are 214 and 7,837 respectively As for the real se of the present unemployment situation *Great Britain, the Prime Minister,* Mr donald, just before the recent dissolu- of the British Parliament, put all the ne for it on the French efforts for making many speed up her production, so that e would be reparation payments This hurt British trade considerably This lanation will not be acceptable to all French people, irrespective of all party iations, resent it In fact M Poincare a vigorous article published in the New k *Evening Post* of Oct 27 1924, has ated out the fallacy of the position of Macdonald, who, according to M Poin- e, like Mr Lloyd George is ungrateful to nce M Poincare gives the following ion on the possible effects of revival of man industry on British enterprises

recently had the occasion to show—with con- ve figures to prove it that at the rate things oing German coal will soon supersede English in the most important markets of the world hat soon German metal products will victori- fight against the products of the Imperial ies and even of England But what is in- vable is that men of the intellectual attain- s of Mr Lloyd George and Mr Macdonald have realized that Germany has arrived at this r of economic expansion, which was seen etly by General Dawes and other experts se in the last five years she was relieved of, eparation burden and that not having been ned in her industries nor by invasion nor ttles she was easily able to rise again, even than the victorious nations

One of the net results of the World and the Peace settlement is that there risen a serious Anglo-French rivalry e continent of Europe and other parts e world Great Britain is mightily us to curb French power Great Britain rking to bring about isolation of France in World Politics while the French states- men to avert that calamity are trying to bring about a continental concert for self- defense Great Britain is trying to recover her position in world commerce This ex- plains her solicitude towards Germany and Russia However, France is not idling her time allowing Britain to steal a march on her France is also trying to win over Germany and Russia for political and commercial reasons In this connection the following report of the speech of M Herriot is very illuminating —

Lyons France Oct 27—France's need for the restoration and extension of trade relations with Germany and Russia was voiced by the Premier Herriot in a speech before a banquet of the foreign trade councillors here yesterday The time had come said the Premier to create anew international trade currents in which France should have her proper place Negotiations for a commercial treaty with Germany had begun he said and within a few days barring any untoward incident the French would see the roads to the East re-opened to them Allow me to say personally the Premier went on that it is well for us to think of buying in the East to be able to struggle against the un- favorable situation created by our constant buying in the West I am partisan to buying in the East— buying cereals wood and petroleum The Premier declared France needed new markets She now was an industrial country of first rank and should work out a broad plan of action He urged that colonial trade be developed so that France would be able to obtain raw material from her own territory "If we always depend on foreign supplies," he added notably from the United States we are in grave danger of seeing our cotton and silk industries exposed to disappointment

Less than two days after this speech had been delivered by M Herriot France accorded *de jure* recognition to the Soviet Government of Russia The following are the texts of the notes exchanged between France and Russia

Paris Oct 29 (Associated Press)—The texts of the French note to Russia and the Soviet reply as given out officially read

Following the Ministerial declaration of June 17 1924 and your communication of July 19 last the Government of the Republic faithful to the friendship which unites the Russian and French peoples recognized *de jure* from this date the Government of the Union of Soviet Socialist Repub-

ics as the Government of the territories of the ormer Russian Empire, where its authority is accepted by its inhabitants, and in these territories as successor to the preceding Russian Governments Consequently it is ready at once to establish regular diplomatic relations with the Government of the Union by the reciprocal appointment of Ambassadors

"In notifying you of this recognition, which cannot affect any engagements entered into or treaties signed by France the Government of the Republic believes in the possibility of a general arrangement between our two countries of which the resumption of diplomatic relations is a preface In this respect it wishes it to be understood that it expressly reserves the rights of French citizens acquired under obligations contracted by Russia or its dependants under anterior regimes obligations the respect of which are guaranteed by the general principles of law which are for us the rule of international life The same reservations apply to responsibilities assumed since 1914 by Russia towards the French State or its dependants

Dr Taraknath Das

"In this spirit the Government of the Republic ishful once more to serve to the utmost the terests of peace and the future of Europe designs seek with the Union a just and practicable settlement which will permit restoration between the o nations of useful relations and normal exchanges ien the French conscience shall have received e appeasement to which it is entitled.

"As soon as you have made known your assent more particularly of an economic order, we welcome to Paris your delegates, furnished full powers to meet our negotiators.

"Until a satisfactory conclusion of the negotiati the treaties, conventions, and arrangements h existed between France or French citizens, and shall not have effect The individual legal relati formed before the establishment of Soviet po between Frenchmen and Russians will remain hitherto and the auditing of accounts between two States shall be deferred in all respects measures of conservation in France being taken about to be taken.

"Finally it must be understood once for all non-intervention in internal affairs shall rule in relations between the two countries

HERRIOT

"The Soviet reply reads —

The Central Executive Committee of the U of Soviet Socialist Republics has received with satisfaction the proposal of the French Govern fully and entirely to restore regular dipl relations between the U S S R. and Fra the reciprocal dispatch of Ambassadors, open immediately negotiations with a view instituting friendly relations between the p of the U S S R and France

"It expresses confidence that the question tioned in the telegram of the President of of the French Republic of today's date settled by full agreement between the two g ments to the best advantage of the U S S R France goodwill existing on both sides as absolute respect for each other's interests

The Central Committee of U S S R greatest importance to the removal of all m standings between U S S R and France the conclusion between them of a general ag capable of serving as a solid basis for their relations Allowing itself to be guided constant desire of the U S S R to attain guarantee of general peace in the interest working people of all countries and to friendship with all peoples the Central Ex Committee of the U S S R draws attention to the immense advantages which for the two countries from the inauguration them of close durable economic relations development of their prospective powers trade exchanges

"As does the French Government the Executive Committee of the U S S R that mutual non-intervention in internal an indispensable condition to relations states in general and with France in and greets with satisfaction the French Gov declaration in that regard

"In accepting the choice of Paris as for the negotiations between the U S S R France the Central Executive Committee U S S R informs the French Governme has instructed the Council of the People saries and the Commissariat of the Fore of the Union to take all necessary me open the negotiations without delay an them toward a friendly solution of the interesting the two States, and we exp firm hope that these questions will settled in the interests of the two countries the general peace.

nin, Premier Rykoff and Foreign Minister tcherin."

The motive behind the French recognition he Soviet Government is commercial as l as political. This point has been made ir by the following wireless dispatch from is to the New York *Times*

There is little doubt that underlying the whole ich attitude is the hope that within a year or Russian wheat supplies can be again made able In a country like this where bread is staple food, its price is the first consideration ll Governments, and none dares risk being lly dependent on American harvest, especially in ne when American exchange is so much against ce . . . Beyond that argument in favor e resumption of relations, there is this, of which the *Temps* recognizes the importance that seven years experience of 'nothing doing' iot's action provides the only remaining chance fectively defending our rights and of binding Soviet Government in agreemnts freely arrived which will be in the interest of Russia to ve if she really wishes to recover her place he family of nations and really desires co- ation in economic recovery"

It is rather interesting, if not significant, France accorded recognition to the iet Government at the very time when Anglo Soviet relation had become strained the so-called Zinovieff letter, inciting the ish Communists to revolt in England he eyes of the Soviet Government and s British labor is no less imperialistic the British Tories or Liberals So M k, in the *Pravda*, makes the following rk regarding the French recognition of Soviet Government —

ontrary to England, which strives to control a-routes leading to Soviet Russia and hates ion (Soviet) for rousing to hatred the people of nd Middle East by the mere fact of its exis- France has not any existing territorial ts which should inspire her animosity to- Russia"

is reminds us that although the Tsar nder III hated French republican and l ideas as most obnoxious, he found it advantage of Russia to form an alli- with the republic The French were also to forget the autocratic rule of the Tsar re the alliance which afforded security Great Britain and Germany and the Franco-Russian Alliance came into exis- n 1893-.894. It can also be pointed out on after the conclusion of the Russo- se War, Russia and Japan came to an anding because it was to their interest o Great Britain later on made the French Entente and Anglo-Russian En- protect her interests against Germany. s is common interest between France and Russia to further, it is only natural that these two States will come to some kind of understanding.

It has been predicted by Premier Rykoff of the Soviet Government that Japan will soon recognise the Soviet Government It has been reported that the Russian Premier has said that

"France's action was prompted by its economic interests, the pressure brought upon Herriot by French business circles and European inclination towards peace With the possible recognition by Japan, which may follow in the near future Soviet Russia will consider the task of re-establishment of relations with European countries and others bordering on Russia whose friendly relations are politically vital to the Union as fully guaranteed America is the sole outstanding country Even should the coming elections bring on changes in the United States Government America is finding itself isolated on the Russian question and will hardly be able to retain its unreconcilable attitude The continued growth of Soviet trade its economic progress and influence should serve as the final argument even for such an unreconcilable country as America

Mr Tchitcherin, the Foreign Minister of Soviet Russia who is regarded as one of the cleverest statesmen of the world, has given out an interview which clarifies the Russian official attitude

"Paris Oct 30—In a highly important interview given by George Tchitcherin three declarations regarding the French recognition of Soviet Russia are of vital consequence First it is made clear that the Russian Government is ready to treat with goodwill the question of the reimbursement of the bearers of Russian bonds Secondly, that in certain conditions Russia is prepared to open its markets to French capitalists Thirdly that the Russian Government presents a character of stability and gives promises which fully justify the Herriot gesture European necessities demand that statesmen should recall the phrase of Talleyrand, you cannot solve the German problem without England and Russia The Franco-Russian rapprochement and the development of the Entente Cordiale will help determine the Franco-German understanding. Mr Tchitcherin said

"The Poincare Government favored all the enterprises against us This policy was opposed to the interests of France for we were always happy to find some fair method of dealing with small holders of Russian bonds We propose to give a maximum measure of satisfaction after a loyal conference, where differences can be discussed The financiers and industrialists of France have considerable interest in the resumption of commercial relations with us for we dispose of immense riches We have need of capital for the scientific exploitation of natural wealth If the question of private property is reserved, there is nothing to prevent French capital from installing itself in Russia. The series of concessions of which a list was furnished to the Hague is only the beginning. Will France allow foreign financiers to forestall it? France has need of an outlet

"French metallurgy, for example traverses a

serious crisis. Russia offers a great market. From the view-point of security, our Government gives every guarantee The principal guarantee is the Governmental stability We are about to celebrate the seventh anniversary of the Soviet regime We have elaborated new legislation which gives particular attention to contracts companies and trade circulation There are two sorts of concessions—first, those in which the Government participates probably to the extent of 50 per cent The economic situation while not good is improving The principal railroads are working normally Money is stabilized, prices are lower and commerce free If nations do not re-establish peace relations the ruin of Europe is certain but happily Russia is now on the point of concluding an accord with France We are profoundly pacifist we want to live on good terms with all peoples but we cannot be reduced by force

French efforts to secure commercial understanding in the East, *i e* with Germany and Russia, would affect the British industrial and economic position unfavorably This will probably cause further misunderstanding between France and Great Britain in world-politics To offset the loss in trade due to Franco-German-Russian commercial co-operation Britain will try to dump her goods more and more in India and the rest of Asia particularly China The Tory Government which will soon come into power in Britain, will advocate protection for Britain and Imperial preference for the colonies and particularly in India Great Britain will try to keep her grip over the Indian market and economic life in general at any cost As the Indian people are not the masters of their own house so they would not be able to offset British commercial and economic domination to the detriment of Indian interest by means of legislation or constitutional agitation Any vigorous attempt on the part of the Indian people to boycott British goods will be made with "constructive repression, *i e*, putting people in jail without any trial as has been the case in the past. But economic and political supremacy cannot be attained without struggle and the people of India will have to overcome a great many obstacles before they can be masters of their own country

However, the British will find a very different situation in China They will face serious Japanese competition in the Chinese market Anglo-Japanese commercial in the Orient has already become a factor in political rivalry between Japa Great Britain, the late partners in the Japanese Alliance None should forg Britain will try to use India as the in the economic and political conflict Japan as she did in the past against and Turkey

It is not at all imaginary that w short time Germany will also be a factor in the Chinese market It m there be a commercial understanding France, Germany and Russia, as has suggested by M Herriot and favo French industrialists and the German cians who are known as "Continental ker, then it would be naturally t interest of Japan to co-operate as mu possible with this grouping of Powers, out tying her hands in any definite w. fact, owing to the change of world con Japan has a good deal in common with in the Orient Both France and Japan that Britain's Singapore naval base (which has been only temporarily aban and surely will be taken up by the Tory Government) is directed against Germany and Japan can come to close standing politically and economically, b Germany has no colony in Asia and because both Germany and Japan have mon interests in co-operating in China

To sum up then France has a economic policy to do all that is possi secure Franco-German-Russian co-oper and this in all probability will lead to F German-Russian-Japanese co-operation, ing British interest very unfavourably offset this situation Great Britain wi India in every possible way So long British policy is to keep India under tion and so long as India must have to for herself to assert her position as a internationally it is desirable that the statesmen should ponder over the re-arrangement of Powers politically as commercially to preserve her own interest

NEW YORK CITY,
Nov 1, 1924

REVIVAL OF INDIAN ARCHITECTURE

By SRISH CHANDRA CHATTERJEE, A.M.A.I., M.R.A.S.

index of the civilisation of India is imprinted on her ancient Architectural Monuments. The iconoclastic zeal early Turki conquerors of India and f the later Indian Muhammadan rulers n responsible for the destruction of a iany specimens of Hindu Architecture. Muhammadan fanaticism destroyed ents at first, it made amends by giving a somewhat new type of architecture nbining Arab—i e, borrowed Byzantine rsian elements with the Hindu styles) owning glory of which is the Taj, one greatest heritages of Indian civilisation the distant south of India, in the Tamil and Kanada countries, in the ot Rajputana and in the far away remote from the high way of marching man armies or in out-of-the-way places the temple and idol-breaking arm of oslem could not reach or wholly work l, a great many specimens of Hindu ecture have escaped intact and have iumanity richer by the possession of and Ellora, Mahabalipuram and Madura, er and Abu, Khajuraho and Bhubane- Dwarka and Mudhera. The Architec- raditions of Hindu India are a thing few countries can approach in the t results they achieved, not only India itself—in the magnificent ancient iaeval works like those of Sanchi and —but also in the greater India of ina and Java where Angkor and dur still remain architectural and marvels

architectural traditions of India to a remote past. Formerly no specimens of Indian architec- re ancient than a few Maurya s of the 3rd, or 4th century, B C recent discoveries of Sj. Rakhal Das in Mohen-jo-Daro in Sindh have the presence in India of a finished ural style as old as 3,000 B. C. He avated an old site by the Indus in District, and has found out remains brick structures and glazed tiles, d staircases and conduits, all of construction, which resemble greatly the oldest Babylonian structures These ancient Indian things are to be associated evidently with pre-Aryan Dravidians. Other important articles have been found there which are now being studied by Archaeolo- gists Sir John Marshall, Director-General of Archaeology, India, has written to the English and Indian press on the stupendous importance of these discoveries of Sj. Banerjee He says "that five thousand years ago the peo- ples of Sind and the Punjab were living in well-built cities and were in possession of a relatively mature civilization with a high standard of art and craftmanship and a developed system of writing

Fergusson remarking about Indian Architec- ture says—"No work was too gigantic for the Hindu Architects to attempt, no design was too minute or elaborate for them to accom- plish . for an honest, purpose-like.... art, there is probably nothing much better to be found elsewhere" Competent authorities have spoken nothing but unstinted admiration for the achievements of India whether under the Hindus or under the Muhammadans—for the Muhammadans nobly carried on the building impulses of the people of the land

Palaces of Agra, Delhi and Rajputana that were erected a few centuries back are so elegant, graceful and faithful to the purpose for which they were conceived and built, that all lovers of true art have felt with pain the decay and degeneration of this craft in India. It was a great shock to the writer when after seeing the most beautiful buildings of Hidustan and Rajputna that had appealed to his æsthetic sense so much—he stood in front of a hybrid monstrosity like a portion of the much-talked-of Lakshmi Vilas Bhavan, Palace of Baroda, the new Durbar Hall of Indore, the Scindhia's Palace at Ujjain, the public offices of Jodhpur that face the Rai-ka- bag Palace station, the new public offices under construction and Military Barracks at Bikanir, the Railway Station buildings of Udaipur and Chitore, Guest House at Jaiselmer, the Nizam's Palace at Hyderabad, the Hospital Buildings at Mysore, modern offices adjoining the Thebaw's Palace, Mandalay, and other similar "creations" in the lands which draw people

from distant Europe and America to admire their architectural remains

All this is due to an unfortunate admixture with English styles He has noticed that English type of buildings has been constructed in the Shan Monasteries of the remote Myitkyina district in the Burmo-Chinese frontier and around the sacred temple of Badrinath in the upper Himalayas at an elevation of over ten thousand feet,—such has been the terrible route of Indian Architecture before the onset of Anglo-Indian buildings in the new style The writer is not speaking of frank attempts to adapt European styles, Greek or Gothic or Renaissance—which must remain as alien in the land and which with the growth of common sense in India will be abandoned as a matter of course. But what pains him and other true lovers of Art is that when Architects consciously set about designing in the Indian style they should so persistently refuse to be inspired by the noble remains of our ancestral culture. And specially when we have Anglo-Indian Architects catering for Indians by bringing in this "revived Indian" things we do not know whether to laugh or to weep

Foreign Architecture has slowly been driving out indigenous style of buildings as Manchester cloth drove out the muslin In fact, it has been killing our culture and nationality in one great side of domestic, civic and religious existence, the houses we live in and carry on our business with our fellow of a or dedicate ourselves to the thought beings, Higher Being

Even now the older quarters of towns like Gaya and Ben ares, Delhi and Udaipur, Poona and Bijapur, Madura and Tanjore, Jaipur and Jaisalmer, Ahmedabad and Ujjain appeared to the writer to preserve in their architecture the charming Indianness. But our modern towns and modern quarters of old towns have totally lost their individuality—they have become chea p and garish and hybrid, and where there has been a combination of wealth with vulgar display, positively ugly. To seek the Indian thing in Indian towns, artists and foreigners are driven to the dilapidated quarters. Modern municipalities in a Philistinical zeal to be "up-to-date" and "sanitary" seek to make clean sweep of the older quarters by removing old buildings and narrow streets and opening up new roads with drains and gas-lights complete, and flanked by ugly modern buildings of the Calcutta or Bombay type. There is never the slightest attempt at conservation by preserving the old-beauty while introducing sanitation, su[illegible] has been done, we are told, in the old of Europe like Venice and Naples, Fra[illegible] and Edinburgh, *in their older quarters*

Fifty years from now, if this sta[illegible] things is to continue, India will beco[illegible] barbarian copy of all sorts of scra[illegible] European Architecture—not a bright p[illegible] for the people whose ancestors built the Bhubaneswar and the Taj

And yet it should not be so. The[illegible] still enough talent in India. After all [illegible] only strove to know and realise oursel[illegible] could easily do it An acquaintance w[illegible] building according to the styles of Rajpu[illegible] Mogul India or of earlier periods is no[illegible] a difficult task than an acquaintance w[illegible] building along French Gothic or [illegible] Renaissance styles or a building accord[illegible] no style or no principles of beauty wh[illegible]

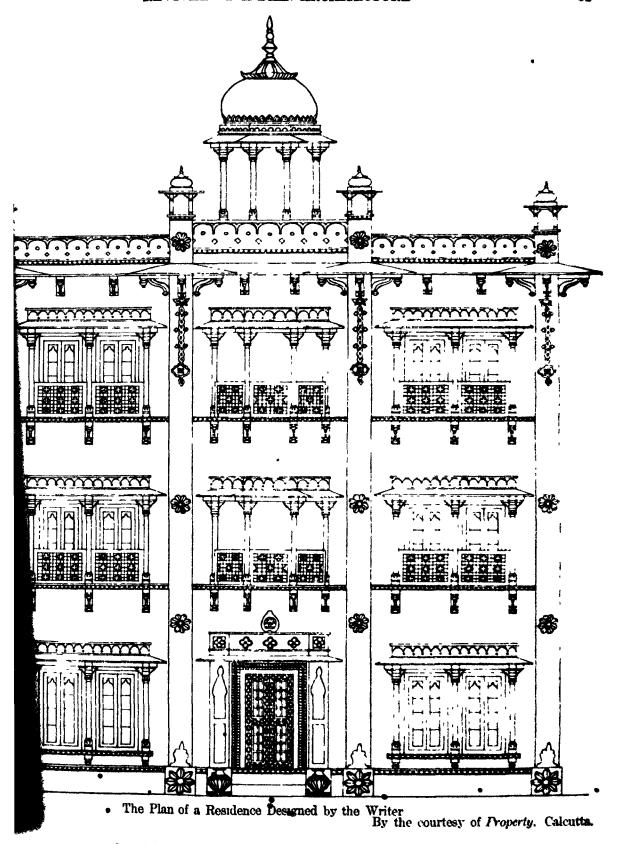
Mr K H Vakil has in his pap[illegible] Revival in Architecture (*Property* [illegible] September) truly said that "civic de[illegible] an artistic endeavour . adju[illegible] needs of the city . . . creating [illegible] environment perfectly artistic . [illegible] ponsive to the noblest demands of [illegible] The most outstanding feature of that e[illegible] ment is the City's buildings That medium by which the Architect ca[illegible] and interpret the spiritual and aspiration of the community."

The state is worse in Bengal He[illegible] types of buildings are very few in [illegible] Bengal does not produce stone and he[illegible] Architecture, in Hindu times, was [illegible] few costly temples of stone, or [illegible] with terracotta sculpture. Most of [illegible] have perished together with the [illegible] wood architecture which we used [illegible] recently in our Chandi-mandaps. T[illegible] thus no great buildings to inspire the [illegible] of Bengal The present day styles [illegible] bastard copies of South European [illegible] introduced by the Portuguese and English

Students draw inspiration f[illegible] architecture. They cannot have tru[illegible] and partiotic spirit unless and [illegible] dwell in, or move along avenues of which are really great and which [illegible] of the national life and culture

The Central Avenue of Calcutt[illegible] a failure as regards Street Archit[illegible] cannot create any true civic en[illegible] for Indians in Calcutta—whether Be[illegible]

The Plan of a Residence Designed by the Writer

By the courtesy of *Property*. Calcutta.

Hindustanis or Marwaris. It has been laid with massive buildings which have been designed after the Banks and other mercantile buildings of London, but, unfortunately it has failed to render that massiveness, strength, elegance and charm which the London edifices do. There the Architects knew what they did and why they did it. They had a true perspective, being acquainted with the history of house-building in Europe and elsewhere Here our "Architects and Builders and Contractors" helplessly copy Englishmen's work The little smattering of European terms and styles which they read about from books in their Engineering Colleges do not and cannot give them any ideas

Indian Architecture is not taught in Sibpur and other Government Engineering Colleges. It is a standing disgrace that our Engineers and Builders and Graduates of Engineering should know nothing of our National Architecture It is like turning out research students of Indian history without giving them even an elementary knowledge of Indian History, but spoon-feeding them with doses of modern English constitutional history. This state of things is disastrous for national well-being.

The writer, of course, was pleased to visit the Kala-Bhavan of Baroda, the Arts College of Jaipur and such truly national institutions where students are trained in Indian Arts But how few Architects are recruited therefrom to meet the needs of the country !

The Government of India as its first duty when building with public money in India should pay attention to this Many lovers of Art of India have repeatedly urged upon the Government to do this duty The Government however remains silent in this matter and goes on building in its usual style, with a sop thrown here and there to legitimate demands of art by giving us something in the Indian style like the Lucknow Medical College, or Mathura Hospital, or Prince of Wales Museum of Bombay And it seeks to ease its conscience by creating a mongrel Indo-British style

And all this, because it is easier for the British Engineers who are at the helm of the Indian Engineering Departments to design and instruct construction of buildings in English style with which they are familiar, rather than learn Indian Architecture which is always a bother and to use which means taking assistance from Indian Architects who are still to be found here and there, means lowering British prestige, perhap

There are standard text book Engineering and Drawing in Indian Co written and published in London and sta building plans and specifications for tion of buildings in the Indian P.W which are almost copies of those in En but with very slight modifications t local atmosphere and local building mat But as specifications are mainly those in ed for English buildings they are inva found unsuitable for Indian cond P W. D. buildings are rarely strong durable works, apart from their ge ugliness.

Our forefathers had different specifica As the writer was touring Bijapur studied an unfinished tomb of Sultan Shah over which a heap of dry mortar seen At the death of the Nawab the was suddenly stopped by order, and the tar remains there up to this day—se compact as stone. He has also, with a knife, examined a joint of the Taj masonry The mortar could only be scra with much effort. Still there are roofs of houses in Calcutta which have had lit no repair since the date of their cons tion But Government building roofs in the very year of construction ingredient "approved by P.W.D", has driven away the native Indian things latter should be revived if any new publ private houses are really to stand comp with the old ones

Indian architectural traditions can be made to take their proper place in life. It has been for some years the of the present writer to bring back the tage to our people. Connected as with the inner workings of Bengal P for over eight years, during and after period he made time to read publicatio Indian Architecture and travel exte all over India and Burma and Chinese frontiers—Rajputana and South he toured three times and Burma tw study the problems seriously and material and photographs, he has some nite views as to how Indian Archite be revived. He hopes to present the and the solutions he proposes befo public. Two great accusations aga revival of Indian Architecture are buildings in the Indian style are costly they do not suit, or cannot be mad

Colonel Maddock operating upon Mahatma Gandhi in the Sassoon Hospital of Poona. [From a wax model by R. K. Phadke.

, modern conditions and modern materials Bengal. The writer hopes to demonstrate Indian buildings can be done cheaper buildings in the barbarous styles now in ... and they are at least equally strong the same price, and more graceful and can be built with Reinforced Concrete the modern materials of which even ships are built in America. He hopes to prove his statement by actually carrying out several works.*

* The writer expresses his obligation to Dr Suniti Kumar Chatterjee M.A., D.Litt (Lond.) Khaira Professor of Indian Linguistics of Calcutta University for many valuable suggestions.

REVIEWS AND NOTICES OF BOOKS

[*Books in the following languages will be noticed Assamese, Bengali English Gujarati Hindi, ...ese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi Tamil Telugu and Urdu Newspapers, ...dicals, school and college text-books and their annotations pamphlets and leaflets, reprints of magazine ...les, addresses, etc, will not be noticed The receipt of books received for review will not be acknowl...d, nor any queries relating thereto answered The review of any book is not guaranteed. Books should ...ent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer the Bengali Reviewer etc. ...rding to the language of the books No criticism of book-reviews and notices will be published— ...tor, M R.*]

ENGLISH

...T JOAN *By George Bernard Shaw (Constable Company)*

...great critic in England has said that two publications of 1924 that he values are E M. Forster's "A Passage to India" and ...orge Bernard Shaw's St Joan' So much has written about this latest production by Shaw it is difficult to write any more on the subject ...ce it to say that those who have read it will ...e with the almost universal praise that has given to it, and those who have not have in ... for them a most delightful treat In writing ...t so romantic a personality as Joan of Arc it ...fficult to keep a perfectly fair and open mind life of Joan of Arc has been treated from ...y points of view In Henry VI Shakespeare ...cts Joan Schiller's Die Jungfrau Von Orleans romance which does not attempt to give a historic account of the principal character ...aire's La Pucelle is an obscure publication ...ing in all decorum and decency and merely an ...ise for an attack on all ecclesiastical and social ...itutions that he held in abhorrence. Mark ...in attempted a life of Joan Anatole France ...g ante-clerical and ante-mystic was funda...tally unable to believe there was any such ...on as the real Joan This so much annoyed ...rew Lang that he too wrote a life of Joan. The ...e is a summary of what Shaw has to say ...t the Maid in Literature None of these points ...ew give any real idea of the character of the ... of Orleans, and Shaw sets himself with that ...y of view, and courage to face facts that ...cterizes all his works to give in his preface ...he play (Shaw's prefaces of course are always ...rs of great moment), a considered view of ... which he illustrates in the play and lest he ...aken to seriously and thereby tend to lose some of his influence on the mind he concludes with an epilogue extremely clever but almost farcical He begins his preface as follows Joan of Arc a village girl from the Vosges was born about 1412 burnt for heresy witchcraft and sorcery in 1431 rehabilitated after a fashion in 1456 designated Venerable in 1904 declared Blessed in 1908 and finally canonized in 1920' Shaw of course cannot refrain from one of his characteristic touches 'She was says he the pioneer of rational dressing for women As Joan was 'pure upstart' and as she asserted herself in numerous ways amongst kings and generals as her pretensions were beyond those of 'the proudest Pope or haughtiest Emperor' there were only two opinions about her One was that she was miraculous the other that she was unbearable Joan says the author, was not good-looking She was unattractive sexually She seemed neutral in the conflict of sex. Joan, we are told was the daughter of a working farmer She worked on the farm but she never experienced the sordid poverty some have attributed to her As to her voices and visions Shaw holds that Joan was unusually sane but her dramatic imagination played tricks with her senses George Bernard Shaw analyses very particularly certain of her voices or divisions and compares the modern attitude towards such matters with the old romantic ideas in a most instructive and interesting manner The author sums up Joan as 'a sane and shrewd country girl of extraordinary strength of mind and hardihood of body' 'She was very capable' a born boss. In dealing with her trial the author comes to the conclusion that it was comparatively fair. There are several other headings in the preface the whole of which will hold the readers' attention. It is a great piece of work and one destined to show the worthlessness of humbug and cant as applied to religious and moral subjects. It must be read in toto At the end of

the Preface Shaw has a dig at his critics. It is impossible to do justice to this book in a short review. It has had a great success as a play both in New York and in London. In New York it was performed by the Theatre Guild in December 1923 with Winifred Lenihan in the title part and in London it was performed in March 1924 with Sybil Thorndyke as the Saint. It is essentially a play to read as well as to see and contains, as do all the plays of Bernard Shaw, much matter for reflection put in a forcible and in some instances startling manner. It shows that Rationalism can be romantic. The mind is roused by various means to grasp truths that would be neglected were they set down in a matter of fact and conventional form. It would not be fair—indeed it would be impossible—fully to describe the play. There are six scenes of which perhaps the most interesting are scenes IV and VI. In scene VI the Inquisitor makes a very long speech setting forth the spirit in which the trial should be approached, this is very effective as is also Joan's recantation and her withdrawal of such recantation. The Epilogue could only have been conceived by G. B. Shaw. It must be left to speak for itself. This is a very great work and one that will make a very great appeal to every cultured reader of English. It is published like the other plays of Shaw in a very handy form. Those who miss reading St. Joan will miss a great intellectual treat.

R. C. B.

THE ANCIENT GEOGRAPHY OF INDIA. *By Alexander Cunningham. Edited by Surendranath Majumdar Shastri, M.A. Reader, Patna University. Published by Chuckervertty, Chatterjee & Co. Ltd., Calcutta (1924).*

This is a reprint of the edition of 1871, published by Truebner & Co., which has been very long out of print. The book was becoming so rare that old copies were selling at fancy prices. Messrs. Chuckerverty, Chatterjee and Co., have done a public service by their present venture which we hope will not fail to be appreciated by all lovers of antiquity. To add to the value of the book portions of which have become antiquated owing to the progress of research and scholarship during the last fifty years, Babu Surendranath Mazumdar has added an introduction and notes which have made the book quite up-to-date. It is understood that Mr. Mazumdar got his P. R. Studentship on the present thesis which easily strikes one as a painstaking performance. The printing is excellent and is just what is expected of Sri Gouranga Press. Except for a few mistakes in transliteration and proofing, no other blemishes have as yet come to our notice. The present price has now brought a rare book within the means of many and we hope the publishers will continue their ventures in this line, and thereby earn the gratitude of the public.

A. G.

AT THE ROOTS OF THE GRASSES. *By Muriel Strode (Maffat Yand and Co, New York).*

The extending vogue of prose-poetry to-day is not a circumstance on which the world of literature deserves to be congratulated, but it is difficult to complain when a poetess starts with the very laudable aim: "I want to serve the God in man, the beautiful and if the beautiful isn't apparent, I want to bring it forth, to give life to it, to nourish it." In view of such a declaration one is indeed inclined to overlook the absence of such an essential feature of lyric poetry as metre. Miss Strode has a fund of poetical ideas, with a keen appreciation of the beauties of nature and generally of everything in the universe, and the verse sometimes deteriorates into a form which can only be characterised as being à la Walt Whitman, she can still be read with enjoyment. "I bring you beauty whose only use is beauty—you cannot ride it, you cannot hitch it to your cart like mares.

"It soars and sings—you cannot harvest it to your garner, nor sell it in the mart—There is no market quotation on gassamer wings and ecstasy."

Students of aesthetics may find it necessary to question or modify, in some measure, the implications of this statement, but there can be no two opinions about the value of such a message. A note by the publisher informs us that these poems were written in the intervals of a career in business, "now atop New York buses, in busy department stores" and so on, and it is significant of the real poetic inspiration that it could not be stifled even in such surroundings.

DRAMATISATION OF HISTORY. *By Patrick Geddes (The Modern Publishing Co. Bombay. Rs. 2.*

One more proof of the rich and comprehensive culture of Prof. Patrick Geddes is furnished by this publication which is a Masque of Ancient Learning and its many meanings, being a pageant of education from primitive to Celtic times. A very well-informed mind and a powerful imagination have combined to produce these pictures which should meet with wide appreciation in educational institutions. From the recently explored civilisations of Babylon and Assyria, down to the Universities of our own day, through all the vast and dim-lit corridors of the world's history the advancement of learning is traced step by step to the delectation of the laymen as well as the serious student. It may not be possible for every reader to agree with all the metaphysical symbolism and allegorical interpretation introduced into the pictures by the learned author, but it will be granted that he has undoubtedly made a valuable contribution to the effective visualisation of some of the important aspects of the story of mankind. A bibliography at the end would have probably enhanced the value of the book.

P. SESHADRI.

OCCASIONAL MEMOIRS OF THE NUMISMATIC SOCIETY OF INDIA II, HISTORICAL STUDIES IN MUGHAL NUMISMATICS. *By S. H. Hodivala, M. A. Baptist Mission Press, Calcutta, 1923.*

The name of Principal S. H. Hodivala is perhaps little known in this country but among Orientalists he possesses the very enviable reputation of being equal in rank with William Irvine and Jadu Nath Sarkar. Mr. Hodivala is the only Orientalist living today who combines in himself the scholar's knowledge of Indian historical materials in the original with a personal acquaintance with Indian historical monuments and medals. This combination has made him to-day the foremost authority on Mughal Numismatics. His identification of a number of obscure mint-towns of the Mughal Empire and a long and intimate knowledge of

re of that dynasty could have accomplished ask. The Memoir now published by the smatic Society of India is really the most ble contribution to Indian historical literature the pen of Mr Hodivala. It consists of y-five different essays on Mughal Numis- s illustrating every possible phase of Mughal re including the chronology of the dynasty ssays on the earliest phase of Mughal coinage ru-khis", "the Nisars", "the Mahmudis", and ally the freak coinage of Jahangir such as Zodiacal Coins" and "the portrait coins of gir" deserve special mention. This collection ays really consists of materials arranged in orm a first class introduction to a Mughal smatics Many of our Indian Universities rescribe a course of studies in the Musalman of Indian history Wherever the Mughal of Indian history is studied, Mr Hodivala's ook should form a part of the curriculum

R D Banerji

PALI

IDDHANAPPADIPIKA *Edited by Muni Jinavijaya hed from the Gujrat Puratattva-Mandira labad*

s a Pali lexicon by Moggallana of Ceylon who hed in the reign of Parakramabahu the Great A D) and is exactly what the celebrated Kosha is in Sanskrit First it was edited (for ird time in 1900) in Ceylonese character Subhuti making it useful for both his country- nd the English-knowing people by writing al notes in Ceylonese and English and a full of words together with some appendices armavisarada Sthavira Jnanananda Swami the edition poorly in Bengali character in The same original edition without the Eng- ortion is now published again by the venerable Jinavijayaji in Devanagari The Devanagari will undoubtedly facilitate its wide circula- pecially among the Indian students As the ictionary of R C Childers and that of the ext Society (not yet complete) are highly priced ts who cannot afford to buy any of them re not able to read Ceylonese script should with them a copy of the present edition of ok Pali books in Devanagari are badly need- India We are therefore very glad to see at wo books in the current year published in aracter, viz the volume under notice and *ttanipata* edited by Prof P V Bapat, Poona

Vidhushekhara Bhattacharya

SANSKRIT

RAMAYANA OF VALMIKI. *Edited by Pandit Labhaya, M.A., sometime Research Scholar ofessor in Sanskrit University of the Panjab a Kanda Fasciculi I—III Published by the h Department D A V College.*

egards the original text of the Ramayana of the condition is the same as with that of habharata of Vyasa In course of time the undergone so much change that there veloped a number of recensions of both of eat epics some of them being already d. The Bhandarkar Oriental Institute, has undertaken a critical edition of the rata with a view to restoring its genuine text being perfectly free from all sorts of and interpolations of which it is now full in its present form. The tentative volume of the *Virataparvan* issued by that Institute is very promising, being edited by Mr. Utgikar whose sudden resignation has caused a great disappoint- ment in the minds of those who are watching the progress very closely. The public have reason to hope that in near future they will be presented with the Mahabharata in its true and original form So far no such attempt has been made for the Ramayana. The object of the edition under notice is not the same, for it is not intended for getting the first original text of the Ramayana, but it supplies only a particular recension of it which the editor calls the North-Western Recension The only point, therefore, to be examined is if the edition represents the recension as correctly as possible As the entire book (Ayodhya-kanda) is not yet published, nor is the description of the apparatus sufficient, nothing can safely be said about it. Yet, so far as the materials at our disposal are concerned one may say that the edition is hardly up to the mark In all twelve MSS have been used of which No 1 ("about 100 years old") is taken as the basic one but the editor does not tell us why nor does he enlighten us as to why MSS Nos 2 and 3 are not collated up to the 15th *sarga* Nos 7—12 are collated only for the first four *sargas* because they "are too divergent on words For the same reason No 4 is left out where found too divergent." We do not know of what kind this divergence is but at any rate they should not have been discarded only because they have too divergent readings

It is said Nos 8—12 form a strange *Sub-Recension* Is it *recension* or *group*? They are collated, as said above only for the first four sargas and judging from the readings quoted therein one should like to call it a *group* and not recension. One or two slokas here and there either omitted or added do not necessarily prove it to be a dif- ferent recension

There is a question Should one consult in determining readings of a particular recension those of the others either in print or MSS which are in fact indentical in most cases though with some variations? The answer must be in the affirmative. The present edition has however, ignored the fact altogether

The method of editing is not quite satisfactory nor is it the same in all the fasciculi

We write this simply in order to raise the standard of editing books in our country which must not be allowed to be inferior in any way to that by European scholars—and not with a view to finding fault with the editor It is far from our intention

In conclusion, we must say that in spite of what is said above we welcome the publication, for it has its own value and besides, it will certainly render much help in preparing a critical edition of the Ramayana some time, similar to that of the Mahabharata undertaken by the Bhandarkar Oriental Research Institute referred to

Vidhushekhar Bhattacharya

MARATHI

NITISHASTRA-VICHAR OR THOUGHTS ON ETHICS: *By Prof V. S Gogate with a foreword by Prof R. D. Ranade. Publisher Indian Institute of Philosophy Amalner. Pages 125 Price Re 1-8-0*

This is one of the several useful publications issued from the Institute of Philosophy founded by the princely charity of Shet Pratap of Amal-

ner. The title of the book sufficiently explains the nature of its contents It is not a systematic treatise on Ethics like the one by Prof. V M. Joshi, but a popular dissertation on some of the leading questions of Ethics, such as conscience, moral freedom, equality, the relation between morality and religion, the doctrine of Karma. Free Will etc, skilfully pieced together While reading the book one cannot help feeling the regret that the author has thought fit to sacrifice depth to compactness. The first chapter impresses one with the necessity of adopting what is called the Historical Method of study without showing what exactly that expression means or stating its limitations The author shows little acquaintance with Indian writers on Ethics such as Shankaracharya Manu, Yadnavalkya and others He has made only sparse references to the *Bhagavadgita* the monumental work on Hindu Ethics There is however much in the book, which is commendable The lucidity of thought clearness of expression and the power of explaining abstruse points with apt illustrations are noticeable The manual will, no doubt serve the intended purpose and evoke among its readers a desire to know more about ethical problems

SHARIRSHASTRA VA AROGYASHASTRA OR PHYSIOLOGY AND HYGIENE *By Mr N G Gokhale Pages 52 Price as 14*

This is a school-book on the subject mentioned in the little and as such will serve to instil into the minds of its young readers the principles of Hygiene based on the knowledge of the structure of the human body. It will also be a useful reading book for the masses who are neck-deep immersed in the ignorance of the laws of health

V G APTE

[The review of the late H N. Apte's book published over Mr V G Apte's signature in December last, was meant to be superseded by the one published in October last It was published through inadvertence —Ed, M R]

TAMIL

UTHAYANAN KATHAI. *By K S Seshagiri Iyer. 43 New Street, Mylapore. Madras Pp 46 Price 5 as.*

This is a summary in prose of the famous Jaina work of the same name The author could have made it more interesting by introducing the reader to the age and topography of the story in modern terms.

SCOUT LAWS AND PROMISES *By M V Venkataraman, Scoutmaster. 1st Vepery Troop Madras Pp. 84. Price as 6.*

A very useful work. The fine selection of examples from the lives of Indian worthies of historical fame to illustrate the scout laws makes it pre-eminently a work that ought to be in the hands of every Indian. It cannot but be said at the same time that the author has trodden upon doubtful grounds when he expresses his belief in Sagunams and wants us also to believe that the birds and lizards serve a very useful purpose in that they are able to warn us of the coming events.

MADHAVAN

HINDI

MISAR KI SWADHINATA *By Mr. Sampurnananda, B. Sc. Published by the Sulav-granthapracharak Mandal, 23, Sankar Ghose Lane, Calcutta Price Rs. 2. Pp. 217. 1923.*

Mr. Sampurnanda has earned a reputation as writer of works on modern history. In the pr volume he traces the modern political develop of Egypt The treatment of the subject is ill nating and sympathetic. "The Secret Histo the British Occupation of Egypt" by W S. B has been amply utilised. The book reads al like a romance. It will be welcome to all sy thizers with the uplift of a nation whose g independence and self-rule.

GATHMOHAN—PARTS I & II—*Published by Indian Press, Ltd, Allahabad Pp. 1—480, 820 Price Rs 2 each*

This work is the translation of the Bengal tion Gora' by Rabindranath Tagore The slation is on the whole plain and simple alteration in some names e g Anandi for A may, and Sushila for Sucharita is uncalled for beautiful Baul couplet on the first page of has been utterly murdered in Hindi verse work however will bring Tagore nearer to the knowing public

BHARAT KI BIDUSHI NARIYAN *Compil Krishnakumari Published by the Ganga- mala Office Lucknow Pp 96 Price as 8.*

The compiler bases her work on a Bengali work by Mr Manilal Ganguly, "Bharatiya Bidushi" This book gives th life-sketches of Indian ladies known for int eminence from the Vedic age down to the M madan times This is a very useful handb girls and the general public.

RAME

GUJARATI

SHRI JNAN SURYODAYA : *By Bhakta Man Malharji of Surat*

We have received four volumes of this Two of these volumes were published in 19 two in 1923 They make up a continuous wo we do not as a rule notice old books, we are to take a special notice of this one, although that what the author has got to state on the technical subject of Hindu Philosoph Metaphysics, he has stated with clar illustrated with apt illustrations from Puran

(1) सरस्वतीचंद्र अवलोकन, (2) अद्वैतामृत, (1

WATI CHANDRANU AVALAKANA (2) ADWAITAMI *Vishwanath Parbhuram Vaidya, B.A., M Barrister-at-law printed at the Lady Orphanage Printing Press and the Nirnay Press, Bombay, respectively Paper cover. & 72 Price as 12, Re 1 (1924)*

The first book is the reprint of a review well-known Gujarati novel, Saraswati It was written by Mr. Vaidya, thirty-five y and at that time excited much comment some of the observations even then w with delight In the author's own op observations would bear a re-writing and with him The second book is mor translation, and comprises stories of the Philosophy The subject would not inter

नवां गीतो. (NEW SONGS) : *By Tribhuva Shankar Vyas Printed at the Narayan Press, Ahmedabad. Thin paper cover. Price as. 3, (1924)*

Delightful little lyrics for children. W they are sure to please them; our only whether they would be able to "catc conceits conveyed by them.

स्मारक निमित्ते गद्यपद्य संग्रह, KANTA-SMARAKA
...TE GADYAPADY SANGRAHA : *Published by a ...ittee of eight men of letters, printed by the ...Printing Press, Ahmedabad Cloth bound ...ictures. Pp. 434 Price Rs 4 (1924)*

Mala or rosary consists of 108 beads, and the ...hers have therefore confined themselves to ...h 108 articles *in memoriam* the late Kavi ... They consist of short stories, short poems, ...s grave and gray, unpublished poems of the Manishankar Ratanji Bhatt who died under circumstances in a railway carriage between ...lpindi and Lahore in the summer of 1923 returning from Kashmir) himself, and his ... The real credit of the collection belongs to ...iend, Professor Balwantrai K. Thakore who ...en unsparing in his efforts to bring it out ...the scheduled time, and in looking into and ... the mass of materials that poured in quick ...sion in response to his invitation to writers—...and female adult, old and new to contribute ...best The result is a valuable asset to ...ati literature It reflects as in a mirror the ...t state of Gujarati literature as writers of ...ades of opinion and degrees of ability of both ...and various ages figure in it It would be ...ous to refer particularly to any one article in the collection but we were specially impressed with the contribution of Mrs. Bhanumati Trivedi called आत्मपथे (*Atmapathe*) To be appreciated it requires to be read There have been *in memoriam* volumes published before this, but there are several elements in the present one which make it unique, and that is due to Prof Thakore's carefulness and original modes of working We congratulate him and his collaborators.

TATTVAMRIT, PART I *By Naranji P Sangam, Printed at the Gujrat Printing Press, Ahmedabad. Cloth bound with pictures Pp. 407 Price Rs. 2-8 (1924)*

The writer is a great traveller and pilgrim It is not enough to say that this Hindu writer has seen every part of India—the more difficult to reach the greater his desire to see it—on foot but he has seen every part of the world and that too as a strict Hindu Consequently all those parts of the book where he narrates his own experiences of travel are entertaining and interesting It is only when he takes to abusing individuals like Gandhiji and Aravindo Ghosh that readers lose patience with him and begin to doubt his sanity One is entitled to one's own views but in expressing them one should not use vitriol

K M J

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, ...presentations, etc., in the original contributions and editorials published in this Review or in ...papers criticizing it As various opinions may reasonably be held on the same subject this section ...t meant for the airing of such differences of opinion As owing to the kindness of our numerous ...ibutors we are always hard pressed for space critics are requested to be good enough always to be ...and to see that whatever they write is strictly to the point No criticism of reviews and notices of ...will be published Writers are requested not to exceed the limit of five hundred words.—Editor, Modern Review"]

...tual Notes on the Newly-Discovered ...unga Inscription from Ayodhya

...R A BANERJI-SASTRI M.A., PH.D. (OXON)
...*Professor of Sanskrit Patna College*

...the *Modern Review*, October 1924 Vol ...VI, pp 430-32 Mr K P Jayaswal has pub...and interpreted an inscription from Ayodhya ...ting to be of one by the Sungas The same ...r has re-edited it from a first hand expert ...sion, in the Journal of the Bihar and Orissa ...ch Society, September 1924, Vol X, pp 201- ... reads it as follows

...e 1 *Kosaladhipena dvirasvamedhayajinah ...Senapateh Pushyamitrasya shashthena ...Kausikiputrena Dhana* ...

...e 2 *dharma-rajn [a] pituh Phalgudevasya ...ketanam karitam*

...Jayaswal's translation —This *ketana* (a statue-...or a flag-staff—a funeral memorial) to ...*deva* (his) father is caused to be made by ...(*deva*) the *Dharma-rajan*, the ruler of ...the son of (the Lady) *Kausiki*, the *sixth* ...) of *Senapati Pushyamitra* who performed ...*va-medhas* (Horse-sacrifices).

For the last fourteen years it has been Mr Jayaswal's privilege to play the stormy petrel in the hitherto stagnant pool of imitative Indology and to roam as a buccaneer bold ever in search of new horizons Hence everything he writes compels thought and provokes controversy The present one is over an inscription that is in Sanskrit So non-epigraphic Sanskritists and Sanskrit-side epigraphists are equally busy in creating confusion all in good faith A few points serving both views may not be amiss The script may be later than Pushyamitra leading to a gratuitous *petitio principii* as regards the inscription-matter Linguistic criticism is a thing apart standing or falling by itself as shown below, and helps to determine the real meaning

The present controversy centres round the expression '*Pushyamitrasya Shashthena*' The Nagari-Pracharini-Sabha-Patrika, the first to publish an imperfect impression gave the translation as '*sixth in descent*' from Pushyamitra Between this and Mr. Jayaswal's '*sixth*' [*brother or son*] of Pushyamitra, lies the difference between a literal and a textual construction The following details decide the issue

(i) Grammatically it may mean both or either.

But Sanskrit grammar has ever remained the despair of all students of Sanskrit language and literature from the predecessors of Panini to the successors of Nagoji. It would hardly be a safe guide in a case like this It is an inscription and must be treated as such. By a curious coincidence, the very first inscription in the Epigraphia Indica Vol. I runs in a similar strain *Kanchipura Agnittho-ma-Vajapeyassamedhayaji Dhammamaharajadhirajo*, etc. (of the Pallava King Sivaskandavarman) Dealing with an inscription, it is necessary to find out whether

(*a*) the word following '*tasya*' ever means generation, if not how is that idea expressed

(*b*) is there any instance where the four (more or less) preceding generations are omitted and the sixth or some other stage mentioned.

(*c*) is the mother's name given as Kausiki's son or a mere metronymic like Satakarniputra

(*a*) A careful analysis of the uses of *tasya* and *tasmat* in the inscriptions published in the Epigraphia Indica, the Indian Antiquary, Fleet's Corpus Inscriptionum Indicarum, etc, reveals a certain discrimination Thus *tasya* may be used without any substantive after it, in the sense of son, e g Ep Ind Vol I No 8 line 6 *Tasmat* may suggest greater distance in relationship, generally followed by a connecting verb derived from roots like *jan*, etc But whenever "generation or descendant is meant, and not a son or brother, the fact is explicitly stated in the text, cf *Guptanam vamsajasya* in Fleet's Corpus Insci Indic No 15, Plate IXA line 2

(*b*) The answer is in the negative In inscriptions and even in coins, the father, the grandfather, etc are all mentioned in chronological order with names None is skipped over in favour of an earlier ancestor, however illustrious the latter might be and howsoever insignificant the former The established custom is either to give them in order or not at all

(*c*) No one has fully gauged the extent of Sanskrit literature, extant and yet undiscovered But to argue in the negative is to argue in the air So far, Kausikiputra's resemblance to Satakarniputra seems more apparent than real It is more natural to take it as giving the mother's name only

(*d*) In Smritis e g, Yajnavalkya Narada etc some of which are near the Sunga times, descent is signified by a *panchami* like *tasmat* with a word like *urdhwam*, etc, cf Yajnavalkyasmriti 53, where Vijnanesvara (Mitakshara) expressly repudiates another reading with a *shashthi* possibility and says that to indicate descent *panchami* form *tasmad* should be used Cf Ed of J R Gharpure 1914, Vol I, p 13 and Balambhatti Commentary on Mitakshara, 1914 pp 174-5*

Under the above circumstances, one has to ac[cept] the only alternative left, *viz*. 'sixth son or brothe[r]'

The meaning of 'brother' may be preferred [to] that of 'son' for the following reasons

(*i*) After Pushyamitra had established his [...] and family, his successors naturally adopted [the] surname Mitra, added to a planet name [...] Indragni-Mitra (Indragni-Visakha), Vasu-Mi[tra], Agni-Mitra, Bhanu-Mitra, Surya-Mitra, etc, borne by the Puranas as well as Inscriptions and Co[ins]. Cf Pargiter The Purana Text, 1913, pp. 30[...] Cunningham, Coins of Ancient India, 1891, pp 3, 93 V S. Smith Catalogue of the Coins in [the] Indian Museum, Calcutta, 1906, pp 186-88 [...] members of a family fashioning their names [after] the founder's appellation, cf. the geneological [...] given in Fleet, Corp Inscr. Indic Vol III, pp 11 189 Chronological table of Rishis (under [...] Families), Pargiter, Ancient Indian Historical Tr[adi]tion, 1922, p 192 Mr Jayaswal's suggestion a[s to] the identity of Pushya Mitra and Brihaspati M[itra] finds a striking corroboration in the passage cite[d by] Professor Vanamali Chakravarty in the Mo[dern] Review Dec, 1924, p 691

(*ii*) It is clear from available data that Pu[shya] Mitra's father was not a king Dhanadeva [as] brother of Pushya Mitra explains the individu[ality] of his name based perhaps on that of his [fa]ther Phalgudeva who might have named his [sons] according to an ordinary man's freedom of c[hoice]. But Pushya Mitra left the legacy both of a [king]dom and a name Dhanadeva, if sixth in des[cent] and evidently proud of it, has to explain [the] apparent incongruity in name Nothing pre[vents] the scion of a family to change his name but [it is] more usual to retain it

The construction *Pushyamitrasya Shash[thena] Kausikiputrena Dhanadevena* * * *pituh* seem[s to] emphasise the three important relations [...] (brother) of Pushyamitra a son of Kausiki a[nd of] Phalgudeva Unless therefore it can be det[ermined or] proved on the other side that Pushyamitra had six brothers that Dhanadeva was a late su[ccessor] and Pushyamitra's father was named diffe[rently] the descent theory has to be given up

Purely epigraphic considerations should n[ot be] allowed to interfere with a normal interpre[tation] of the text

The Labour Government's Achieveme[nts] in India

BY THEO H THORNE M C M R

N's contribution in your December issu[e under] the above heading forces me to write a reply

I thoroughly appreciate N's keenness of s[...] indicating his enthusiasm for the political [...]

* Cf. Narada, Ch XII, Verse 7 आ सप्तमात् पञ्चमाच्च बन्धुभ्यः पितृमातृतः । अविवाह्याः सगोत्राः स्युः समानप्रवरास्तथा ॥

Vishnu मातृतस्त्वा पञ्चमात् पुरुषात् पितृतश्चाऽऽ सप्तमात् ।

Gautama : 'ऊर्ध्वं तु सप्तमात्पितृबन्धुभ्यो बीजिनश्च मातृबन्धुभ्यः पञ्चमात्' [Quoted by Aparārka in Yajnavalkya-Smriti, Anandasrama Series, 1903 p 81

Gautama · 'मातृबन्धुभ्यः पञ्चमादूर्ध्वं' ।

Paithinasi पञ्चमीं मातृतः परिहरेत् सप्तमीं पितृ[तः] मातृतः पञ्च पितृतो वेति । [Quoted by Balam[bhatti] Commentary on the Mitakshara, Ed. by [J R] Gharpure 1914, pp 190, 193.

Dharmapradipa असपिण्डां च पितृतः सप्तमात् [...] परां मातृतः पञ्चमादूर्ध्वमसमानार्षगोत्रजाम् । [Quoted by] Balambhatti Commentary, op. cit. p. 194]

on of India, but I feel I must defend the party which I am a member against attacks which N's zeal forces me to describe as unjust.

The Labour Party, was committed, is committed and I hope will always be committed to the principle of the self-determination of peoples. This attitude is not with us a mere academic question. It is something much more than that, forming as it does part of the whole of our policy of socialism. If "N" has had the opportunity of meeting many of our Labour people, of all ranks, he will find ingrained in them a genuine feeling of the equality of all men. Labour is in its very principle international. Its all-embracing attitude of the greatest good for the greatest number has made of its political work a missionary enterprise. Its feelings towards India are exactly the same as its feelings towards all other countries one of brotherhood.

Having made these remarks I want to remind "N" of the position in which the Labour Party found itself when suddenly jockeyed as it were, into office. It must always be a debateable point whether Mr Ramsay MacDonald did the right thing in accepting office, or whether it would not have been better for him to have allowed the Liberals to go in and instead of being the Party on the sky perch to have had Mr Asquith and his followers in that unhappy position.

Personally I consider that the steps taken by the Labour Party of accepting office was the right one for it has definitely exploded once and for all the quaint idea, set afoot by the reactionary Conservative party, and kept in motion by Churchill-Liberals that Labour was not fit to govern. Mr MacDonald's handling of Foreign Affairs has won the admiration of the civilized world even his enemies conceding to him brilliance in this direction. This however is the asset side of the account. On the debit side we have many followers of Labour declaring that Mr MacDonald had forgotten all about his capital levy and nationalisation programme and in India many more like ... running really hot because our Party did not give Home Rule to them in an afternoon.

Surely "N" and all fair-minded people must admit that it was an impossibility a numerical impossibility for Mr MacDonald to carry out the Labour Party's programme. All that the Party could do when in office it never was in Power was to introduce non-contentious measures and in this direction as "N" knows the Party was defeated nearly a dozen times. The temper of the Liberals could never be relied upon, and the exacting that Party became in its demands. Were the late Prime Minister remembered the dignity of his office and refused to take orders from that section. I think that "N" must agree with this attitude at any rate it was a line of conduct that was strongly approved by the Labour ...

This being the political situation at Home how could Mr Ramsay MacDonald introduce measures for reform into India. "N" allows his zeal to run away with him when he states that the Labour Government adopted an Imperialistic attitude towards India. He refers to Mr. Ramsay MacDonald's message, shortly after assuming office, to India in which he emphasised the need for the maintenance of law and order. "N" describes this as Imperialism. If he thinks so, then I can but retort that every civilised country in the world is imperialist, because without law and order no civilised country can carry on, and I myself, though very much a Socialist, would have to be in "N's" eyes an Imperialist. It would not however alter the fact that the Imperialism the Labour Party stands for viz: the commonwealth of all people differs very much, indeed is entirely dissimilar to, the Imperialism which "N" condemns. The Labour Party most thoroughly condemns the Jingoist-Imperialism of the Conservative Party and so I think at heart does every person who has a genuine spirit of ingrained commonsense.

"N" writes: "If Mr Baldwin had sought to remain in office after the last elections we would have found the same Mr MacDonald abandoning his pacifism and leading similar violent attacks in the very heart of the British Parliament." I entirely agree with "N" in the words he had written but as wholeheartedly disagree with the intention he wishes to convey.

Mr MacDonald will and is even now once more engaged as the head of His Majesty's Opposition in leading "violent attacks" against the Government, and he and his followers may confidently be relied on to do so for the whole period of Conservative power. This opposition and I want "N" to note this carefully is constitutional. The violent attacks are not with bomb and dagger but "N" by tearing away the words "violent attacks" from their context endeavours to my mind to create for them material for physical "violent attacks". "N" I am perfectly sure does not mean this for he must be a sufficient student of history to know that that way leads to the cul-de-sac of suppression.

He has but to take the case of Bengal. I should suppose that there has been no more painful step which Lord Lytton has had to take than the using of the special powers granted to him under the new Ordinance. The powers he now has are similar to the *lettres-de-cachet* of the pre-French Revolutionary period in France though they are lessened in effect in that a closed door judicial examination of the papers of the arrested are made after arrest. But Lord Lytton has used these powers and against whom? Only those who, he is advised are engaged in unconstitutional "violent attacks" against the maintenance of law and order. Does "N" favour the freedom of the assassin? What has that noble Indian Gandhi had to say on it? He condemns equally emphatically the assassin and the steps taken to cope with him. But no one has favoured the steps taken, everyone would wish to see them changed but what is to be substituted as a check on the political assassin? If "N" or anyone else can put forward a remedy to replace effectively the New Ordinance then he has but to produce his alternative for it to be eagerly adopted. To interfere with a citizen's freedom is the absolute negation of the principles of British thought but where you have to meet unusual conditions, how else can they be met but by unusual methods which I am confident the Government will with sincere happiness desist from the moment they feel that the ends desired have been attained.

With the other type of "violent attack, the constitutional type I am all with "N". I personally think that C R Das made a great blunder in declining office when, as leader of the majority in the Council, Lord Lytton offered it to him. Can any really fair-minded person after this step

accuse the Governor of Bengal of wanting to suppress Indian opinion? I don't think he really can, and even "N" when at his hottest, must allow Lord Lytton to score here.

There is only one comment I have to make before concluding. Under no circumstances, now that there is a Conservative Government in power, should the leaders of political opinion cease their constitutional agitation for the demands which they consider should rightly be granted them. The big efforts which they must make in this direction will but finely temper them for the goal which must certainly be reached. Let the fight be as fierce as it may, the hitting as hard as strength permits, but always and every time let the blows fall well above the belt. This way leads to Home Rule.

EDITOR'S NOTE

There is not the slightest justification for anybody to assume that by "violent a[…] "N," meant or suggested attacks with the […] and the dagger. This is entirely a figm[…] Mr. Thorne's brain. As the maintenance of […] and order" has been often made the prete[…] suppressing entirely legitimate popular mov[…] having no connection with the use of forc[…] Ramsay MacDonald's message to India, refer[…] in the article, was unfavourably commented u[…] all sections of Indian politicians, "N's" com[…] are, therefore, not at all peculiar. We are […] the maintenance of "law and order" in the […] sense of that expression. There is unanim[…] opinion among us that Government ought t[…] maintained law and order" in Kohat, for in[…] but it failed to do so. Mr. Thorne's defe[…] Lord Lytton is ridiculous and does not requi[…] refutation.

ON THE DEATH OF A LITTLE BIRD

By HARINDRANATH CHATTOPADHYAYA

I saw thee on thy bed of hay at dawn
A little lifeless body cold and still,
And seeing, felt within my heart as if
A crystal part of mine own self had gone

Beyond the glimmer of the growing morn
I stood and watched thy tiny, feathery form
Deserted by that Something live and warm
Which throbbed in thee like flame when thou wert born

For two short days thou wert my weary guest
Wing-wounded, blind and sick with pain and strife
My feeble pity strove to give thee life
And pour reviving vigour in thy breast

I sought to give thee comfort but in vain
For face to face they stood, my mortal hope
Which yearned to hold thee and thy horoscope
Planning thy body's perishing in pain

God's ways are infinite, no power dare come
Between His perfect purpose and its goal
For He, the age-long Lover of the soul,
Subjects all form to endless martyrdom.

Who knows why thou wert chosen for a fate
Of such deep sorrow? Or is sorrow but
A figment that with inward vision shut
We, in our blind imprisonment, create?

I almost hear thee chuckling at my tea[…]
Crying in joy, "Now that my soul is f[…]
And I unbodied of the slavery
Of form that caught me in the groove o[…]

Perched on the Maker's hand so soft,
I seem to see the world of mortals pl[…]
Where thirst and hunger, love and you[…] an[…]
Are unsubstantial phantoms of the mi[…]

I see the forests full of struggling flig[…]
And birds with bodies panting wearily
Some yearn for skies, while some fr[…]

Do flit for fruit in morning's purple […]

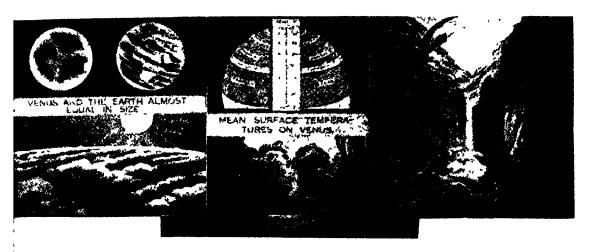
But these are ghost-creations of a dr[…]
Illusion fashions in her narrow sleep
To us unbodied beings who gladly l[…]
Past earth-captivity, these only seem

Dim shades of ignorance that close […]
Upon God's ancient knowledge, shap[…]
Which narrow heaven to a span of […]
And bind the Spirit to the Wheel of […]

Rejoice, my friend! for I am now a[…]
To the great Silence that for ever s[…]
Go, let the loose earth cover up my […]
And close around the memory of the […]

Lifting the Veil from Venus

›cent observations with telescopes and spectro-s at Leeds, England, have established now nce concerning the length of the Venutian

Venus is nearly a twin sister of our Earth in size and mass. She also is the nearest to the Earth of the large planets—her average distance from us is 67,000,000 miles. Yet we have been able to learn comparatively little about her. This is because

avy clouds, 80 miles high, shield the Surface of Venus

Tropical Venus Full of Vegetation and Monsters

An Inhabitant of Venus.

hey have led also to fascinating new on concerning the life on this comparatively lanet—a planet that we may very well s dominated by grotesque and ferocious —huge reptiles and winged dragons such on earth five million years ago.

the surface of the planet is concealed by a thick cloud veil extending to the astonishing height of 80 miles.

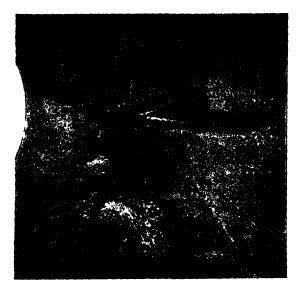
The recent observations indicate that this outer canopy completes one revolution in about 20 days. From this fact we may believe that the actual surface of Venus completes a revolution in about the same time our Earth does. This assumption is substantiated by the fact that in 1883 dust from the volcano Krakatoa thrown to a height of 70 miles took 20 days to complete a revolution.

Death Rocket Rains Fiery Metal

Rivaling the widely discussed 'death ray' of H. Grindell-Matthews, a terrific new weapon of offensive and defensive warfare recently has been developed in the form of a "death rocket" designed to throw out a flaming shower of molten metal miles above the earth's surface. The inventor is Ernest Welsh of North Ferriby, East Yorkshire, England.

The inventor's recent experiments with medium-sized rockets is said to have proved that each shower, bursting high in the air can cover an area of 100 square yards and can ignite any object within that region. The experimental rockets, it is claimed, can climb to a height of five miles.

The rocket contains a destructive charge of 700

pellets, a regulating charge, a detonator, and a propelling charge. When it is to be sent aloft, it rests in a diagonal launching cradle, somewhat similar to those used for ordinary sky-rockets When the fuse is ignited, the propelling charge sends the rocket soaring out of its cradle. There-

The artist's conception of how batteries of the rockets might be used effectively against the enemy

fter, at regular intervals it is given fresh impetus y the bursting of additional successive charges.

For use as defense against raiding aircraft the nventor says that batteries of the rockets could be hot upward in the form of a barrage The pellets uickly burn themselves out he adds, so that the ockets could be used over a city.

Mr Welsh is at work on a modification of the ame weapon that can be fired from airplanes or rships, falling about 300 feet before bursting

Electric Drills for Planting Grape-Vines

One of the most ingenious uses for the portable

lectric Drill Working in a Field

ectric drill was demonstrated recently in the it-growing territory of California, where a pair of automatic augers operating from one motor mou[illegible] on a small truck bored holes for 60,000 grape-vi[illegible] in 10 days, resulting in a saving of $400 o[illegible] over hand labor.

Six thousand holes three inches in diamete[illegible] 18 inches deep were dug each day. Each drill required seven seconds. It was said the auger crumbled the earth in a most satisfactory man[illegible] for filling the holes after the plants were set

By this new method only two men were requi[illegible] to drill the holes, while eight men followed w[illegible] the plants, and the cost and time were grea[illegible] reduced compared with the previous method.

World's Largest Steer Weighs 2834 Pounds

A steer taller than a man, and said to be largest in the world, was one of the inte[illegible] exhibits at the British Empire Exhibition Wembley, England

The Giant Steer

The steer is a pure Durham, and was ra[illegible] a ranch in Alberta Canada. He stand[illegible] high is 10½ feet in girth, and weighs 2834 [illegible] —nearly a ton and a half

Strange Beasts of Burden

When it comes to good looks, few st[illegible] surpass this fine pair of Russian wolf-hound-

The speed and stamina of these splendid [illegible] make them an excellent driving team

for speed, ostrich can outstep any of them. California bird is trained to the harness, and the fast stepper is given a bit of encouragement the dust will fly.

goats are not out for pleasure They do the light hauling on a large Australian

a crocodile into harness is a trick for buster. But once the reptile is hitched, a good-sized man. This one works on a farm.

Many Photographs on a Single Camera Film

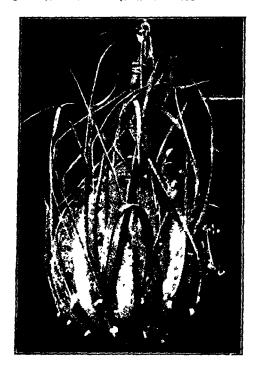
Multiple portraits of one person in different poses, or of different persons, all on a single camera film, have been made possible for the amateur photographer by the recent invention of an attachment that shields all but a narrow section of the film from the light at each exposure.

This device is attached in front of the lens and moves from one side to the other It is automatic to the extent that the opening and closing of the shutter for one exposure instantly shifts the attachment to the correct position for the next exposure

Above—The device attached to an ordinary camera Bottom—Multiple portraits on a single film

In this way half a dozen different pictures can be made on one film.

An Odd Indoor Garden can be Made Easily

A novel form of indoor garden that is inexpensive and attractive may be made from a ripe pumpkin, gourd, or vegetable marrow

A Garden of Grains Hung Indoors

Grains of wheat or oats and other seeds are pushed into the outer skin over the entire surface. They should be embedded only half way. The vegetable then should be hung in a light, warm room, where the grains soon will be found to sprout freely, as shown in the photograph. The plants will grow without water, because the natural juice of the fruit supplies the moisture necessary for their sustenance.

Tiny Compass is New "Jewel" for Finger Ring

A Finger ring with a tiny compass set in place of a stone forms a novelty useful not only to the hiker, but also to electricians in testing high-voltage lines and in examining armatures and staters in motors to determine their positive and negative poles.

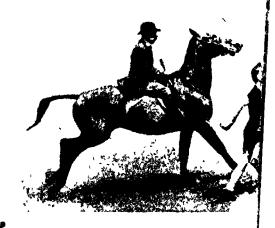
It is an attractive gold ring, with a little circular window in the top through which the needle of the midget compass is easily seen. The compass rigidly constructed so that the jarring of ordi[nary] wear as a finger ring will not impair its ac[tion] in any way.

Tiny Compass Set in a Finger Ring

It is said to be the smallest ring comp[ass] made.

Man Beats Horse in Six-Day Race

In a recent six-day running race be[tween a] horse and a man at the Crystal Palace, England, the man won a decisive victory.

The human contestant was C. W. Hart, long-distance runner, now 59 years old. Th[e horse] was Haney Lassy ridden by Jockey Nightingale.

The race revealed the surprising f[act that a] trained runner has greater endurance than [a horse]. Both horse and man ran for 10 hours each [day. At] the end of the fifth day, the horse wa[s] ... Hart won by eight miles. The total dista[nces] were : Hart, 345 miles ; horse, 337 miles.

Amazing Adventures in Guiana Jungles

liam Beebe honorary curator of ornithology at ew York Zoological Park, known more rly as the "Bronx Zoo," and director of the l station of the New York Zoological Society, st returned from a five-month expedition into ilds of British Guiana, South America, in

at-toothed Dog-fish—inhabits the waters of British Guiana

f zoological specimens to add to the Bronx n He had brought back innumerable cages ith queer jungle creatures some of which efore had been seen in this country Among ere tree-climbing porcupines agoutis, long- dents, and yellow headed vultures

e is a very tall, very slim man of 47 who e a scholar and talks like one—in precise uttered softly and rather diffidently His hands and forehead have been burned to of mahogany by the tropic sun on his peditions into the wilds Otherwise in ppearance nor manner does he suggest his ous calling Yet on more than one occasion ttacked and subdued some of the fiercest of the jungle with no weapon more than his bare hands and his courage

expedition from which he just returned n his cabin one night and permitted a bat to creep over his body, hoping that re would sink its teeth in his flesh and it him to disclose to science for the first sensation of having one of these strange e animals suck the blood from his veins.

the most disquieting time we had on the ," Beebe told "came one night when we ing nothing but a breath of air. Several e wandering about in the jungle, picking mong the enormous trunks of the giant s, and little thinking of any danger in s

ly one of the party gave an involuntary pointed toward a pool of moonlight that filtered through the trees not 50 feet away In the center stood a full-grown jaguar, glaring inquisitively at us with furtive, glowing eyes!

An exciting moment—two women catching a Boa—Mr Beebe seen at the right

'We stopped abruptly There wasn't a thing we could do save to stand there In the whole party there wasn't a weapon of any kind—not even a pocket-knife and then a most extraordinary thing happened The jaguar turned about, as if bored, and marched calmly and leisurely away'

We had our headquarters in a large bungalow in a clearing at the edge of the jungle at Cartabo a point of land at the junction of the Mazaruni and Cuyuni rivers The whole party was in camp one afternoon when I happened to notice what appeared to be a large stick protruding from the water at an angle and floating down the river toward us

'An ant-eater' Let's get him' I shouted to the others of the party

Head of the iguana lizard six feet long

"We got nets and oars together jumped into two rowboats and started down the stream. We caught up with the beast and entangled it in our nets. The ant-eater threshed the water, slashed the air with its long nose splintered the oars we

thrust at it, and fiercely fought off our attempts at capture. And at last it hooked its big curved claws over the gunwale of my boat, and climbed aboard.

Miss Isabel Cooper making a portrait of a jungle snake—would you dare to do this?

"Fighting an enraged ant-eater in the cramped quarters of a small boat is about as thrilling an undertaking as I can imagine Yet we went about it calmly and cerefully. I was nearest to the animal, so I engaged its attention with an oar while the others worked the boat ashore

"When the boat grounded, we drove the animal out, surrounded it and kept it at bay with sticks and clubs, seeking to prevent it from clawing its way through us to freedom until some one could obtain a box or crate in which to imprison it One of the women members of the party, without pausing for order, busied herself about providing this, to find that the only crate we had large enough to accommodate an ant-eater was already occupied by a boa constrictor that had been captured a few days before'

"Some women may be afraid of snakes, but this one isn't. She reached down, picked up the boa, and without any hesitation thrust it into a smaller box while the two other women members o[illegible] expedition rushed down to the shore with packing-case. At last we succeeded in driving infuriated ant-eater into this. Then we were able take a calmer view of our captive,

"It was one of largest ant-eaters I have seen. Its eight feet of length included a [illegible] almost two feet long. This is what we had in the water, for the rest of the animal's body submerged when it swims. The body was co[illegible] with long, coarse black hair, and it had a [illegible] bushy tail. The claws were fully three inches more than twice the size of a lion's claws curled backward and upward so that the [illegible] would not become dulled in walking

A devil-headed jungle bat from the tro[illegible]

'There was another afternoon of e[illegible] when the women members of our party w[illegible] in camp. Suddenly some of the natives [illegible] frightful hubbub, shouting that an enormous was approaching in the underbrush. Run[illegible] ward it, the women saw that it was a rain[illegible] more than nine feet long and several [illegible] diameter This snake is beautiful and not [illegible] so they decided to capture it.

"One of the women made a dive for [illegible] to seize it behind the head, but the snak[illegible] quick, and a real battle was on

"Several times the women barely esca[illegible] encoiled. At last though, they managed [illegible] boa to an empty packing-box and to dum[illegible] This snake is now housed at a Zoo.

"The wonders of the wild life of t[illegible] furnish much more interest to a scientific [illegible] of course, than do the possibilities of adv[illegible]

INDO-CHINA AND THE FAR EAST*

(A REVIEW)

is a literary and artistic review of Indo-
ina and the Far East It was started shortly
the war, but it ceased to appear from 1914.
terary circles, in Indo-China, France and else-
, have deplored its discontinuance. The motto
paper, if a motto were required to indicate
n and scope, is, in the words of M Pujarniscle,
ndo-China, with the help of Literature and the
The writers and artists, "struck by beauty,
mate admirers of their adopted country, have
d to create a bond among all the artists and
teurs who look to the colony (Indo-China) for
ource of their inspiration and in working
e literature and arts of Indo-China, they have
nciousness of working for Indo-China" It is
a paper pre-eminently for Frenchmen sojourn-
Indo-China, with leanings towards literature
rt, to enable them to explore the artistic pos-
ies of the life, native and colonial, around

lo-China the name describes the land and its
e French Indo-China consists of Annam and
odia Cochin-China and Laos Cambodia is a
India transplanted so far away and Annam
inferior copy of China, and Laos is more In-
than Chinese Three civilisations now meet
rench Indo-China. the Indian, the Chinese and
rench. The first, most glorious in its architec-
and artistic achievements which excite our
er in the ruins of Angkor and in the art of
hmers and the Chams, is now found only
g the 3 millions of Khmers who are confined
dependency of Cambodia, and this culture
w in a state of general decay. The Annamite
e, a replica of the Chinese, embraces 8 millions
ople in Tonkin, Annam and Cochin-China, and
with this that the average Frenchman has to
m touch in Indo-China French writers, with
uick sympathy and imagination which charac-
their race, are sure to reveal to the world
e the soul of the Indo-Chinese peoples The
h are a more sociable people than their neigh-
on the other side of the Channel, and we
nd a number of writers on native Indo-Chinese
hose works will have a permanent value
r own Undoubtedly a great many of them
rite from their own experiences. But some
ill be whose ideas of "life" may not be uni-
y accepted, and whose way of appreciating
auty and the picturesqueness of Annamite or
life may be looked askance by every self-
ing native of Indo-China; writers who are,
mple, indifferent copies of Pierre Loti narrat-
Japanese experiences. We are spared all
India, our Indian social aloofness frequently
as a protective barrier, but also to a great
by our masters living entirely in their own
and by Mrs. Grundy being a power with
ere more than in England: and Mrs. Grundy
fortified by a sense of prestige which en-
detached existence from the native, and she
supported by the Missionary.

The French people have an instinctive apprecia-
tion of the good and great and enduring in life
They have marvelled and enthused over the ruins
of Angkor and the vanished glories of the Khmers
they have sought to understand the Annamite and
the Lao and the Khmer they have the cultured
man's curiosity for the strange and the outwardly
alien things of life as well If we do not have a
Nivedita or an F. W Bain an Edwin Arnold or a
W. W. Pearson a Macauliffe or a Growse or even
a Kipling (in his "Miracle of Purun Bhagat") or a
Meadows Taylor, among French Indo-Chinese writ-
ers it will certainly be not through the want of
French power of appreciation or French sympathy
for the truly admirable in native life and ways

This appreciation and sympathy from the very
nature of the case is bound, at least at times to be
a little detached, a little superimposed but we can
at least be sure to have a French Kipling from
Indo-China, (if he or she has not come already)
painting a narrower world, but painting it truly
and well Already there has grown up a mass of
literature in the French language of Indo-Chinese
inspiration apart from the archaeological and
scientific works of *savants* like Pelliot Finot, Coedes,
Maspero and others and M. Charles Patris has
written a valuable study on this by way of French
literature

The two numbers of the *Pages Indo Chinoises*
under review have quite a varied range

In the first number we have a short statement
of the aims of the paper M. Pujarniscle in an
interesting article *Colonies and Colonial Literature*
indicates the difficulties and the advantages which
a Frenchman of literary tastes and aspirations can
meet with in Indo-China. Evidently most of the
contributors to the *Pages* are French officials, colon-
ists and others We have four sonnets by Edmond
Blanguernon Then follows Jean Marquet's *Plaints
of Old Thai*—the musings of an old Annamite
scholar living a retired life with his two wives on
the top of a hill (would that be a life of peace ?)
and who had loved from a distance a white woman
died of the climate The *Plaints* opens beauti-
fully, but finishes in a gruesome manner, when old
Thai goes to the grave of the white woman in the
deserted cemetry and "leans over the grave and
inhales with full nostrils the sweet stench which
the rotted flesh exhaled from the ground" Old
Thai is apparently a case for the specialist in
pathology, and I suspect he is a pervert from Paris,
who in the hands of his creator M Marquet
masquerades as an Annamite and sentimentalises
and wags his head and chatters about the
Masters of the Unknown Forces and ancient sages
in what would be regarded in the journey-man
literature of the West as the most approved oriental

* Les Pages Indo-Chinoises New Series, Num-
bers 1 and 2 (September and October 1923):
Hanoi, French Indo-China. Annual subscription,
12 dollars.

tyle. M. Marquet is a well-known French writer of Indo-China: his works on Annamite life show a good power of observation, and a certain amount of patronising sympathy for the simple-minded Annamite villager. Witness, for example, his *De la Riziere a la Montagne: Moeurs Annamites*—a little novel of Annamite village life which has obtained two official literary prizes. This sympathy has its counter-part in the benignity of the *Sahib* in India who is always (modestly) conscious of the White Man's burden that he is bearing. M. Marquet's melodramatic creation in the *Pages* is not at all so pleasing as his version of Annamite life in his *De la Riziere a la Montagne* which we have read with pleasure. Pierre Foulon's *Buffalo* is quite good, a picture of village life in Annam. *The Occidental* by Marcel E. Chevalier which is reprinted here is a poignant poem, the thoughts of a young Frenchman in Indo-China who lives with a native girl, drinks absinthe, spends his afternoon with his friend, an old native Goldsmith garrulous like all old men, and knows he will die young.

I would like to be good, to forget the funeral
Which I have conducted just now. I have
thrashed my coolies.
The great Sun renders proper all these madnesses
And I have a great wish to become Myself
once more.

I have called my great friend, the old goldsmith
He is a wise fellow, he knows marvellous tales
He conceals an entire age within his eyes
Which are checked like a mocking smile of lips.

He is an old man, very dignified and queer withal
He narrates the past with words that dance
In the subtleties of subtle cadences
I drink absinthe and he drinks light tea.

He will live old. I shall die young, that is life
He is a whole age while I am only passing
Someone weary with a vague sadness
But now, now I feel quite odd in thinking of it.

This poem seems to be quite popular with Frenchmen in the East. Probably it expresses the feelings of many of these exiles from home who find themselves in a strange situation amidst a barbarous civilisation with which they can never feel at home. And yet, one is sorry for them still more when they say

Le grand Soleil est propre a toutes les folies

and seek to find excuse for a life of dissipation. The absence of restraining influences of home-life, of the zest in life that is derived from contact with kindred souls and the presence of a general depression of spirit which overweighs all amenities derived from wealth and power sometimes embitter the more sensitive among those whose lot it becomes to live away from home. Yet it is not fair to lay all the blame upon the climate and frequently upon the people as well. Such self-excuse has at its basis the old lie about the moral superiority of people of cold climates. Sun or no Sun, human nature and human society is more or less the same everywhere.

The section on *Literary and Artistic Chronicle* giving a list of works (in prose) in French on Indo-Chinese life, art and literature published from 19[illegible] 1923, with comments by R. Crayssac, is sure to prove useful. There are close upon a hundred works and magazine articles which are mentioned. Judging from the names, however it would seem that there are only two works by Annamite natives: a French prose adaptation of the *Kim-Van-Kieu*, a famous Annamite poem, by Thu Giang (is it a French author masquerading as an Annamite?), and a novel *Le Roman de Mlle Lys* by M. Nguyen-phan-Long. This list, of course, includes only works of a literary character. The last item in this number is a [illegible] on Annamite Art in connexion with the Exhibition of the Decorative Arts in Paris, by Maurice Koch.

In this number there is a full plate print of an original woodcut by E. Defert, *The Head of Forest*, a powerful, impressionistic study of the [illegible] of old Khmer temples covered up by the tropical jungle with the faces of the Gods showing themselves through the roots and foliage.

The second number opens with a prose sketch by Mme Jeanne Leuba *La Route de My-[illegible]*. There is an appreciation by E. Pujarniscle of the literary work of Mme Leuba. Her books on the Chams, the ancient Hindu people of Champa, Cochin-China—once the rivals of the Khmers, now dying out—and their art and history are standard works on the subject. She is also a [illegible] of great power. Henry Daguerches contributes a poem *Repudiation* addressed to Indo-China typically French, but in the *Land of Regrets* spirit. [illegible] follows an extract from the French traveller-naturalist Mouhot describing the ruins of Angkor. Mouhot in a way discovered these ruins in [illegible] and he was profoundly impressed, like all visitors after him, by this stupendous monument of the Hindu civilisation of the country. [illegible] enthusiastic description of Mouhot available [illegible] English translation would stir the imagination of any Indian and fill him with a sense of pride for the achievements of his countrymen who built up this Hindu colonial culture, at the same time with feelings of gratefulness towards French curiosity and French science which lifted the veil of oblivion from this magnificent past. René Crayssac and Paul Koch complete [illegible] articles on French Indo-Chinese Literature and Annamite Art.

This number is illustrated by a woodcut by [illegible] Fauteau-Vassel *the Pagoda of the Ba[illegible] Hanoi*.

The Journal is printed beautifully. It is [illegible] a welcome addition to the high class journals in French. It shows the active and [illegible]ative French spirit under novel conditions, gives us occasional glimpses of native Indo-[illegible] life, and it reflects for us the intimate thoughts [illegible] notions of a France which governs alien ra[ces] yet strives to remain human and French.

FAN SHAN-TAN [illegible]

Bi Amman.

Of Bi Amman the mother of Maulanas ukat and Mohamed Ali *Stri-Dharma* s that she was "a venerable leader who been an inspiring example to all."

he showed us what fine material is locked up e gosha system of Muhammadan life If under limitations she was able to do so much which ed her the respect and admiration of all what not her countrywomen do when they have of the opportunities of free movement and r education

---

Paracelsus

We read in *The Young Citizen* :—

he piety of Paracelsus was remarkable and faith in the supreme power of God sublime hat the eye beheld revealed and glorified His al Being The life that thrilled in animal and surged ceaselessly through metal and stone o-day modern science is beginning to accept simple truth and to-day modern thought is ening to the fact that the teachings of this and lofty soul contain a fund of mental h that cannot be surpassed or even equalled e present time The medical works of Paracel- number forty-nine those on Natural History sophy and the Occult Sciences are numerous e he brought the full powers of his intellect ar upon the scientific problems that engaged perplexed his mind, he never once lost sight e Unseen Energy guiding the forces through the Universal Life sought expression

or in this world's riches but abounding in al gifts driven from city to city by the violence enemies Paracelsus lived and died a wan- upon the face of the earth The outward of his life, however in no wise hindered his ess spirit from fulfilling the glorious purpose earthly sojourn and that purpose was to heal dy and soul of man To the humble and poor rvices were given free, and long after his they mourned his loss by pilgrimages to his

kind is slowly awakening to the value and nce of the works handed down to posterity s unrivalled surgeon and physician, and an ed position is accorded them amongst great s of great men The name of Paracelsus that will live through the ages to come.

---

gious Experience of the Vâishnava and the Christian

. M T Kennedy writes in *The Young f India*.—

religious experience of the Vaishnava is of e order as the Christian. The note of joy is a true mark of *bhakti* whether Christian or Hindu It is not by accident that both are rich in a great hymnology The famous five stages of *bhakti* already mentioned are all found varied in the language of Christian experience The *santa* is the quietism of Christian mysticism The *dasya* or servant attitude has been the natural expression of devotion from St Paul to our own day Indeed this aspect of devotion is much more richly illustrated in Christian than in Vaishnava devotion because Christ made it fundamental for us while in the Vaishnava scale it is subsidiary The *sakhya* stage expressing devotion in terms of friendship, is familiar enough with us Its fountain source is in our Lord's beautiful words No longer do I call you servants but I have called you friends The *batsalya* or fourth stage expressing devotion in the terms of parent and child relation natural enough to Christian thought is of course absolutely central in Christian worship To the Vaishnava however the idea is of the tenderness felt toward a little child and is exemplified in the tremendous power the worship of Krishna as a little child has over the minds of Indian women An almost exact parallel is the adoration of the Wise Men and the worship of the Bambino in the Roman Church The highest stage the sweetness and passion of the lover relation or marriage relation is an imagery that has been sparingly used and wisely so in Christian experience The parallel here is confined almost entirely to mediaeval monasticism and to the Roman teaching that the nun is to look upon herself as the bride of Christ

This leads to a final word on the mysticism of the two religions and the ideal of saintliness The mystic experience is deep set in both And that experience is largely of the same order that is it conceives of Reality as personal and of the quest along lines of ever closer personal relations The characteristics of the mystic experience are strikingly similar both in thought and physical accompaniment The great mass of Vaishnava lyrics are classified according to the phases of the Radha-Krishna story of which they treat Some of these almost exactly parallel the stages of Christian mystic experience as developed through the centuries The physical manifestations that accompany the mystic experience we would expect to be similar from the wealth of new insight that modern psychology has brought us Religious emotionalism produces the same results in all countries From the records of the great revivals of the last century in the west, vivid parallels can be found for the most grotesque of Chaitanya's wild excesses The difference to be noted here is that Christian thought has come to look upon these things as suspect, evidences of hysteria, and therefore as unhealthful To the Vaishnava devotee these phenomena are evidences of spiritual afflatus and signs of communion with the divine The trance was the supreme experience to Chaitanya In all the literature there is no critical attitude toward these things, but rather the fullest acceptance of them as of value in themselves The Chaitanya movement lacked a St. Paul to apply to its excesses the principle applied to the Corin-

than church namely, that emotional gifts must minister to the edification of the brotherhood or be excluded, and that the final test of religious experience is ethical

"The Barbarity of English Life" a Century Ago

In the same magazine Mr J S Hoyland continues his article on "The Civilizing of England." He holds that

"There is nothing more glaringly indicative of the barbarity of English life during the first two generations of the Industrial Revolution than the manner in which little children were exploited for the benefit of the propertied classes"

For concrete examples of this barbarity we have no space, but the following extract will give some general idea —

In lace mills, for instance, work went on from 4 a.m to 12 p.m. For these hours two shifts of adult workers were employed, but only one shift of children Although the children's work was intermittent, they could not leave the mill but lay down on the floors when not needed. There were some mills where the children never went home during the whole twenty-four hours

In worsted spinning mills the conditions may be judged from the evidence given by Joseph Hebergam before the Select Committe on Factory Children's Labour in 1831 At the age of seven he was working from five in the morning till eight at night, with a break of thirty minutes at noon All other meals being taken in snatches without any interruption of work Did you not become very drowsy and sleepy towards the end of the day and feel much fatigued?' Yes that began about three o'clock and grew worse and worse, and it came to be very bad between six and seven.'

In flax spinning mills the conditions may be estimated from the evidence given by an overseer to the Select Committee of 1831 to the effect that there were nine workers in the room under his charge who had begun work before they were nine years old, and that six of them were splay-footed and the other three deformed in other ways. In another mill there were three girls of one family, the youngest of them seven years old who worked for six weeks at a stretch from three in the morning to ten or ten-thirty at night "It was near eleven o'clock before we could get them into bed after getting a little victuals, said their father in the course of his evidence we have often cried when we have given them the little victualling we had to give them we had to shake them, and they have fallen asleep with the victuals in their mouths many a time

In cotton mills, where the hours were also shamefully long it was discovered from actual experiment that the factory child walked twenty miles in following the spinning machine during the course of his day's work in the mill

The Rose-ringed Paroquet.

The rose-ringed paroquet would seem to be a great pest, as the following extract from an illustrated article on that bird in *The Agricultural Journal of India* shows :—

Wherever it occurs, however, in its wild state the Rose-ringed Paroquet is an unmitigated nuisance as its diet is wholly vegetarian and it feeds largely on cultivated grains and fruits. When a large flock descends on a ripening crop of *juar* (sorghum) or similar cereal, a great deal of damage is done, not only by the actual grain that is eaten, but far more by the extremely wasteful method of feeding of the bird, which often breaks off a whole head, delicately selects one or two grains, throws away the rest and breaks off another head which is treated in the same way. When fruits are ripe, these birds soon find them out and play havoc with them. When no cultivated fruits or crops are in season, the food consists of wild fruits (wild figs, *Zizyphus*, etc and seeds The late Mr C W. Mason examined the three birds at Pusa and Mr. D'Abreu three more at Nagpur, and in all cases the stomach-contents consisted entirely of vegetable matter—mustard wheat, maize, paddy, litchi and wild fruits and seeds of *Dalbergia sissu*. When the silk-cotton trees are in flower in February, these parrots are amongst the crowd of birds which congregate to imbibe the nectar. We have not yet had any complaints of its attacking sugarcane but, with increasing cultivation of this crop in Bihar, it may perhaps discover that it is edible and attack it in the same way as another Parrot has damaged sugarcane in Assam, by gnawing large holes in the stems

Religions Transmitted by Tradition

The Light of the East holds that—

Whether we reserve the name of religion to theistic beliefs and practice or extend it to atheistic systems and Jainism Buddhism and to pantheistic Hinduism one point remains clear: That all the great religions whatever may have been their origin, have been and still are transmitted by tradition.

To some this will be an unpalatable assertion But it is true The Protestant who maintains that his whole faith is based on his individual interpretation of the Bible, has first admitted as tradition that the Bible is infallible and that it saves The modern Buddhist who holds that his creed is merely rational, forgets that Buddhism could never have arisen outside India and that the mind of its founder was soaked in Hindu traditions

Catholics Jews Mahomedans, orthodox Hindus Buddhists, Jains and Parsis are frankly and avowedly traditionalists They hold and profess the religious tenets which guide their lives not as excogitations of their own individual minds but beliefs handed over from some wise Teacher through the medium of a *parampara* or tradition written or oral Thus the great religions that have held, and still hold, sway over the minds of nations and generations of men—and not a few out of the way souls only—are traditional.

Nor can a religion become great without appealing to tradition. For, to become a great religion must unite men and not separate them It must also gather into its fold not only the few but the many. Now, nothing unites so well as common beliefs and practices Individual thinking

lf tends only to divide. And the many nnot think out one, will have no religion at ss they are taught.

I do not think it is quite correct aracterise Jainism and Buddhism as ic, and Hinduism as pantheistic.

Fresh Fruit as Food.

Mysore Economic Journal prints an by T. A. J. Hargreaves, M. R. C. S., . P., in which it is stated

people have noticed the marked benefit e use of acid fruits and the nature of the l effect is that the acids stimulate the to produce gastric juice, which is absolute-ntial for good digestion, and second, that s of fruits are able, to some degree, to take e of the natural acid of the stomach when absent. These facts emphasize the import-fruits as an aid to digestion especially in persons suffering from a deficiency of the oric acid of the gastric juice. One of the t functions of the acid of the gastric juice ctivate the pepsin and the acids of fruits en proved to be to some extent capable of s. In such cases fruit of some sort should at every meal.

opular idea that the acids of fruits are ome for persons suffering from gout and ic acid disorders is a very mischievous ientists have pointed out that fruit juices kaline substances such as potash and soda in the elimination of uric acid from the So that instead of being harmful, fruit e very excellent for one who needs to ic acid poisoning.

cids and sugars of the "berried" fruits the intestines to activity without irrita-so one would recommend the natural properties of such fruits in place of rugs which are without exception irritants, their use is long continued the common hronic infection and injury of the bowel.

SWALLOWING SEEDS.

estion is sometimes asked · "Is it danger-allow seeds of fruits, such as grape seeds, nd other seedy fruits ?" In the case ll seeds no harm whatever is done and s to some degree beneficial through he bulk of the foods, because seeds efly of cellulose. Large seeds such as if taken in a considerable quantity, burdensome to the bowel and on this ght to be discarded. It should be men-ever, that the danger which many people from the entrance of seeds into the wholly imaginary. When found there, accidental and not a cause of the sequence.

s and seeds of grapes have no nutritive er and should be discarded.

CLEANLINESS ESSENTIAL

of warning is necessary in regard to t article of diet. Fresh fruit should before being eaten by being washed thoroughly in clean water, better still, with water to which peroxide of hydrogen has been added, one part to twenty of water.

The Hindu Civilisation of Java.

Mr. C. F. Andrews says in *Current Thought* :

There are clear and convincing proofs that the connection between Java and India was of the most intimate character from the very earliest times. Probably, navigation was developed most rapidly on the eastern side of India. We find mention of ships voyaging down the coast both on the eastern and Western sides of the Bay of Bengal. They went down the Madras coast reaching at last the Island of Ceylon, and down the east coast as far as Java. The centre of this navigation was Bengal and Orissa. Evidently these voyages had a great significance for the people of the Malayan coast of the Bay of Bengal and the islands further south. We can be certain of this latter fact because the common name for 'Hindus' throughout the whole of this region, for very many centuries, if not actually for millenniums has been 'Kling.' I have, myself, heard this word 'Kling' used by the inhabitants of Java for Indians. I have also heard it used as far east as Hong Kong, and it is still a common word along the Malay coast. To-day the word has fallen into disrepute, and Indians do not at all like being called "Klings' ; they even resent it most bitterly. But originally the word had no sinister meaning at all. It was simply a shortened form of the word 'Kalinga'. Kalinga is the old historical name given to the area on the north coast of the Bay of Bengal, which now includes a part of Bengal and a part of Orissa.

The island of Jawa-Dwipa, which is now called Java, was first of all civilised and made habitable by the inhabitants of Bengal and Orissa, who came from the Kalinga coast.

The Masses of our Country.

Prabudhha Bharata rightly holds that

At this critical stage of our national existence the problem of our masses—the teeming millions, should primarily receive our serious consideration. Political emancipation or advancement after which we are striving, is out of the question unless and until there be an awakening of the masses of our country, for they, and not the middle class or the aristocrats, constitute the bulk of our population. Truly speaking, the Indian nation lives in the humble cottages and not in palaces or stately mansions. The strength and vitality of our national being is in those who are called 'depressed' according to our social phraseology—the masses. It is the masses who undergo all sorts of hardships and add to our national wealth and prosperity. They are the tillers of the soil and raise our crops ; they work as labourers and run our industrial concerns. Again, it is they who form the bulwark of the country in times of national danger and calamity. Is it not a pity that their interests should be so much neglected

and they should be looked down upon? They are pouring out their hearts' blood for the national well-being, and what do they get in return? The deplorable condition in which they are beggars all description. Deprived of the light of education and all the amenities of life, they drag on, from day to day, a miserable existence. Poverty, starvation, disease and suffering are their lot. Added to these, social tyranny and injustice is crushing them like a dead weight, suppressing all individuality and growth. Worst of all is the dehumanising and debasing effect that continued misery has brought upon them and their mentality. They have lost self-respect and forgotten that they too are men and are entitled to have their God-given rights. In the face of this discouraging state of things is it not strange that most of our social, political or religious movements are not concerned with the mass problem as they should? It is only lately that the Indian National Congress has taken up, in its programme, the question of removing the ban of untouchability. The removal of this social iniquity alone will not solve the matter. The condition of the depressed classes should be so improved by an all-round, sustained propaganda of help and service that they may raise up their heads and lead decent, worthy lives.

A Pleasant Proposal.

Dr. Dhan Gopal Mukherjee asks in the same monthly :—

Why do we shed so many tons of crocodile tears on a cow when there are thousands of Pariahs who are our brother men and yet are treated worse than dogs? Is the holiness of a beast superior to the sanctity of Man in whom we perceive the largest magnitude of Brahman? Imagine also those religious Mohammadans whose meditation on God can be interrupted by music. Pretty poor meditation! God does not want such cheap religious outlook. Can you conceive a man so religious and so deeply given over to praying that no sooner he hears some music than he runs out to kill men *who are images of God on Earth*? What an application of the teachings of a religion! Such a cheapening of the messages of Jesus, Buddha, and Mohammad is a spectacle over which one should laugh, were it not for the fact that at present it makes the very angels weep.

Then he proposes "that we should start to ridicule it."

If we discuss the Hindu-Mohammadan tension seriously, it will become grimmer than ever. It is a disease that must be more than cured—it must be killed. And nothing can kill it so surely as ridicule. Let us level the heavy artillery of laughter against all theologies and the doctors thereof who preach killing men in order to abolish music-processions going by a house of God. Let us pulverise with laughter those unctuous persons to whom a cow is more sacred than their fellow-men. Let us mock into self-criticism and self-control those who think lip-service and "don't-touchism" to be the acme of religious life. Let us, in one word, laugh at the whole crew of officials, office-holders, self-seekers, and misleaders of men, till they learn and behold themselves as perverters of Truth. In this grim hour of India's re[illegible] tion, let us call upon that gracious God of l[illegible] who kills evil without destroying the e[illegible] We have had enough of weeping and [illegible] They have borne fruit. Now let us see w[illegible] be done by ridicule. It, too, like the thun[illegible] is a weapon of the Lord.

We welcome the proposal, particular[illegible] neither the Hindu nor the Moslem "Re[illegible] in-dangerists" are likely to go the leng[illegible] undertaking a voyage to America to [illegible] the head of the proposer, who himself [illegible] give effect to his proposal.

The Greatest Achievement of the Bhik[illegible]

According to Mr. Doongersee Dhar[illegible] (in the *Maha-Bodhi*),

The greatest achievement of the Bhikkh[illegible] the conquest of the hearts of the people. [illegible] barbarian became a civilized man under [illegible] influence, the ferocious warriors were con[illegible] into gentle citizens. The tyrants became m[illegible] and just. The proud turned meek, and the [illegible] man became the most humane and compass[illegible] Greed, lust, jealousy, passions and unright[illegible] were recognised as sins and vices to be co[illegible] by every effort, and the high value of virtu[illegible] righteousness was established. The strong [illegible] doned the inclination of attacking the wea[illegible] powerful kings renounced the desire of [illegible] the territories of neighbouring kings. Th[illegible] for conquest, aggrandizement and victo[illegible] suppressed by the spread of the word[illegible] Buddha and contentment reigned supreme.

We learn in terms of severity, that a [illegible] which developes its material side only, and [illegible] a corresponding degree its spiritual side, is [illegible] man with one leg unable to run. In [illegible] enable him to walk straight, the other leg [illegible] gion of the noble eightfold path, is urgently [illegible] in Europe to permeate the atmosphere w[illegible] healing peace. The present European atm[illegible] of greed, jealousy, invasion and warlik[illegible] requires the spirit of that Great Teacher w[illegible] breathed for the benefit and welfare of ge[illegible] after generation the higher and nobler air [illegible] compassion and mutual forgiveness, rather t[illegible] most mischievous code—"one hundred black [illegible] a white eye and one hundred black teeth for [illegible] tooth." Every day we are being confront[illegible] fresh facts under the guise of civilized [illegible] which go to show the urgent necessity for [illegible] enthusiasm of the disciples of the Buddha [illegible] spiritual regeneration of the present-day [illegible] Let now the spiritual message of Gautama [illegible] be brought home to Europe, especially to th[illegible] and conscience of the statesmen, nobles a[illegible] Christian dignitaries that evil cannot be o[illegible] by evil, but only by good.

"Let a man overcome anger by kindness.
Let him conquer evil by good.
Let a man overcome greed by generosity.
Let him conquer falsehood by truth."

[C]ivilisations of India and China

[Mr. V]. B. Metta says in *The Indian Re-*

[An]cient Oriental civilizations like those of [India and] China life was harmonious. Religion was [part of] the lives of the people, and was not some[thing to b]e cast aside in favour of science. Science [was consi]dered a child of religion and a servant of [religion in] those countries. The various classes of [the] Hindu or Chinese society co-operated with [each oth]er in keeping their society healthy by [performin]g their duties, and therefore there was [pe]ace in them. But in modern western [countries th]is feeling of harmony and peace is [absent]. Religion and science are at loggerheads. [Material]ism laughs at religion. And the various [classes of] people in it are competing with each [other and] are consequently continually at war with [each othe]r. Therefore how can national culture [which ne]eds peace and harmony devolop in these

The Census

[In Th]e *Hindustan Review* Mr. Thakorelal [...] thus concludes a survey of the [Census o]f India, 1921:—

[Mr. M]arten complains that the public were [generally] indifferent to the census. He is really [thankful fo]r it at heart because they stopped short [of interf]erence and were not positively hostile. [The fact] is that the general public or even the [literate po]rtion of it for the matter of that knows [li]ttle about the census operations beyond [the fact th]at it is for calculating the population [of the coun]try. It has no proper appreciation of [the value] of materials thus collected and seeing [that the] Census Reports both of the provinces [and the I]and of India are published in English and [find their de]stination in Government offices and the [sh]elves of the public libraries, this want [of appreciati]on and the attitude of indifference are [not to] be surprised at. I do not mean to [suggest that] the Reports should be published in [the] vernaculars, but why could not the [Gov]ernments make arrangements to get [popular e]ditions in the vernaculars of the [Reports wh]ich might exclude all purely technical [matter and] many tables, and which would appeal [to the man] in the street at general reading. I [have befor]e me one such small but excellent [volume in] Gujarati, prepared at the instance of [the Govern]ment of Baroda. In this volume, in [about ...] odd octavo pages, the translator has [summarised] in Gujarati the standard English [report takin]g up more than four hundred foolscap [pages, in a] very homely style. The volume is [cheap] and is calculated to have a much [wider publi]city than the standard report. The [experiment] was first made in 1911 and it was [so succ]essful that it was repeated in 1921. [Very fe]w if any other local government issue[... such] editions in the vernaculars, but if [...] they might take a leaf from the [book of th]e Baroda Government, and so might [the Governm]ent of India. It will help much [in effec]ting the desired change in the attitude

Bengalee Postal Officers not to be Posted in Tibet

We read in "Tourist Notes" in *Labour* :—

"We cry ourselves hoarse when we are not allowed to live with self-respect in a foreign dominion, but we do not utter a single word in protest when we are insulted in our own mother-country. For the last few years the Bengalee Postal officers are not allowed to work in Post Offices in Tibet. This is a gross insult to the Bengalee Postal Officers in particular, and to the Benglees in general. But strange to say that not a single voice has yet been raised in protest from any quarters, nay, not from the persons directly affected! Do you know the reason why the Bengalee Postal Officers are not allowed to cross the threshold of Tibet? That time-worn, hazy, elastic phrase 'for political reason' is offered as explanation. But what is the implication?

"Was it not a Bengalee gentleman who risked his life to explore the secrets of Tibet and thus paved the path for the Tibet expedition? It was the Bengalee postal officers who helped the Government in establishing post offices in Sikkim and Tibet, and were honestly and faithfully serving there for years together. Suddenly one administrator awoke and found after rubbing his eyes that the Bengalees were not trustworthy! They were trusted in a troublous time, but after their continued faithful and honest service for years they have now been found untrustworthy! The other day the Bengalees were entrusted with responsible duties in different departments of Government in distant warfields: even today the Bengalees are heads of responsible nation-making departments in the administration of the Government. If the Bengalees are taken into confidence in the administration of the India Government everywhere, why then are they stigmatised and insulted with a refusal to work in the post offices in Tibet? If there be any specific charge against any of the Bengalee postal officers who worked in Tibet, let it be impartially enquired into and exemplary punishment be inflicted on him, but why a stigma on the whole nation? Nothing incriminatory against any Bengalee Postal Officers in Sikkim and Tibet has yet been heard of. On the contrary a rumour is afloat that some Bengalee sub-postmaster at Gyantse objected to some high Government official's opening the mail bag in midway and taking out his letters; and in consequence of this that 'aggrieved' high Government official managed to pass the order that the Bengalees should not be posted in the Post Office of Tibet for 'political reasons.' The Head of the Postal administration in India should make a searching enquiry into the the matter and publish if there is any truth in this rumour so that the public mind may be swept clear of all untrue notions. As there is a well-organised Postal Association, it should start an independent enquiry and collect evidences from every source without delay.

"It is true that our Tibetan and hill brethren cannot bear the hot climate of the plains. They, therefore, should be preferred—if that can be done without lowering the efficiency—for postal work in Tibet and Sikkim. No one will grudge it. But if that is the real motive then that can be easily done without branding the whole people with infamy. The Indians prefer truth and sincerity to diplomacy."

We do not think any Bengali or, for that matter, any Indian of any other province, was justified in doing anything to "pave the path for the Tibet expedition." But that Bengalis have rendered faithful service in Tibet to the British Government is clear also from the following passage in an article entitled "Youth and the East" in *Blackwood's Magazine* for August, 1924:—

"And those obscure Bengali surveyors of the secret service who penetrated forbidden Tibet, counting their paces by the rosary, deserve the Indian Order of Merit. They carried their lives in their hands."

Englishmen and Indians.

Mrs. M. R. Harding writes in *The Vedic Magazine* :

Another thing we need to realise is that when we go to people of other nations as friend to friend, with no air of superiority, they are willing to consider and meditate upon whatever may prove helpful to them Particularly is this so in the case of the Hindus, who are more tolerant of other people's religious convictions than any people in the world.

India with its riches is indeed a jewel in the crown of the British Empire, while she holds it, and surely this is all the more reason why Indians, particularly those of high education and unsurpassed ability in learning, perhaps on account of their wonderful power of concentration, should be treated at least as equals in every way, instead of receiving such treatment as makes one blush to be called English.

Laws and Ideal Freedom.

In the Mangalore *Government College Miscellany*, which is handsomely got up, Amy D. Carter observes :

We are surrounded on all sides with pictures of an ideal community, we are moving rapidly to a time when all things will be directed and controlled, even to minuteness, by a providing state; life will be so exquisitely ordered that there shall be no crowding, no disease, no profiteering nothing, but peace, equality of opportunity, honourable labour, well-organised pleasure, and so on Now, excellent as this may be, let us beware of lingering too long in this Lotus Land, for such it is Its elaborate laws may prove a menace. Laws at their best should be as scaffoldings, necessary to the erection of the edifice and no more. When their office is ended they should be removed; if not, they creep insidiously from the position of servant to that of task-master, they act, like all effete matter, as poisons in the blood of the race. The grace of statesmanship lies in using only that which is essential, for as long as it is essential, and no longer; in replacing the two crutches of the invalid with one, afterwards with a stick only until he is able to walk alone. Wheel him continually in a bath-chair and the means whereby he was able, in the days of his weakness, to take the air, will be the means of his destruction. This is true h[owever] elaborate the bath-chair may be. It is not perfect government we need, but the perfect in[divi]dual,—we all know this, but we are apt to fo[rget] that it concerns us personally. We must la[bour] unceasingly to discover the best possible mea[ns of] evolving him; for, if we succeed in doing so, government or those few broad precepts w[hich] may one day serve as a government, will [be a] matter of small moment since the noble will al[ways] live nobly; if we fail to evolve him, the estimable government will be of no avail. [It is] unlikely that he will be produced by the intricately devised law, but rather by the gre[atest] possible freedom. Law makes contented sl[aves.] Slaves are inefficient. It is ridiculous to pra[ise a] dumb man because he does not use foul lang[uage.] It has been said that "Opportunity makes [the] thief," it also makes the honest man. More[over] Authority, whether it be practised by one m[an or] a thousand, has much the same effect. It acts [as a] weight placed upon a number of springs, ke[eping] them in place for a time, but should it be inad[vert]ently removed, the springs will rebound [as] Germany has proved to us. No country has been more keenly, more minutely lawed, with [the] result that, brought face to face with extraordi[nary] circumstances in the shape of the Grea[t War,] the repression of years found vent in unb[ridled] ferocity The German atrocities were due [as] much to inherent savagery, as to the re[pression] under which the country had laboured for so[...]

It is useless, then, to look too eagerly fo[r deli]verance from our various evils by the most b[...] organized systems. Restraint is good, but it s[hould] be the restraint which comes from within, no[t from] without. This does not imply the wholesale [hold]ing back of impulses and desires, but the ara[...] and controlling of them, their transmutatio[n by] means of some definite creative work, or [...] service, until bit by bit we are able to e[...] all which cannot stand before the bar of th[e] peerless altruism. We crave for freedom fo[r] freedom, die for freedom, though, when we [...] we are not strong enough for it, and ea[ch] privilege is for a time misused, still they s[hould] be granted, we grow through our mistakes; only thus shall we triumph, not over [...] stretches of territory, rich in mineral wea[lth,] over cities nor over seas, but each over himse[lf.]

India's Goal—Independence

Mr. C. F. Andrews has for years hel[d, as] we have done, that the only satisfying [and] rousing goal which India can have is [inde]pendence This conviction of his he [reite]rates in *The Hindu* Annual Supple[ment] with following prefatory words :

My own attitude in the matter of poli[tics is] well-known. I am not a politician, and have [never] taken up in this country any purely political [mat]ters. Indeed, I have never joined any politic[al par]ty, not even the Congress itself, though I hav[e been] often asked to do so. The reason for this is [two]fold. First of all, my whole interest lies in re[ligion] and therefore the study of politics only inter[ests me in] so far as it becomes an integral part of r[eligion.] Mere party politics have no interest for me[...]

ly, I am more and more convinced every at the political future of this country must ped out by Indians themselves, and that the re, in every single movement forward, must rtaken by Indians *without the help of Euro-* This does not mean that English friends can be of no assistance; but their own part rve and not to dominate; to help and not to a word, to be of service to those who are ural leaders of the country. In no single e, should they take the initiative or lead in l action.

reasons for holding that India's goal to be independence are :—

of all, I have felt for a long time past that an never permanently belong, either to the Empire, or to a *British* Commonwealth of The very fact that the word *British* stands eginning of both these phrases appears to me ultimately to entire Independence as the ther than what is so often called Dominion For a great people of 320,000,000 cannot ly be dependent upon the civilisation of ano- t is quite possible for India in the future, ledging the debt of many benefits received estern culture, to become an *Indian* nation *dian* Commonwealth of Nations, friendly to ish Nation or the *British* Commonwealth of But I do not think that, ultimately, it can an integral part of that *British* Common- of Nations itself. It will be seen that I have his academic position as frankly as possible. een of great interest to me to find, that H. s, the English writer, has for some time d the same ultimate conviction, and has very much on the same grounds. I would state that my own views were formed entire- endently of his. I have also reason to be- hat very many other Englishmen, and even r number of Irishmen, hold the same view. nd to spread in Great Britain and Ireland goes on. In the United States, there can be ion that the idea of an independent India ly held, as the only natural one, by almost nost liberal and broad-minded thinkers. On inent of Europe, the same thought is cher-

Andrews believes

every year that passes makes the number of to regard Independence as the goal greater ter. Practical statesmen and leaders will, e, declare in all honesty, that the time has to look so far forward; but every idealist e younger generation has become tired and eath of the 'Empire' idea, and the thought 'an integral part of the British Empire' o enthusiasm whatever. Time therefore, wholly on the side of Independence and side of Dominion Status. I have declared y as possible, at the outset of this article, neither a practical politician nor a member litical party. I am an idealist and educa- d humanitarian. From all these three view, I have no hesitation whatever in wards, and hoping for, the ultimate inde- of India. In this independent India, the ind and the Indian culture should be d freely represented in the administration nese mind and Chinese culture are repre- the administration of China.

"Shall we Commit Suicide ?"

We read in *The Oriental Watchman* :—

Under this thought-provoking heading the Rt. Hon. Winston S. Churchill tells some plain if unpalatable truths in a recent magazine article. He begins by the surprising revelation that when the Armistice came in 1918 the nations had already perfected means for destruction during 1919 of which few of us had dreamed. But although not used then, they are being developed and perfected for the next war. These "agencies and processes of destruction will be wholesale, unlimited and perhaps once launched, uncontrol- lable." He says further, "Death stands at attention, obedient, expectant, ready to serve, ready to pulverize without hope of repair what is left of civilization." He then gives details of electric beams and their destructive energy, of bombs no bigger than oranges, capable of great devastation, of poison gas and chemical warfare much worse than in the last war, which was but the opening chapter. It has hitherto been the teaching of evolution that the fittest survive. But now, says Mr. Churchill. "There is no reason why a base, degenerate, immoral race should not make an enemy, far above them in quality the prostrate subject of their caprice and tyranny." Surely not an encouraging picture. When the outlook is bad, let us try the uplook. The Word of God is opti- mistic, but the basis for its optimism does not rest on the unregenerate hearts of men.

Occasional Fasting.

Dr. H. C. Menkel writes in the same magazine :—

Most individuals would profit physically, men- tally, and spiritually by an occasional fast for at least one day, drinking freely of water during the period. There is a plan of modified fast which gives most of the advantages of a complete fast without the disadvantages. This is obtained by limiting one self for one or more days to only fruits and fruit juices. By this means a desirable period of rest is given to digestive, nutritional and eliminative organs.

It is now becoming well known that in fruits we have a desirable intestinal disinfectant and blood purifier due to the action of the fruit acids. These fruits also contain base or alkaline-forming salts by which the essential alkaline reserve of the body is maintained and built up. Another advan- tage of fruits is that they contain nourishment and cleansing properties in a form requiring little or no digestive work. Thus it is evident that an exclu- sive fruit diet for one or more days frequently repeated, would be of incalculable benefit. Abste- miousness in diet is rewarded by mental and moral vigour.

Indian Railway Workshops.

The Indian Railway Magazine says :—

One of the discoveries of the war was the capa- city of India to produce her own articles required for Railways with purely Indian labor. The ol[illegible]

[illegible] that all important engineering work should be obtained from Great Britain has been exploded. With the Tata Company producing steel, it ought to be possible to manufacture the whole waggon in India. Mr. S. C. Ghose in his Lectures on Indian Economics says that the manufacture of engines and rolling stock in India has been successfully carried out in the R. M. Railway workshops at Ajmere. Railway workshops should be directed by Government to take a certain number of *educated* Indians to be trained in every branch of electrical and mechanical engineering in their workshops and if any contract has to be entrusted to any private firm, it must be a firm that entertains a certain number of Indian apprentices.

We hope the Government will see that suitable facilities are given in these workshops for training *educated* Indians. We should also consider it eminently desirable that Government should attach Mechanical Engineering schools to these workshops with a view to develop ultimately a faculty of Railway Engineering.

Improvement of Cattle-breeding in India.

Mr. M. Jamaluddin observes in *The Indian Veterinary Journal* :—

Some very fine breeds of both draught and dairy cattle, still found in different parts of the country, reflect credit on the knowledge of Cattle-Breeding of the ancient people of India, which even now is not very far behind the so-called modern investigations in the science. Cattle like Nagore, Cattle of Rajputana, Nellore Breed of Madras, Gujrat Breed, Amrit Mahal Breed of Mysore, Dhanni, Sanhiwal and Mariana Cattle of the Punjab, Panwar Breed of U. P., Karachi Cattle and many other breeds of cattle suitable to the different conditions of India could not have come into existence, and could not have been evolved to the present stage, without strictly observing the laws of Cattle-Breeding and without the fullest knowledge of different lines of cross-breeding.

The history of the ancient cattle breeders, wandering in search of good pasture and water for their cattle, shows that they were not unware of the importance of feeding their cattle in as good and economical a way as possible. But the circumstances and the economic conditions of India have changed. The reservation of forests and the still increasing extensive cultivation, the extension of roads, railways and canals have limited the natural pasture area and pushed back cattle-breeding to a somewhat difficult and different situation.

For these reasons he makes various suggestions for the improvement of cattle-breeding in India.

Medical Education in Bengal.

Dr. B. N. Ghosh says in the *Indian Medical Record* that as the question of medical education looms large in the minds of medical men at present, he has discussed the subject in its different bearings, especially in relation to the following :—

1. The General Council of Medical Education and Registration.
2. The general standard of medical education.
3. The present medical curriculum.
4. Appointment of examiners and the system of examination.
5. General observations.

The Desire for Foreign Medical Degrees.

Dr. A. C. Ukil, M. B., writes in the *Calcutta Medical Journal* :—

There was a time when our students went to Great Britain to qualify themselves, *i.e.*, to get some degrees or letters attached to their names, when such a recognition was perhaps a necessity. But the time has come when we are appreciating that the genius of our people must be preserved in all lines of national evolution. The writer had an opportunity of quite recently coming in contact with students and graduates of medicine from almost all parts of the world and of observing medical education in some of the most advanced countries of Europe. We do not remember to have noticed any foreign student on the continent craving for degrees. They come to the best centres of learning to supplement their knowledge of the medical science with a view to do good to their country and to increase the stock of human knowledge. We were so glad to see Japanese students (including some ladies) working in almost every important laboratory in England, France, Belgium, Germany and Denmark and, so far as we remember, they never cared to get foreign degrees. We consider this mania for getting foreign degrees as a morbid expression of slave mentality. We ought to be proud of our University and if she has any defects we ought to make them up. Our relations with the best centres of learning must be one of mutual co-operation and exchange and not of subservience. To bring about such a state we may do two things—(1) to so mould the teaching of our Universities as to make it compare favourably with that of the most advanced countries of the world, and, (2) to discourage the mania for passing examinations during study in foreign countries.

Again,

Up till now our Universities have not taken any part in the post-graduate teaching of medicine. Special chairs may be created for research work in such subjects as Experimental Medicine, Experimental Therapy, Tropical diseases, Pharmacology, Bacteriology and Medical Bio-chemistry. Universities ought no longer to continue merely as examining bodies in medicine. A time has come when they should take up in right earnest post-graduate medical teaching and research work which should be looked upon as important factors contributing to the sanitary and economic welfare of a nation.

Humour and Inter-communal Unity

All those who have been cudgelling their brains to discover means and methods for bringing about unity between the different religious communities inhabiting India are, without exception, bent on prescribing seri[illegible]

...dies. We have seen above that Mr. ... Gopal Mukherji would prescribe ridi... Mr. Fredoon Kabaji, in his article on ...itman, Humour and Swaraj," in the ...e of India, indirectly suggests the culti...n of the saving grace of humour as a ... for severe attacks of "communalities." ... he :—

...umour is a deep-rooted instinct—as deep as ...er and thirst and sex. "Peace on earth, good-...among men" in whatever measure history has ...n it—might be traced in the last analysis to ...s inborn humour. For what, indeed, does ... bridge the hundred differences between neigh-...and neighbour but—in the last resort—hum-... How often friction is avoided by a timely ... People would for ever be flying at each ...'s throats if it were not for their normal human ... of humour. Good health good humour, and a ...sition to fatness seem to go together Ill-health ...mour, and a disposition to leanness and melan-... also seem to go together Indeed, humour is ...ch an obvious saving quality of all sane, ... human beings that it seems absurd for me to ...iting a sort of school-essay on it. But then, ... common frailty of the same dear, sane, sound ...telligent human being we have been speak-...f to be blind just to the most obvious things ...uch of the best humour of life is in the obvi-...s of things which needs to be pointed out !

—

Peace and the Spirit of Islam.

...a paper written by Mr. Mustafa Khan ...rinted in the *Islamic Review*, we read :-

...is a fact that Islam has come to establish ...eace in the whole world. In every Islamic ...tion, whether it is associated with the ... life or public, the chief object aimed at is ...g about the eternal peace between man and ...ker, or between man and man."

...e are quite willing to believe that the ... of Muhammadanism is peace, as we ...so willing to believe that the object of ...ianity, whose followers have called their ... the prince of peace, is also peace ...istory records that no two other ...ns have caused more wars and blood-...an these two Semitic faiths. It may ... the faiths have not been to blame, ...t their followers have been to blame. ... would it not be better for these ...rs to practise peace, instead of or in ...n to continuing to preach peace ?

—

Agricultural Education.

... Gundappa S. Kurpad, B.A., Vice-...al, Mysore Agricultural School, ob-...n the *Journal of the Mysore Agricul-...d Experimental Union* :—

...institution for the teaching of agriculture must have a definite aim in view, and must devote all its energies to attain that end. It is only when it concentrates its attention on a certain definite line of work that it can hope to attain satisfactory results. It can either train young men to become practical farmers or train them for research work in agriculture and to man the various departments of agriculture. Both of these can be done side by side, but they should never be mixed. The kind of training involved in these two cases, and the level of general education necessary in the case of students taking up these two lines of work are so different that to combine the two in a 'compromise course' seems to be an unwise procedure. It will then be a compromise between two divergent courses and cannot, in the very nature of things, be thoroughly efficient for either of the purposes. For the training of experts and research workers more attention will have to be paid to the theoretical portion and to the technique of experimental work of all kinds. For the training of farmers on the other hand, stress will have to be laid on practical work in farms of various kinds in different localities. Extensive opportunities for touring and continuous work on a farm run as a business proposition will be absolutely essential. It is superfluous to say that those who are in training to become farmers and who wish to have training in the research line can be allowed to have it if they have the requisite general knowledge for it, and *vice versa*.

Whatever purpose the institution is to serve, it seems to be a mistake to have it as an adjunct to a purely experimental farm.

—

Iqbal's Philosophy.

The philosophy of Iqbal is thus summarised in *The Aligarh Magazine* :

The philosophy of Iqbal may be epitomised in 'know theyself' and 'assert theyself.' Self realisation is the secret of the rise of a race. Not only should it essay to gauge its weaknesses but its potentialities as well If it is instinct with life and a desire to live it is capable of doing anything and everything. It is only an inert mass which falsifies all hope of progress. Nothing is impossible in this world, and what a man has done a man can and must do. Hence the ideal of our great poet is to develop the latent forces inherent in man. They may be dormant for certain reasons, but if an effort is made, they are sure to be roused and put into action once more. The duty of a man is, therefore, to unravel these, and realise the stumbling blocks which preclude their development. What was possible for our ancestors is possible for us as well, provided we exert in the same way as they did. Honest efforts never go unrewarded, as good trees always bear luscious fruits. So if we make up our mind for advance, all obstacles, whether natural or created by others, will vanish as if they never existed. An avalanche carries everything, great or small, before it. 'We can't' is to be eliminated from our vocabulary. Diffidence is to be extirpated from our character, and self-confidence, which infuses an indefatigable spirit, to be substituted in its place. This is the belief and the noble teaching of Iqbal.

—

The Marathi Novel.

In an article on modern Marathi literature contributed to *The Allahabad University Magazine* it is said of the Marathi novel :

The novel is not yet evolving out of its former type of a story of action, rather than a psychological study of the character that acts, and the subtle play of sentiments. Mr. Apte's novels lean on this side rather than on the other, but he cannot be said to have led the way. Such novelists have yet to come into prominence, and it is hoped not long after. The short story is as popular as ever but there is scarcely a variety of types Mr Gurjar's stories may represent the general type.

Ancient Public Works in South India

An article in *The Central Hindu College Magazine* gives a brief account of works of public utility in ancient India. The following is part of what has been said regarding South India :—

The whole of early Tamil literature of the third academy, is full of references to the anxiety of the state's ruler in promoting the interests of the subjects. It is recorded of *Karikala*, the well-known Chola-ruler that noticing the annual ravages of rich harvests by the floods of the river Kaveri, he undertook and completed the huge task of building embankments to the river and by this step put an effective stop to the recurrence of annual damage to large areas of cultivated tracts Karikala who flourished about the first century of the Christian era was only one among a host of Chola rulers who undertook huge irrigational works by digging branches of the Kaveri in various parts of South India. The name of some of the branches of Kaveri such as the *Mudikondan*, and the *Vira Solan*, indicate clearly that they owed their origin to these Kings.

Not only the Cholas. but the early and later Pallava sovereigns who ruled a good part of the Tamil Country for many hundred years bestowed great attention on matters of irrigation by the digging of lakes and tanks in areas where rainfall was sparse, and rivers absent Among these, we may mention Mahendratataka, Paramesvaratataka and Vayiramegatataka. all of which have survived to the present day after more than thousand years in the Chinglepet district. The responsibility of maintaining the tank intact was left with the villagers through their committee and the charges for annual or periodical repairs were drawn from a permanent Royal grant.

Lassen's History of Indian Commerce.

Messrs. K. P. Jayaswal and A. Banerji-Sastri have done good service by offering in the *Bihar and Orissa Research Society's Journal* a translation of Lassen's History of Indian Commerce. In their introduction to the translation the learned contributors state :

The subject of Indian commercial history has become a popular study. The translators, having noticed that the researches of Lassen, the first writer on the subject, were not, as a rule, availed of by Indian writers, and students felt the necessity of giving an English translation of Lassen's chapters on the subject. In the translation, they have endeavoured to adhere to the original more than to the elegance of language which has to be sacrificed more or less in almost every rendering of a scientific nature.

Since Lassen's time, Indology has progressed much, but Lassen can never be superseded. Lassen is classical in the field of Indian history. Without Lassen, for generations after, no one could have easily conceived of producing an Indian History of Hindu times dealing with political, social and intellectual development. The wonder is that no other author, except Duncker on a much smaller scale, has since attempted a comprehensive work like Lassen's *Indische Alterthumskunde.* The third volume of this work "which forms one of the greatest monuments of untiring industry and critical scholarship" as the Encyclopædia Britannica (XV 236) has rightly put it, was published in 1858. Its first chapter deals with the history of commerce (*Geschichte des Handels die Zeit von Vikramaditya bis auf die spatern Gupta*) from the time of Vikramaditya up to that of the later Guptas.

Charka and Increase of National Income

Mr M.N. Roy's second criticle on "The Economics of Charka", published in the December number of *Welfare* is a well reasoned contribution to the subject. We have space for only one extract from it

Dr. Ray's theory is that khaddar production will increase the national wealth. and the most alluring part of this theory is that this increased national wealth will be equally distributed. He postulates that if one fourth of the population spins two hours daily, the national income will be increased by 90 crores of rupees a year. This will mean an additional half-anna per capita daily income. In view of the fact that average daily income of an Indian is one anna and a quarter Dr. Ray considers this additional half anna to be relatively not negligible. A forty per cent. rise of income is certainly not to be trifled with. But let us see how it will happen.

National wealth is increased when the total production of a given country is augmented. Saving in a certain item of expenditure does not necessarily cause increase of national wealth. It is argued that if the import of cloth is stopped, 60 crores of rupees annually paid by India on this account will remain in the country. But it is forgotten that these 60 crores are not sent out in money but in kind. India has something to sell. The countries which buy what India has to sell will not and cannot make the purchase if they are required to pay in cash. They must want their goods to be exchanged for our goods. India's disadvantage lies in the fact that at present she has to exchange her raw products for manufactured goods. Her economic welfare urgently demands a re-adjustment of this relation. But it does not alter the fundamental law of international commerce, that export will always be paid not in ready money, but in the shape of

and vice versa. Now it can be replied: ...e quantity of Indian export is in food ... people will have more to eat if these ...he country. The case, however, is not ... Firstly, less than 30 per cent. of our ...sists in food-stuff. The rest is non-...cultural produce, raw materials, minerals etc. Secondly, if the export is stopped, the prices of these will go down and it will be the peasant who will ultimately get less money for the product of his land. On the other hand, suspension of import will force the prices of manufactured articles up: so the peasant will be required to pay more for his necessities.

FOREIGN PERIODICALS

"Youth and the East"

...arkable series of articles has re-...ppeared in *Blackwood's Magazine* ... caption "Youth and the East". ...r's name is not given. We shall ...e extracts from it. Of the Gurkhas, ...r says:—

...d been a soldier, or a forest officer in ...h primitive hill-folk, the memories of ...w years in India would be happier. I ...ommend a young man of the same tastes ..., and free in the choice of a ...get himself into a Gurkha regiment. ...have I met the Gurkha officer ...ck of beyond with two or three of ...as keen shikaris as himself, shooting, ...r merely trekking. And I have always ... The Gurkha is as friendly, natural, ...histicated as an English school-boy. He ...anion, one can forget race with him; ...hing ulterior at the back of his mind. ...spend one's life among Asiatics, the ...ing is that one should feel at home ... I do not wish to minimise the tie ...the British officer to almost every ...n sepoy, but this attachment is not ...me thing. Under exceptionally happy ...rhaps, it may be, or nearly so, but ...eral rule. The officer commanding ...ssalmans, Sikhs, Dogras, Mahrattas, ..., one might say, Madrasi Christians, ... this. Still, I have seen a good deal ..., and if I had to live my life over ...ia, I should choose to serve with ... to be quartered at Abbotabad, on the ...ashmir, or at Dharmsala, or Bukloh ...ola Dar."

...riter's lot was not cast among ... He had to serve as a professor ... a troublous period.

...s not a soldier, or the next best ...an in charge of a district, but an ... My work was almost entirely with ...ia, and at a period of growing race ...when our relations with the politic-...ere becoming less and less genial. ...n friends. Still, it is never agree-...ing ... who regard you, though it may be perversely, as one of a party who has wronged them.

"My first charge of a college was in Bengal; we will call the place Manikpur. It was in the period of the "Golden Bengal" movement, and I, as the hated Mleccha, was unpopular. Politics were officially banned in the student world, and it fell to me to see to it that the due restrictions were observed. My students were not allowed to attend political meetings; above all, they must not disgrace the college by public demonstrations. I had to expel one or two for this. Politics were the breath of life to them, and it was inevitable that I should appear to them as the ghoulish impersonation of the foreign incubus.

"Until I found myself at Manikpur I had never tried to put myself inside an Indian's skin. When I came to think of it, my students' prejudices appeared very natural. If I were born in a subject country of an indigenous but "inferior" race, I should not love my foreign teachers or their text-books about liberty. I should distrust their liberal ideals, and no doubt I should think my own people every bit as good, and perhaps a little better, than theirs. If I were a young Bengali, I should frequent the shrine of Bande Mataram. I should revel in secret societies and feel myself exalted if any self-denying patriot spoke to me. My dreams would be of liberation, independence, sacrifice. And the more these visions were discountenanced by my foreign masters, the more ardently I should consecrate myself to them."

His observations on Nationalism are noteworthy.

"But I had been brought up to regard nationalism—a virtue in my own people, or even among foreigners in history books—as a disease in subject races. It was only at Manikpur that I began to realise that there might be a generous side to the revolutionary spirit in Young India, yet I do not know how it was, but somehow these young dissidents failed to engage my sympathies. To begin with, their heads were stuffed full of lies, and there was no truth in them. I got hold of some of their revolutionary literature and studied it. It was poisonous stuff. The venom in it made me feel physically ill. Malice in misrepresentation one expects, but clear-seeing malice deliberately falsifying things is not so repulsive as malice fortified by an incapacity to conceive of the decencies observed by the other side. It would be a

just Nemesis if the goddess of Liberty, invoked with so little understanding, were to turn on suppliants and cast them into chains. Garibaldi and Nana Sahib, Indeed! What profanity of association! No, I still belonged to the school who believe that Liberty is not intended for all sorts and conditions of men, but only for those who deserve it. And these people, subject to my people, did not deserve it. That, frankly, was my point of view."

The writer confesses that he came out to India quite ignorant of the history of the beginnings of British rule in India. That is perhaps the case with most Englishmen who come out to India. But such ignorance is inexcusable in those who came out as educationalists and missionaries. Let us, however, proceed with our extracts from "Youth and the East."

"Then among those poisonous vapourings I would stumble on half-truths. Our hands were not altogether clean. There was Clive, for instance That dirty trick he played on Omichund was worse than a forgery. It was the first I had heard of it, and I was incredulous. I did not believe that an English sahib could be capable of such a *salete* I must saddle the neglectful X with my ignorance, for we were not taught English history at school, and if we had been, it is doubtful if we should have been told the full enormity. All I know of Clive was the duel story in Browning's poem.

"...the man Clive--he fought Plassey, spoiled the clever foreign game
Conquered and annexed and Englished."

"Clive had been a beacon of chivalry. And now I learnt that he had behaved like any Bow Bazar Vakil. And Clive was not the only one [*Pace* the writer, our Vakils, of Bow Bazar or elsewhere, are not as a class like Clive. Ed. *M. R.*]

"It is true that these things happened a very long time ago, that they were reprobated at the time, and that a century or more of straight (*sic*) dealing has done much to wipe out the stain; yet after reading the story of Clive and Omichund I have never felt the same cocksureness about the racial question. No doubt it is the privilege of the weak to be ruled by the strong, but the older and wiser one becomes, the more one lacks the courage to tell them so. I suppose this weakness is a reaction from the age of cant. One suspects one's motives when duty and interest and inclination march together; and when the spectre of altruism joins the band, and one is not quite sure that it is not funk, one suffers a kind of moral paralysis. If only we could put back the hands of the clock to the pious, confident, unquestioning days of John Lawrence, we should all be much happier."

The writer then takes refuge in John Lawrence and Carlyle.

"When I am distrustful of my judgment of nationalism in subject races, I fortify myself with good old John Lawrence. "We are here," he said "by our own moral superiority, by the force of circumstance, and by the will of Providence. These alone constitute our Charter of Government. And in doing the best we can for the people, we are ... [illegible] ... And if that is not a strong enough dose, I turn to C[arlyle]. "Fraternity, liberty, etc., I want to explain, i[s not] the remedy at all; but true *Government* [by the] wise, true, and noble-minded of the foolish, [per]verse, and dark, with or *against* their c[hoice], which I discern to be the universal law [of the] world.

"Carlyle wrote that to Thomas Erskine when I came across the passage at Manik[ganj in] Froude's volume, I was heartened. But the E[nglish]man's conscience was not so robust as i[t was]. 'No doubt it is good for them,' he says, [but] would one like it oneself?' That ought [to be] beside the point. Yet in our humanitarian a[ge we] have made it the whole point. The ultimate qu[estion] has been solved. We have given India in[de]pendence. Our dissidents have brought [about] that And all that is left for us to do is to [assist] the sanest of the emancipated in averting [imme]diate catastrophe.

"I have a great admiration for the [British] administrator who has stayed behind to help [when] he might have come away. The Juggernaut of Liberty is on the edge of the cliff; th[e reins] have been flung to the self-devoted chariot[eer], but he can still poke stones under the wheels, [pull] at the brake, and be called for his pains the [enemy] of the people. All this means delay, and in meanwhile the wheels of the car may be turn[ed a] little off the direct incline, and a sort *cornich[e]* may be engineered which leads at a less s[teep] gradient towards the goal—or abyss, shou[ld we] say—to which we are pledged. So long as th[ere is] no upward curve in the track, theoretic[al ...] and practical humanitarianism will be rec[oncil]ed. And we shall have been true to our pledge."

In the writer's opinion, Indians [have] already got independence!

He then proceeds to make some obs[erva]tions on the Bengalis in a patronising sp[irit].

"But to return to my Bengalis. Much a[s they] disliked a just but alien domination, there [is no] doubt that they preferred it to the rule of [...] or Pathan. Generalisations as to racial charac[terist]ics are, as a rule, only partially true, but I [think it] is safe to include the Bengalis among the [non-]military races of India. Not that they are wa[nting] in courage. The Bengali Police and the Be[ngali] anarchists have proved themselves very [...] individually quite as brave as the police and a[narch]ists in other provinces. And those [...] Bengali surveyors of the secret service who [pene]trated forbidden Tibet, counting their paces [on a] rosary, deserve the Indian Order of Merit [...] carried their lives in their hands. Kim's [...] Babu is not idealised. But, collectively, the m[ilitary] spirit is wanting. I met the regiment who [volun]teered for active service in Mesopotamia d[uring] the war.

"It was in Baghdad where they were de[tailed] for garrison duty, though they were very [keen] to get to the front and prove that they could fight as well as other races. In spite of [their] keenness, however, I was not convinced that [they] were a martial breed, though I could believe they were ready to suffer death to prove it; were braver, that is to say, than sepoys [of] genuinely military stock ...."

After Bengal, the writer served in [the] Punjab as a professor. He speaks of

"precipitate flight to the Punjab." He gives us his opinion of some other peoples than the Bengalis.

ommitted imprudence of throwing up nent service for a native State with my ee-quarters open. Naturally I was made for it in many ways, for imprudences eir Nemesis too; but taking all things I have never regretted it. For eight years over as jolly a crowd of students as a l of a College can hope to collect, northlads—Sikhs, Muhammadans, and Hindus equal proportions. They played football re conviction, though with less dexterity, e Bengali, and with a great deal more in adversity, though not quite enough for the John Bull standard. But when re winning they were magnificent. ricket they were equally good...."

has, however, more to say of the s, though he evidently does not like But let us hear what he condescends as a *patronising critic.*

lless to say, the enigmatic heart of the was never unlocked for me. Like most glishmen, I was blind to his spiritual and le. Rabindranath Tagore was hardly known side his own province. Englishmen did not nkimchandra Chatterji. It is only in the years or so that the subtle genius of the has found expression in fiction. If I could atchandra Chatterji or the sisters Santa Chatterjee at Manikpur, I should have nore about my students. No confidences, had been obtainable, and no observation, ve given me a like clue to the world they red into when they left the lecture-..."

think Bengal is the only corner of the o lived in for any time without learning a t the people. Yet after reading Saratnd the Chatterjee sisters, I feel that I much about the Bengali as any class of

aithfulness of the picture is unmistakable. ngali satirists idealise nothing. The caste the barter of women, the monstrous stem, child marriage, the living death of widow, are such familiar spectres on the of life that few Hindus need go outside family for the material of tragedy. Nor n. The Bengali social system is a stern devotion and piety. Sarat Babu pumlol of caste, that *diabolus ex machina* fe, which appears on the stage at every the paralysis of humane and natural .."

w-a-days contemporary Bengali literature in good translations, and a great deal genous underivative stuff, and obviously thus from being the most inscrutable of Bengali has become the most intellise he is the most articulate, and the have portrayed the inarticulate. And think. Santa and Sita Chatterjee write se and grace, and even the humour, of ctised women writers. They may be maj ladies: they are certainly social but they write of all classes with evistanding. Propaganda is kept in its place; they have nothing to learn in this respect from our *roman a these.* And they tell us what the Bengali feels and thinks, and what he suffers, and how hog-ridden he is by his traditions......"

In connection with the British educational system in India, the writer pays some left-handed compliments to the Bengalis.

"...I have joined in the derision that has been heaped upon our educational system in India, and deplored and commisserated its hybrid products, but I am now honestly persuaded that it is the best thing that could have happened to Bengal. Hardier races, I admit, have been spoiled by it. Take the young Jat from the plough and turn him to Pope's 'Rape of the Lock' or Shelley's 'Adonais,' make a comfortless harumphroditic amphibian of him. Probably an agitator; almost certainly a malcontent. Compare the clerkly Sikh with the agricultural Sikh. The Sikh in the office appears witted, almost denationalised by contrast. He will probably think and talk a great deal more about his birthright as a Sikh, but it is his uninstructed brother who lives the part. The thing we have put into him is not half so wholesome as the thing we have taken out. Still, I suppose we cannot help that now. If the Sikh wishes to be babuised, babuised he will be. The loss is his and ours too. But in Bengal the case is different. We spoil nothing there. It is all nonsense to argue that a subtle, intelligent, inquiring, assimilative race like the Bengalis could have escaped Western influences. The impact of the two civilisations was bound to come, and it seems to me that the more sudden and staggering the shock, the better for the Bengali.

"After all, how much of their tradition is worth keeping? And it cannot be said that we have put nothing in its place. There must be at least a million Bengalis who know what is rotten in their social system, and who are in revolt against it; and even if they dare not to live up to their convictions—and some of them dare,—this at any rate is a start. The Bengalis have become the most literary people in the East; they are unsparing critics of their own society; and their novels, plays, and poems are read in all the bazars and villages. We should have no more regrets for our part in this than the Calcutta Improvement Trust in driving wide avenues through the slums of the city."

Freedom or Authority in Education.

Mr. Bertrand Russell has contributed to the *Century Magazine* an important article on "Freedom and Authority in Education." He is not, of course, for absolute freedom.

Freedom, in education as in other things, must be a matter of degree. Some freedoms cannot be tolerated. I met a lady once who maintained that no child should ever be forbidden to do anything, because a child ought to develop its nature from within. "How if its nature leads it to swallow pins?" I asked; but I regret to say the answer was mere vituperation. And yet every child, left to itself, will sooner or later swallow pins, drink poison out of medicine-bottles, fall out of an upper window, or otherwise bring itself to a bad

the opportunity, will go unwashed, overeat, smoke till they are sick, catch chills from sitting in wet feet, and so on, let alone the fact that they will amuse themselves by plaguing elderly gentlemen, who may not all have Elisha's powers of repartee. Therefore, one who advocates freedom in education cannot mean that children should do exactly as they please all day long. An element of discipline and authority must exist; the question is as to the amount of it, and the way in which it is to be exercised.

Education may be viewed from many points of view; that of the state, of the church, of the schoolmaster, of the parent, or even (though this is usually forgotten) of the child itself. Each of these points of view is partial, each contributes something to the ideal of education, but also contributes elements that are bad.

According to him, "the main reason for adopting universal education was the feeling that illiteracy is disgraceful." The State favoured this step because,

This institution, once firmly established, was found by the state to be capable of many uses. It makes young people more docile both for good and evil. It improves manners and diminishes crime: it facilitates common action for public ends; it makes the community more responsive to direction from a center. Without it, democracy cannot exist except as an empty form. But democracy, as conceived by politicians, is a form of *government*, that is to say, it is a method of making people do what their leaders wish under the impression that they are doing what they themselves wish. Accordingly, state education has acquired a certain bias. It teaches the young (so far as it can) to respect existing institutions, to avoid all fundamental criticism of the powers that be, and to regard foreign nations with suspicion and contempt. It increases national solidarity at the expense both of internationalism and of individual development. The damage to individual development comes through the undue stress upon authority. Collective rather than individual emotions are encouraged, and disagreement with prevailing beliefs is severely repressed. Uniformity is desired, because it is convenient to the administrator, regardless of the fact that it can be secured only by mental atrophy. So great are the resulting evils that it can be seriously questioned whether universal education has hitherto done good or harm on the balance.

He dwells in detail on the motives which govern those who want the child to be educated, and summarises his observations thus.—

Authority, if it is to govern education, must rest upon one or several of the powers we have considered, the state, the church, the schoolmaster, and the parent. We have seen that no one of them can be trusted to care for the child's welfare, since each wishes the child to minister to some end which has nothing to do with its own well-being. The state wants the child to serve for national aggrandizement and the support of the existing form of government. The church wants the child to serve for increasing the power of the priesthood. The schoolmaster regards his school as the state regards the nation, and wants the child to glorify the school. The parent wants the child to glorify the family. The child itself, as an end in itself, as a separate human being with a claim to wh[...] happiness and well-being may be possible, doe[...] come into these various external purposes [...] to a limited extent. Unfortunately, the child [...] the experience required for the guidance of its [...] life, and is therefore a prey to the sinister int[...] that batten on its innocence. This is what [...] the difficulty of education as a political proble[...]

Mr. Bertrand Russel does not favour [...] teaching of any orthodoxy.

The habit of teaching some orthodoxy, pol[...] religious, or moral, has all kinds of bad e[...] To begin with, it excludes from the teaching [...] fession men who combine honesty with intell[...] vigor, who are just the men likely to hav[...] best moral and mental effect upon their pupil[...]

I come now to the effect upon the p[...] which I will take under two heads, intell[...] and moral.

Intellectually, what is stimulating to a [...] man is a problem of obvious practical impor[...] as to which he finds that divergent opinion[...] held. A young man learning economic[...] example, ought to hear lectures from individu[...] and socialists, protectionists and free-tr[...] inflationists and believers in the gold stan[...] He ought to be encouraged to read the best [...] of the various schools, as recommended by [...] who believe in them. This would teach h[...] weigh arguments and evidence, to know th[...] opinion is certainly right, and to judge m[...] their quality rather than by their con[...] with preconceptions. History should be ta[...] not only from the point of view of o[...] country, but also from that of foreigners. If h[...] were taught by Frenchmen in England [...] Englishmen in France, there would be no [...] agreements between the two countries, b[...] each would understand the other's point of v[...] A young man while he is at college should [...] to think that all questions are open, and th[...] argument should be followed wherever it [...] The needs of practical life will destroy this att[...] all too soon when he begins to earn his li[...] but until that time he should be encouraged [...] speculation.

Morally, also, the teaching of an orthodoxy [...] the young is very harmful. There is not [...] the fact that it compels the abler teachers to [...] hypocrites, and therefore to set a bad ex[...] example. There is also, what is more impor[...] the fact that it encourages intolerance and [...] bad forms of herd instinct. Edmund Gos[...] his "Father and Son," relates how, when he [...] a boy, his father told him he was going to m[...] again. The boy saw there was something [...] father was ashamed of, so at last he ask[...] accents of horror, "Father, is she a paedo-Bapt[...] And she was. Until that moment he had beli[...] all paedo-Baptists to be wicked. So children [...] Catholic schools believe that Protestants are wic[...] children in any school in an English-spea[...] country believe that atheists are wicked, chil[...] in France believe that Germans are wicked, [...] children in Germany believe that Frenchmen [...] wicked. When a school accepts as part of its [...] the teaching of an opinion which cannot be [...] tellectually defended, as virtually all schools [...] it is compelled to give the impression that [...] who hold an opposite opinion are wicked, [...] otherwise it cannot generate the passion req[...]

elling the assaults of reason. Thus for the orthodoxy the children are rendered unble, intolerant, cruel, and bellicose. This is iable so long as definite opinions are preson politics, morals and religion.
lly, arising out of this moral damage to the ual, there is untold damage to society. Wars secutions are rife everywhere, and everythey are rendered possible by the teaching in ools. Wellington used to say that the battle erloo was won on the playing-fields of Eton. ht have said with more truth that the war revolutionary France was instigated in the ms of Eton. In our democratic age Eton ome unimportant; now, it is the ordinary ary and secondary school that matters. In ountry, by means of flag-waving, Empire urth of July celebrations, officers' training tc., everything is done to give boys a taste icide, and girls a conviction that men given cide are the most worthy of respect. This ystem of moral degradation to which innos and girls are exposed would become le if the authorities allowed freedom of to teachers and pupils.
nentation is the source of the evil. Educahorities do not look on children, as religion sed to do, as human beings with souls to l. They look upon them as material for e social schemes, future "hands" in factorayonets" in war or what not No man is ucate unless he feels each pupil an end in with his own rights and his own personality, lyea piece in a jig-saw puzzle or a soldier ment or a citizen in a state. Reverence n personality is the beginning of wisdom social question, but above all in education.

Adult Education in England

gh there is very little illiteracy nd, mere literacy has not sufficed to l the people educated. The Adult n Movement has stepped in to hat object. The extent of illiteracy is comparable to the extent of n England. Hence there is a greater an Adult Education Movement in ut let us hear from the *New Republic* been accomplished in England.

he social history of England during the of the present century comes to be e of its most important chapters will be with educational reconstruction, and in a prominent place will belong to the devoted to adult education. In the course nt year there have been several indicathey have reached, in not maturity, at in their career from which it is possible the ground which has been traveled. g, the Workers Educational Association, d most representative of the organizations this field, has just been celebrating its anniversary. For another, the Board , which has always been both intellierous in offering financial assistance th considerably increased the grants obtained by classes of adult students. In the third place, there is a growing educational ferment in the labor movement, and the Trade Union Congress has recently appointed a committee to make recommendations as to the provision of increased educational opportunities for Trade Unionists. Adult education has in fact caught the public imagination. Naturally, there is still an immense field which has not been cultivated. But the idea has come to stay, and the organization needed to give it practical effect is steadily developing.

In its present form, the movement is the product of the last twenty years, and when it first started scepticism was common. The students, its pioneers were told, did not exist, and such as there were demanded popular lectures, not contiuous and intensive work. To the first criticism the growth of the movement is a sufficient answer; to the second, the verdict of almost every educationalist who has been brought into personal contact with it. The Workers Educational Association, though the largest, is merely one of several bodies concerned in the work. But in the tutorial classes lasting for three years which it organizes in conjunction with the universities there are at present some 8,000 students, and in the shorter classes, lasting for one year, there are over 1,500 . while if courses of lectures and study circles be included, the total number of persons who come under its influence is probably not far short of 50,000. Apart from the Workers Educational Association, there is Ruskin College, which was founded in 1899, and which does valuable work in providing education for trade unionists and cooperators who come into residence there for from one to three years. There are several more recently established colleges for adult students. There is the educational work of the Co-operative Movement, which from the very beginning has had an educational side and which has recently developed it with renewed vigor. There are the classes conducted by the Council of Labor Colleges. And there is much miscellaneous work carrried on by bodies such as the Adult School Union and the Association of University Settlements.

The causes which have made all this educational activity possible cannot be reduced to any single formula. Lord Haldane spoke of the movement in his presidential address to the Adult Education Institute, as the product of a new demand for liberty and equality.

World-News About Women

The following items of news are taken from *The Woman Citizen*:—

The English election is over, and generally speaking women candidates for Parliament met defeat. Of the forty-one candidates only four won —just half the number that sat in the last Parliament. The conservatives re-elected Lady Astor, the Duchess of Atholl and Mrs. Hilton Philipson, and Labor put in a new candidate, Miss E. Wilkinson, of the East Middleborough division of London.

Five women who sat in the last House have disappeared; Margaret Bondfield, secretary to the Ministry of Labor and the first women to occupy such a post; Susan Lawrence and Dorothy Jewson both Labor; Mrs. Wintringham and Lady Terrington both Liberal.

Out of the forty-one candidates, twenty-two ran on the Labor ticket, six on the Liberal, twelve on the Unionist, and one was independent.

The new reformer presented himself as a second prophet. Allah alone is worthy of worship. Mohammed, Jesus, Moses, Abraham—they were mere men who at times erred. To pray to them is to blaspheme God ; to worship their sepulchres is to worship idols. Wine, tobacco—whatever deceives and intoxicates the senses, and leads men astray from the knowledge of God—are forbidden. Vice must be extirpated ; its servants and its instruments must be destroyed. This explains the hostility of the Wahhabis to cities, especially to Mekka, which is 'a den of all vices'

Ul-Wahhab, driven from his tribe on account of his doctrine, found refuge with Mohammed Ibn Saud, Sheik of Dara-iyya, an ancestor of the present ruling Sultan of Nedjed. Ibn Saud, and after him most of the other sheiks of Nedjed, espoused the purified faith. Other Mohammedans call the time before Mohammed the age of ignorance. The Wahhabis call the time before Abdu'l-Wahhab the age of ignorance. He inaugurated a new era—not only a religious, but also a political era.

South America

The November number of *The World Tomorrow* is a Latin America or South America number. The first article, on "Our Neighbours to the South," tells the reader, in part:—

South of this country there is a geographical expression called "Latin America." Within its bounds lie twenty republics Their area combined is nearly three times that of the United States, and more than twice the size of Europe. Into Brazil alone our land could be put entire, and still leave room enough for a commonwealth as big as Texas.

When these nations started on their career of independence a century and more ago, they may have had twenty million inhabitants, about double the population of the United States at the time. Today they have upwards of eighty million. Most of their people are "real Americans," their original ancestors were born in the New World and not in Europe. They happen to be called "Indians," because Columbus mistook those forefathers for a folk living in southern Asia. Blended with Europeans, and in certain regions with Africans, the bulk of the population is composed of a mixture of races.

Though they differ among themselves in many matters, there are things upon which these Latin American republics and people are agreed. Regardless of the dimensions of their respective states, whether great or small, they believe themselves to be free and independent sovereign nations. In that capacity they have been recognized by the nations of the world at large. They consider themselves, accordingly, placed on a footing of equality in rank, dignity and privilege with other states. This entitles them to the immunity from interference by outsiders which such a status requires.

If these are rights that the Latin American republics possess by virtue of their official international standing, logically they ought to be allowed to work out their own destinies as they may see fit, and, better than some European countries have done. Any limitation imposed upon them in the exercise of their rights would wound and possibly destroy their consciousness of nationhood. In case their behavior at any time were not square with the rules of conduct laid down by international understanding and practice, the remedy in abstract justice applicable to them would be to subject them to an economic and political boycott until they had mended their ways.

Women or Pseudo-Men ?

In a syndicated article Mr. H. G. Wells declares that women want to become pseudo-men. The drift of his article may be understood from the following extracts :—

As the life of man becomes more civilized and mental, his need for an adequate helpmeet increases. He can no longer get along with a woman bought or captured and set to her special business in a harem. But while his need for a free and willing helpmeet increases and his demands upon her expand, we find no corresponding disposition in able women to co-operate with men.

They seem to want to drop their sex and set up as imitations all the successful male types. They become a new sex of little aggressive pseudo-men. They want to wear the wig of the judge and carry the mace in just the same spirit that makes the dressmaker adapt soldier's uniform and the djibba of a dervish into a coquettish garment. They want to substitute great women for great men in our histories and turn out Buddha and Mahomet and Christ in favour of feminine equivalents

They will presently want a lady God in a world in which the male will be a fading memory.

To discuss the possible treaty that may at last end this instinctive breach between the sexes would take far beyond the limitations set to newspaper articles, Mr. Wells concludes.

A French Rival to Luther Burrbank

We read in *Current Opinion* :—

Luther Burbank has a rival in Professor L. Daniel, of the University of Rennes, France, who has performed grafting operations on cabbage, lettuce, beans, potatoes and various flowers with such results that new species have been created, the life of plants prolonged and the perfume of flowers intensified. One of his first operations, recorded in *Science Service*, was to graft the black Belgian bean on a large white Soissons bean, obtaining seeds of an entirely new variety of bean which has remained fixed. He took a bitter variety of cabbage unfit for food, but which resists frost, and grafted on it a variety having a good flavor but being sensitive to cold. The seeds of the hybrid yielded a new variety that is said to taste good and to resist cold. Further:

"Some of his most sensational grafts were made on the family Solanaceae to which belong such useful plants as potatoes, tomatoes, tobacco and egg-plant. Sections of egg-plant have been grafted on tomato vines, the first grafts producing the regular ovoid egg-plant fruit and later on the same branch yielding other fruit resembling tomatoes. Finally a true hybrid, round in shape, was obtained.

"Professor Daniel has also grafted tomato branches

lladonna on potato vines, and potato stems lants and tomato vines. Potatoes, of course, ly swollen stems or tubers which develop ound He was curious as to what would when he grafted a potato stem on another Would tubers continue to be produced? y were, but not underground. Large beauti- s hung from the branches like fruit. These ers when planted yielded a new kind of nd potatoes which were more resistant loped more quickly than those of which e the offspring"

l more fantastic discovery was the finding, ese second-generation hybrids, of three hich bore both aerial and subterranean the same time These tubers being har- nd planted yielded a stable new variety e in developing, but delicious in flavor, ge in size and very hardy.

---

he World's Most Insured Man

same periodical says

n Wanamaker, the New York merchant, is insured man in the world, and yet he think himself insured enough He is emiums on policies totaling $6 000 000, and s scouring the world for firms which will s sum Specialists having declared that etical limit of insurance on any one ,200 000, Wanamaker is out to reach this

ing to Herbert Adams Gibbon, in the *Underwriter*, Mr Wanamaker has been vily insured than anyone else in the twenty-five years He was the first man pply for a million dollar policy and it is noteworthy that in his case he pays all his premiums In many instances business men are insured by their cor- or the protection of the corporations, but case

ave seen in Mr Wanamaker's desire to is policies indefinitely a kind of mania ng to Dr Gibbons he regards insurance and scientific investment He holds that better way of assuring to his estate when needed, in sufficient amounts for ther expenses, without the sacrifice of ed assets He is now sixty-one years ysicians find him in such excellent be a good insurance risk

---

the West Has Really Done to China"

Buck asks in an article in the *l Review of Missions* what the ally done to China Part of her g with other questions, will be extract given below.

nvasion of a foreign civilization a r this ancient and honourable race? r of denationalizing them with the brilliant, effervescent life? I do e commercial pacts and treaties by which we have blackened ourselves in many ways. I mean that subtler touch of personalities, the dominating arrogance of the Anglo-Saxon upon the apparent passivity of the Oriental How is it working out, and what have we to fear for the Chinese?

Well, many things, superficially. I think first of this freedom of the sexes which is sweeping over us It is an intoxicating thing to young men unaccustomed to even casual contacts with erst-while shy and modest maidens to find themselves in the co-educational colleges which are springing up in the large centres in China Girls are bob-bing their hair and with their shorn locks are discarding the old downcast eyelids and ready blushes I saw to-day a brilliant young woman, married by her parents against her will, who calmly wrote to her husband saying she no longer desired him With which informal divorce she is going her way and making a remarkable record for herself in college Of course the conservative folk are holding up their hands in righteous horror and we hear a great deal of the sanctity of the home to be preserved at all costs. 'What if there never was any sanctity?' said the young woman grimly 'Some one has to be the vanguard of the courageous young against old and criminal social usages' I daresay she is right Anyway, right or wrong I place my vote of confidence in the young of any race and age Their frank eyes are apt to see more freshly and clearly than our old ones cautious and befogged with years

Intoxicating yes So intoxicating that some of them are being swept off their feet into the mire beside the road That is inevitable The weak heads will have unsteady feet But the strong ones will march on to force a better order, I believe so that in the end even the weak will be stronger To be sure, they do strange things, these boys and girls

'Where is Miss Warg?', I asked my class yesterday missing her keen young face

'Oh, her fiance is here, and she went to see him

'What!' I cried aghast, 'Why, no western girl would do that She should wait for him to come to her'

When he has come so far already? Are not men and women equal?'—was the stame answer. Old half-forgotten precepts of my young days rose to my lips, but on second thought I let them die Who am I to superimpose my ideas of a mediaeval western chivalry upon these clear-headed young things? Let them work out their own salvation freely.

"Like a Red Rag to a Bull"

The following note is taken from *Psyche*:—

Proverbs, tags, and saws which have long been accepted by the layman are constantly being dis-covered or rehabilitated by the expert, and in Psychology this has been particularly the case. It would be interesting to collect examples and at the same time to compile a list of those exploded. A few months ago the successful mixture of oil and water was achieved, we understand, by an ingenious machine, but the latest casualty is the result of a psychological constatation and is due to

Professor G. M. Stratton. "Like a red rag to a bull" should, it is now claimed, mean "treated with indifference." The Professor endeavoured to interest various bulls, and a variety of cattle, tame and wild, in the colour problem. While bright and moving objects attracted a certain amount of attention among the beasts, Red, as red, failed to arouse their ire or to produce a rush Moreover, 66 California cattlemen were searchingly interrogated on the subject, and their replies confirmed this negative conclusion. On the other hand, the smell of blood does, in their opinion, create "excitement," or at least curiosity and distrust, which need surprise nobody. What the historian may now profitably attempt is to discover the origins of the "red rag" legend, if legend it be In general, too, the range of colour-vision in animals is still an almost untouched field

Materialism

Mr Bertrand Russell discusses, in the same quarterly, materialism as a theory of the world. Says he.

> Materialism as a theory of the nature of the world has had a curious history Arising almost at the beginning of Greek philosophy, it has persisted down to our own time, in spite of the fact that very few eminent philosophers have advocated it. It has been associated with many scientific advances, and has seemed, in certain epochs, almost synonymous with a scientific outlook Accusations of materialism have always been brought by the orthodox against their opponents, with the result that the less discriminating opponents have adopted materialism because they believed it to be an essential part of their opposition. At the present moment, the official creed of one of the largest States in the world is materialism although hardly any one in the learned world explicitly adheres to this theory A system of thought which has such persistent vitality must be worth studying, in spite of the professional contempt which is poured on it by most professors of metaphysics

His conclusion is·

> That as a practical maxim of scientific method materialism may be accepted if it means that the goal of every science is to be merged in physics But it must be added that physics itself is not materialistic in the old sense, since it no longer assumes matter as permanent substance And it must also be remembered that there is no good reason to suppose materialism metaphysically true it is a point of view which has hitherto proved useful in research, and is likely to continue useful wherever new scientific laws are being discovered, but which may well not cover the whole field and cannot be regarded as definitely true without a wholly unwarranted dogmatism

Karma and Transmigration

In the same quarterly, Professor A. K. Sharma gives an interpretation of transmigration distinguishing it from the doctrine of Karma in the following way

> ally mixed up, and confused, with another ...ing doctrine, that of *Karma*. The latter is ... in character ; it is based on a theory of ... involves questions of merit and demerit, of ... and punishment , it is, above all, an attem... press the way in which divine justice is ... in human deeds , it is, in short, a phil... formulation of what St. Paul meant when ... "as you sow, so you shall reap." The forme... other hand, is the statement of a nat... That the soul has the tendency to pass ... certain experiences, under certain circums... as much a law of nature, as that a body ... to move in a straight line, unless interfe... by some other body. The two doctrines ... tinctive, and belief in one does not n... involve belief in the other As a matt... there are people who believe in *Karm*... there are others who believe in transmigrati... there are others, again, who believe in b... there are still others who believe in neit... followers of Buddhism, and to some e... Christianity believe in *Karma*, while not ... in transmigration Yet confusion is pos... even likely Both the doctrines have a ... factor, viz, action, as one of their fo... elements , it is, therefore, natural for an ... mind to consider that there is, somehow, an ... connection between the two. When, fur... discovered that the doctrine of transmig... probably the psychological basis of the d... *Karma*, and, conversely, that the latter is t... cation of the former in the sphere of m... the confusion becomes more natural

Airplanes for Afghanistan

The transfrontier "semi-independent" tribes manage somehow to procure th... improved rifles and fight with them ... have, however, been at a disadvantag... bombed by the British from a... overhead And now their kinsfolk th... independent people of Afghanistan ha... also getting a supply of airplanes W... Pathans now be between the devil ... deep sea, or will they be able to ... airplanes in the same way as they ... rifles? We were led to this train of ... by the following piece of news in th... *Age* -

> Last September a party of Soviet av... from Tashkent to Kabul in two days, f... pose of delivering a consignment of ... the Afghan Government During this ... planes crossed a part of the Hindu Ku... which attains a maximum altitude of ... thousand feet. Naturally there was no ... place in this rugged, remote, and ... lated country in case a machine was ... The trip was made successfully via a ... the mountains some twelve thousand ... the planes and their supplies were du... at the Afghan capital. *Pravda*, comm... feat, observes : 'The transalpine flight ... *the foreign press make such ado* ...

efence of the Labour Premier's Russian Treaty

Outlook contained the following of Mr. Ramsay Macdonald's treaty shevik Russia in a recent issue:—

ad that by making a treaty with the the Prime Minister has betrayed an towards Bolshevism. Lord Curzon e with the Turks, is he thereby con-hankering after a harem? It is said uaranteed loan is a peace of folly Yet tted, on the one hand, that the resources are infinite, and on the other, that they turned to account except by means of a s also admitted that Russia, like Austria cannot take the first step towards recon-without the aid of some external guar-, we are urged to wait until some other nt is set up in Russia That means that lefinitely turn our back on Russia in her a Government which has overcome en rebellions and has survived the shock death must be regarded as firmly in mally, it is objected that the Bolsheviki proper security. On the contrary, they itely admitted the principle of debt-repay-are ready to accept conditions as to diture of the proposed loan. In fact, political and on financial grounds the ne treaty is thoroughly sound

---

The Fight against Opium

ollowing petition, for presentation opium conference at Geneva, was ly signed in India and elsewhere --

ersigned, viewing in the growing addic-arcotic drugs a deadly menace to indivi-o nations, an insidious, rapidly spread-ing of the human race, which can be nly by cooperation among all nations, petition the International Opium Con-mbling in November 1924, to adopt equate for *total extirpation of the plants they originate*, except as found necessary e and science in the judgment of the opinion of the world

ference to it, *The Nation* (New York)

uce below a single page of the great h will be presented to the opium Geneva this month. This page in-mes of several of India's most noted ng them Mahatma Gandhi, Rabindra-R Chatterjee, editor of the *Modern* cutta, and K T. Paul, President of the istian Council. The signature of C. F er and friend of India, whose opi-hi are printed elsewhere in this issue m, appears below that of Gandhi. cotic Society and the American re-at the Geneva conference will fight tion of narcotic drugs except in a for strictly medical use.

Chicago* also prints an article entitled Opium and the League of Nations from the pen of Mr. John Haynes Holmes in which the same petition, with some of the signatures, is quoted. Mr. Holmes adds:—

The names attached to this petition as thus received from India have great significance. Gandhi and Tagore are known to all the world. Mr. Chatterjee is the Editor of the *Modern Review* (Calcutta). Mr Paul the President of the All-India Christian Council, Mr. Andrews the saintly English-man, trusted and loved through all India; the others are men of importance and influence in the Eastern world Together their names constitute a leadership in the question of opium reform of enor-mous moment

The attitude of these men is of course the attitude of India herself. All responsible men in that country backed unanimously by informed and unprejudiced public opinion, demand the complete suppression of the opium menace. They are agreed that the only effective way in which this can be done is to secure an international compact binding all nations without reservation to restrict the pro-duction of opium and other habit-forming drugs to medicinal and scientific purposes exclusively They look to the League of Nations as the body which can accomplish international action to this great and beneficent end

Opposed to this attitude is that of England or rather of the British Government in India. The established policy is to allow the people to conti-nue opium-eating and thus not disturb the huge revenue acquired from this practice Nay, the Government actually encourages the miserable business by advancing money without interest to Indian farmers who cultivate the poppy, and thus supply the traffic In different provinces of India the authorities allow individuals to keep in their possession 300 to 500 grams of opium apiece. These can be freely purchased at opium stalls licensed by the Government which number about 7000 in India to-day According to Sherwood Eddy the poor Indian women working in Bom-bay mills give opium regularly to their children when they go to factories and mills to work. This is only one little instance of the drugging of an entire nation And of course what begins here does not end until it reaches the horizon of the world All countries share in greater or less degree the misery and enslavement of this great people of the East

India, fortunately is awake, and is now calling to other nations, particularly America to help her. The All-India National Congress, the supreme political organization of the Indians, adopted the following resolution at its recent meeting at Ahmedabad

"In the opinion of the All-India Congress Committee, the opium policy of the Government of India is altogether contrary to the moral welfare of the people of India and other countries The Congress Committee is further of the opinion that the people of India would welcome the total aboli-tion of opium traffic for purposes of revenue and is also of the opinion that the production of opium is out of all proportion to the medical requirements of India"

Now comes the remarkable petition quoted above. It should be answered by Americans with one voice and one heart. The cause is hers, as well as India's, and, greater still, the cause of all humanity. Says

Mr. Taraknath Das, a distinguished Indian resident in the United States

"The opium monopoly of the British Indian Government is the major factor in drugging the world. The people of India, devoid of the power of controlling the finance and government of the country have no authority to stop this monstrous crime against humanity and civilization although they are most anxious to do so. It is the British Indian Government and the British Parliament which can stop the present opium policy of Great Britain. India appeals through America to all nations and particularly to the British people to stamp out the curse of opium from the world."

India has reason to be grateful to Dr and Mrs Taraknath Das for keeping the opium and other questions before the American public.

Refuges for Non-Smokers

Special rooms, compartments or regions where one may smoke must now be replaced by refuges where one must not smoke suggests Dr John H Kellogg editor of *Good Health* (Battle Creek, Michigan). Smoking is now the rule and the inhalation of smoke from the surrounding atmosphere is compulsory if refuges are not provided. He writes

"A hundred years ago smokers were still so much in the minority, and smoking was so little popular, that smoking upon the streets was not allowed in Boston. Violators of the law were arrested. Even smoking on the Boston Common was not allowed, except on the top of a certain mound southwest of the music field, a place known as 'Smokers' Circle.' The Smokers' Circle was still maintained as late as the middle of the last century, but now the situation is reversed. Smoking has be[illegible] nearly universal among men, the few non-[illegible] are practically ignored and their rights are t[illegible] upon. Even in our institutions of learning, students should be trained in correct bodily as well as in sound mental and moral habit[illegible] ing has become a veritable institution, and strongly entrenched that college authorit[illegible] for the most part, abandoned all attempt at[illegible] One college president has recently publ[illegible] appealing little tract entitled, 'Why I am [illegible] to Compulsory Smoking.'

"It seems to be high time that educato[illegible] ally the ruling authorities of colleges and uni[illegible] should take a stand against a practise [illegible] recent years has come to be a menace p[illegible] mentally and morally, to American manh[illegible] is even threatening an attack upon Ame[illegible] manhood. We are glad to note that a few still maintain a defensive attitude against [illegible] We find in the Bulletin of Taylor Univ[illegible] following paragraph with reference to th[illegible] tobacco

"'The tobacco habit being such an ubiqu[illegible] condoned in so many schools, Taylor h[illegible] forced to fence against it with an inflexible [illegible] exceptions are made. Students who clai[illegible] vilege to attend Taylor and use tobacco [illegible] during vacation or holidays are not des[illegible] custom is retirement on first violation of [illegible] Dismissal for the use of tobacco is not [illegible] since the average school admits tobacco-us[illegible] are simply permitted to withdraw. You[illegible] who have formed this habit should qui[illegible] themselves out a few months before [illegible] Taylor and thus avoid falling under a [illegible] which would hurt them and embarrass [illegible]'"

Literary Digest

ANATOLE FRANCE

By ASHOKE CHATTERJEE*

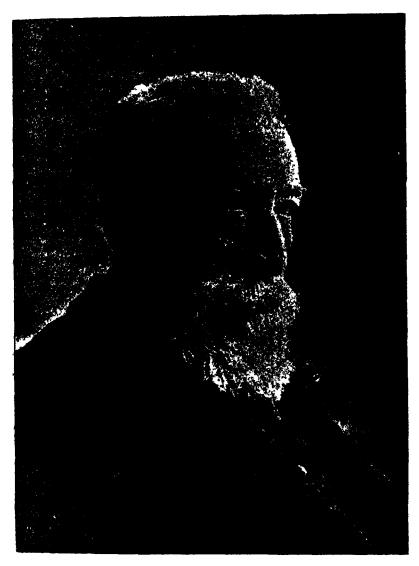
THE history of human civilisation is the history of reason, knowledge and consistency struggling against man's instincts, emotions and sentiments. Man's reflective power has always stood in the way of his blind attachment to social training, faith, preferences and superstitions. Reason has slowly come to the front during a period stretching from the dawn of civilisation to this day. The army of Reason which has fo[illegible] the hordes of blind belief has [illegible] outstanding general and we ha[illegible] here to-night to honour the me[illegible] who, perhaps, was the greatest [illegible] Reason of his time.

It was in France, that *La [illegible]* raised to the dignity of a godde[illegible] also in France that Anatole [illegible] Logician of Life was destined to [illegible]

Anatole France lived durin[illegible] which knowledge and reason g[illegible] prominence in the life of man. N[illegible] had there been on earth so man[illegible]

* This paper was read before the Anatole France memorial meeting held at the Calcutta University Institute on the 19th of December 1924 in which the Consul General of France presided and many admirers of the great master [illegible]

r I am referring to the universal of learning and the daring rationalism ics in every field of thought and convho subjected all that had ever been to mankind to a merciless dissection id bare for inspection things which always been a sacrilege even to touch. the age in which stories of the most fied as "useless", "for the benefit of vested interests," "illogical" "relics of the dead past" and so on.

So far as the theoretical development of knowledge and reason went these days could hardly desire any improvement. But when we turn to the application of knowledge and reason to life and conduct

Anatole France

ing manifestations of divine agency nded as the product of hallucination ection and in which divinity was driven nowledging defeat to its own laws and nd had to relinquish for ever its right apricious. Moral Codes were reclassi- we find a state of affairs organised along lines and based upon ideas traceable far back into the middle ages. In the days when people had faith to fall back upon and moral principles to live up to, they lived a more consistent life and were more true to their

selves than the theoretical rationalists of the days in which Anatole France lived. The people of former times were often checked in their evil thoughts or sinful deeds by an extremely wholesome emotion, known everywhere as the Fear of God. This fear of God though backed by nothing so solidly intellectual as the reflective procedure in modern brains, served, nevertheless its social purpose. In modern times, we have acquired some knowledge and got rid of much of our fear of God. But our knowledge and reason have not become perfect, nor have we developed a *Fear of Reason* to substitute our lost fear of God. As a result, modern life is fairly choked up with unreason, inconsistency and insincerity. We find people doing things *because they are done*, we find people advocating causes which they know are evil, we find people preaching democracy, civilisation and and liberty while all that they are seriously attached to may be summed up in the one word Pragmatism in its worst sense. If the gods were ever made slaves of men, it was in the days when Reason and Learning were deified in order to overthrow established morality and religion and to be used as instruments of the grossest anti-social crimes and inhumanities. In the days of faith and religion men suffered and often gave all for what they cherished; but now-a-days we do not find that deep attachment and loyalty in people who profess Rationalism. They sacrifice reason whenever it involves some petty gain. This has caused much of the degene[illegible] tion we find everywhere to-day.

Anatole France was one of those who professed reason and stood by it [illegible] always knew what he was aiming at [illegible] with the help of his vast scholarship and [illegible] splendid logical machine, his intellect, never swerved from his path. Thus we [illegible] him subjecting all things to a keen an[illegible] and separating reason from folly everywh[illegible] Let me illustrate my words : You want to p[illegible] the picture of Saint Catharine. Then why w[illegible] your energies and talent in giving promine[illegible] to the Physical charms of your Saint [illegible] the *saintliness* that you want to get a[illegible] don't be a fool and end up by creatin[illegible] study in *womanly perfection*. Such is Anato[illegible] advice to artists who go in for painting [illegible] and cannot give up their obsession for [illegible]

His cutting sarcasm and terrible [illegible] pressiveness has often made me think [illegible] the day is not far off when Reason w[illegible] put on the clothes of an avenging [illegible] and people would start trembling with [illegible] *Fear of Reason* in their heart. Anatole Fra[illegible] has done much to restore to Reason [illegible] Learning the respect which man had d[illegible] them. We look forward to the day [illegible] they shall completely get back them [illegible] for the spirit of Anatole is not dead [illegible] is slowly developing into a force w[illegible] will in the near future dominate the [illegible] of mankind and guide human endeavour [illegible] attain the Truth.

NOTES

Military Training for Students

The Universities in India which have been established by the Government or have received charters from the government are going in for compulsory military training for their students. As we write, one University has already adopted a resolution in favour of such training, and others are likely to follow the same course.

We do not know in what sense those who are for military training want it. The ultimate object of military training is to kill or disable the largest number of one's opponents in the shortest possible sp[illegible] time. Is it the object of those wh[illegible] such training for our students to mak[illegible] experts in the science and art [illegible] slaughter ?

War is a relic of barbarism and [illegible] epitome of all crimes. Disguise it [illegible] may in the habiliments of heroism and [illegible] war is hell.

A cry has been raised in many [illegible] demanding the outlawry of w[illegible] nations are also discussing propo[illegible] disarmament and the settlement of [illegible] tional disputes by arbitration. It may

here is some hypocrisy underlying these isions—that some people want to remain to the teeth, whilst others are expected uce their armies, navies and air-fleets. n the whole, it cannot be denied that who form the vanguard of human ss are satisfied that war is a criminal, al, unspiritual and barbarous method. are also satisfied that it is possible to a better method, one which does not with our ideas of humanity, morality spirituality, for the settlement of disnents and disputes between country ountry and people and people

hen such is the case, are those among o are interested in the proper educaf youth, in favour of the adoption of an, barbarous and immoral methods ? good health, physical fitness and of discipline are all that are sought had for our young men, we do not ; on the contrary, we are entirely ch arrangements as would ensure these gs But we are not for compulsorily ng anybody the science and art of men It is no part of a liberal edu- If any one wants to have such ion and training, let him join the

know we shall be called cowards and rian" patriots, and that by even some who are or profess to be followers dherents of Mahatma Gandhi We told that we stand in the way of obtaining Swaraj ,—for do not Englishit us with a desire for being masters intry whilst it is to be defended

our conviction is that it is Englishselves who have deprived India wer of self-defence and it is they in the way of her acquiring that That we cannot defend ourselves hypocritical excuse on their part their witholding political power

not mind being called cowards ; ill wait to see whether the mere resolutions by the Universities to arrangements being made for ng of our young men, irrespective ace, caste or province of birth, in e and art of war on land, on the in the sky Will our boys have practice ? Will they have any n naval warfare ? Will there be or teaching them aviation and how the sky ? Mere military drill and the handling of rifles do not mean much of military training in these days

But supposing our young men had a complete training in killing men quickly and became soldiers of some sort, under whose orders would they kill ? And whom would they kill ? It should be borne in mind that the soldiers who were obliged to carry out General Dyer's order to massacre the crowd at Jallianwala Bagh were Indians.

Assuming that no questions of humanity, morality and spirituality were involved in soldiering, it would still be a question whether our young men should go in for military training before or after winning Swaraj.

Compulsory military training for young men is advocated, because it would enable them to repel *possible future* invasion. Those who object to compulsory military training are called fadists, idealists, dreamers, etc., and those who are for it have a good opinion of themselves as practical men

Now in all matters practical men pay at least as much attention to the actual problem that faces them as to future problems.

The British occupation of India is a standing, actual, present invasion. Practical men will, we hope, admit that it would not be possible to repel this standing invasion by means of a body of militarily trained College students For we are all non-violent in practice and thought and intention, you know Moreover Englishmen are not such fools that they would allow a sufficiently large number of politically-minded young Indians to receive such effective military training as to enable them to *exert pressure* (of course, in a non-violent way ?) for disposing of the standing British invasion of India

If the present standing British invasion of India can be effectively disposed of in a non-violent way, without the help of our anarchists (whose existence in menacing numbers is guaranteed by Lords Reading and Lytton) and our would-be militarily trained youngmen, is it not just possible that some similar non-violent means may be found to dispose of *future possible* invasions ?

In any case, we are against war , and we are faddists, idealists, dreamers and vegetarian cowards "We" here means only the editor of this **Review** ;—for we have no right to brand any other Indian with any kind of infamy.—We do not want anybody

to be unlicensed or licensed murderers or super-murderers.

As for the defence of our country, we have no plans ready. We have no right to say that just as in the past India has been victimised and martyrised by foreign invaders, so in the future it would be better for her to undergo voluntary martyrdom than even in self-defence to go in for all the crimes and barbarities which constitute war; though we think that as such martyrdom would help in the ultimate outlawry and abolition of war, it would not be in vain, but would be worth undergoing for the salvation of humanity. But so far as we individually are concerned, we would prefer the pusillanimous course of being killed to the heroic one of killing.

We do not want to discuss here the question of conscription in times of emergency, though even in such times conscientious objectors have preferred imprisonment to enlistment. Nor do we want to discuss here the broad question of freedom in education in all its aspects. But we do say, that in times of peace in its ordinary sense and when there is a question of humanity and morality involved, young men ought to have the right to decide for themselves whether they would learn to kill, and if so, under whose orders they would want to kill and whom they would not want to kill.

"Baboo English" and Japanese English.

We are all familiar with specimens of "Baboo English", for the most part invented by Anglo-Indians. These gentry do not seem to be aware of the atrociousness of Anglo-Indian Urdu. However, as we are not an independent and politically important people, Anglo-Indians have been free to poke fun at us. But in presenting some specimens of Japanese English to its readers, *The Living Age*, while saying that "Japanese English has a quaint and curious quality entirely its own", admits that "it is probably not half so quaint nor half so curious as English Japanese must sound". The American paper then proceeds to describe the experiences of one Mr E. V. Gatenby, an Englishman who teaches English in Japan, as recounted in *T. P.'s Weekly*.

On one occasion he asked for a prose paraphrase of Tennyson's 'Break, break, break.' From the replies that came in he has pieced together this version which, it is only fair to say, is a combination of mistakes of various pupils.—

low temperature, colored like ashes, I say, wish to vomit out all thoughts which come How happy it is for the boy supported by t who lives by fishing—the piscatory child s with his sister at play! Ah well, the na youth sings in his boat on the inlet. The c vessels advance to their paradisiacal de beneath the eminence less than a mountain! long for the touch of a dead man's hand—tl that vanished when I touched it—and the passage of water of a voice that is quiet spray, become discontinuous at the lowest your cliffs, O Ocean! But the tender grass grows at the seashore is withered, so the never grows at the seashore."

Here are the replies in English of variou to questions asked in English:

"*Q.* What do you light a cigarette with

A. (1) Yes, I like it very much. (. hand

Q. What is the last letter of the alphabet?

A. (1) Yours truly. (2) Yours fa (3) Zoological Gardens.

Q. Why do we use mosquito nets?

A. (1) To catch a bird. (2) It is t protect the mosquito.

Q. What is an alarm-clock?

A. (1) Arm clock is tied by the arm you put it at 6.20 to burst, it will be burst

Q. Is lead very hard, or is it compa soft?

A. The legs are comparatively soft.

Q. What metre is Tennyson's 'Ulysses' in?

A. (1) In diameter. (2) Thermomete is written in metephor."

The Cry for More Universities

There is a cry in various parts country for more universities. The mu tion of Universities can be justi one or both of two grounds: (1) th such multiplication more students th would receive higher education, (2) such multiplication the quality of co would improve and there would b additions to human knowledge. W to say a few words on the ground.

For the improvement of the q education and for making additions t knowledge, the professors would be men adequately equipped for su If such men there be already in the and if they are already engaged tional work in some colleges or oth their efficiency as teachers increase them university professors instead professors? If as college profes cannot add to the sum of human would they be able to do so if called university professors and

was a student, and again, when he professor, college professors had less than now. They have more leisure But the mere fact of having more has not made any college professor archer who would not have been one it it. On the other hand, Sir P C. Ray, ample, did most of his research work he had to do much teaching work also ollege professor. It would be invidious ne persons (though we are in a position so) who did more research work as professors when enjoying less leisure ly than now when they enjoy more and higher salary.

seems to us that the quality of educannot improve by merely renaming s as universities and giving the college ors the name of university professors, higher salary and plenty of leisure ant high-grade men If our present professors are such men, they ought ble to give good education. although not university professors

t supposing we have not got in India fficiently qualified to give real universcation and have to import them, it ssary to see whether we can pay for en from abroad It is wellknown that professors whose intellectual equipnot greater than that of many Indian rs, have to be paid much higher than the latter So, if we want professors of higher qualifications, we prepared to pay salaries higher still a position to do so? It is admit'alcutta University has done more work than any other Indian universyet done But Calcutta has been al straits for years Are the prow universities likely to have more

new university means some new for a senate house, a convocation s, etc It also means much recurnditure in the shape of salaries for e-chancellor, a registrar, office staff, the case of any new proposed only an old college or colleges are to university and the present College are to be called university profespaid higher salaries, is there any ustification for incurring the capital e and the additional recurring

ing no doubt has to be said for thods of teaching, etc. But if nen are to work a university as are now working the colleges, is there any insuperable difficulty in the way of these men doing their work according to the improved methods in question?

We must not be taken to be hostile to the establishment of new universities, or to the conversion of any old style Indian university into a teaching one What we want is that poverty-stricken India should not be made to incur additional expenditure merely for the sake of some high-sounding names We want the thing, not the mere name. If we can have the thing, let us pay for it by all means, if we can.

If by the establishment of any proposed university more students can be educated than now, there can be no objection to its establishment

In the Bombay Presidency there has been some discussion about starting new universities according to linguistic regions If the promotion of the philologies and literatures of the vernaculars of the areas in question be the object in view, cannot this object be gained equally by spending the sums required for the new universities, in the foundation of chairs for these philologies, etc., in giving to advanced students and others research fellowships, in the publication of journals relating to such subjects, and in such other ways as may be considered desirable and necessary?

Fasting and "Indirect Pressure".

In Mahatma Gandhi's history of Satyagraha, of which an English translation has been appearing in *Current Thought*, we find the following passage

> "The fourth struggle was that of the mill-hands of Ahmedabad ... .. Still I hold the victory in this case was not quite pure, as the fast I had to observe in order to sustain the labourers in their determination exercised indirect pressure upon the mill-owners."

We do not know whether Mahatma Gandhi intended to win or actually won any victory by means of his latest fast, which extended to twenty-one days. But there is no doubt that it "exercised indirect pressure upon" the public What was the character and what the result of this indirect pressure?

The man who in India sits *dharna*, or the man who in Japan committed suicide when the American immigration act, shutting out Japanese among others, was passed, may be credited with the intention to exercise indirect pressure. What is the character of this sort of pressure?

"Anti-Christian."

More than one Christian person has written to the editor of this REVIEW asking complainingly why it is or has become anti-Christian. We do not feel called upon to answer this question. But we have some counter questions ready. The editor of this journal is not and never has been or pretended to be a Christian. This journal also never was, nor was ever intended to be a Christian journal. So we do not see why it should be expected to be pro-Christian or even neutral;—fair we have always tried to be. We will take it for granted that this monthly is anti-Christian, and on that assumption ask, are Christians pro-Hindu or pro-Muslim? On the contrary, if they are pious Christians, are they not anti-Hindu and Anti-Muslim, at least to the extent that they want all Hindus and Muslims to become converts to Christianity? Do they not want that Hindus and Muslims should, in any case, give up what Christians consider errors, and accept Christian truths? Similarly, is not a non-Christian to be allowed to desire that Christians should give up what he considers their errors? May he not point out these errors? Of course, Christians will protest that these are not errors and will also criticise the method of pointing out these errors. But so may Hindus and Muslims protest that what Christians consider errors in the beliefs of the former are not errors, and that Christians also adopt wrong methods in pointing out non-Christian errors. It is strange that having a thousand and one means of criticising all non-Christian faiths, and having criticised them for centuries, Christians should feel aggrieved when their faith is subjected to criticism.

Mahatma Gandhi's Congress Presidential Address.

There is one merit of all literary productions of Mahatma Gandhi which this Congress Presidential address also possesses. It is brevity. This will be particularly appreciated in this season, specially by editors, when there is an avalanche of addresses, resolutions and speeches.

For one who has for so long a time constantly written and spoken on topics of public interest, it would not be possible to say much that is new or strikingly new. It is not a matter for surprise, therefore, that there is not much in the address which is [illegible]. But it is always worth while to read what Gandhiji writes and hear what he [illegible] because he is so sincere and so earnest.

Mahatma Gandhi began by pay[illegible] well-deserved compliment to Shrimati S[illegible] Naidu. In his opinion, the unique hon[illegible] election to the presidential chair shoul[illegible] been bestowed upon her, "who did wonderful work both in Kenya and [illegible] Africa."

The address proper begins with a history of the non-cooperation movement.

From the September of 1920 the Cong[illegible] been principally an institution for developing [illegible] from within. It has ceased to function [illegible] of resolutions addressed to the Governm[illegible] redress of grievances. It did so because it [illegible] to believe in the beneficial character of the [illegible] system of government. The breach of fa[illegible] the Musalmans of India was the first [illegible] to the people's faith in the Governm[illegible] Rowlatt Act and O'Dwyerism culminat[illegible] Jallianwalla Bagh massacre, opened the ey[illegible] people to the true nature of the system [illegible] same time it was realised that the [illegible] of the system depended upon the co-[illegible] whether conscious or unconscious, and [illegible] voluntary or forced, of the people. With the therefore of mending or ending the syst[illegible] decided to try to begin withdrawing [illegible] co-operation from the top. At the Special [illegible] of the Congress at Calcutta in 1920 th[illegible] of Government titles law-courts, edu[illegible] institutions, legislative bodies and foreign [illegible] resolved upon. All the boycotts were mo[illegible] taken up by the parties concerned. The[illegible] could not or would not, retire from the [illegible] I do not propose to trace the chequere[illegible] of the non-cooperation movement. Th[illegible] a single boycott was anywhere near co[illegible] every one of them had undoubtedly [illegible] of diminishing the prestige of the [illegible] institution boycotted.

All this is true history. The f[illegible] passages on the boycott of violence a[illegible] adoption of non-violence are no less [illegible]

The most important boycott was th[illegible] of violence. Whilst it appeared at on[illegible] entirely successful, it was soon disc[illegible] the non-violence was only skin-deep [illegible] passive non-violence of helplessnes[illegible] enlightened non-violence of resourcefu[illegible] result was an eruption of intolerance aga[illegible] who did not non-cooperate. This was [illegible] of a subtler type. In spite, however, of [illegible] defect I make bold to say that the pr[illegible] non-violence checked the outbreak [illegible] violence which would certainly have bro[illegible] not non-violent non-cooperation come [illegible] is my deliberate conviction that non-[illegible] cooperation has given to the people a [illegible] of their strength. It has brought to [illegible] the hidden powers in the people [illegible] through suffering. It has caused a[illegible] among the masses which perhaps no o[illegible] could have.

Though, therefore, non-violent no[illegible] has not brought us Swaraj, though it [illegible] about certain deplorable results and tho[illegible]

tions that were sought to be boycotted are flourishing, in my humble opinion, non- non-cooperation as a means of attaining l freedom has come to stay and that even tial success has brought us nearer Swaraj. is no mistaking the fact that the capacity uffering for the sake of a cause must ad- it.

e think that even the opponents of non- eration will admit that "non-violent non- eration has given to the people a con- ness of their strength. It has brought e surface the hidden powers in the of resistance through suffering It aused an awakening among the masses perhaps no other method could have." "the capacity for suffering for the sake cause must advance it," is also an s truth.

regards the boycott of foreign cloth, Gandhi says that out of regard for the nent of an English friend, the word ott" has been changed in the agreement the Swarajya party into 'refusal to use n cloth,' as "there is no doubt a bad about the word Boycott." "It usually s hatred" But it is so convenient and a word that throughout the section of dress devoted to and entitled "Foreign Boycott," the boycotted word has been gain and again! Mahatmaji says, "so I am concerned I have not intended ord to bear any such meaning," namely, nplying hatred. That is undoubtedly But when British cloth was frequently of by non-cooperators as impure and n and was burnt, there was perhaps hatred.

idering that India produces so much raw material and can produce more, ., with regard to the boycott of cloth, Mahatmaji is right in observ-

oycott is not merely a right but a duty. uch a duty as boycott of foreign waters if they were imported to substitute the the Indian rivers.

regard to the results which the to use foreign cloth is intended to , Mr. Gandhi says:—

itionary crime is intended to exert pressure. the insane pressure of anger and ill-will. that non-violent acts exert pressure far ctive than violent acts for that pressure om good-will and gentleness. Boycott of oth exerts such pressure. We import the nount of foreign cloth from Lancashire. by far the largest of all our imports. ng next Britain's chief interest centres Lancashire trade with India. It is the g more than any other that has ruined the asant and imposed partial idleness upon him by depriving him of the one supplementary occupation he had. Boycott of foreign cloth is therefore a necessity if he is to live. The plan therefore, is not merely to induce the peasant to refuse to buy the cheap and nice-looking foreign fabric but also by teaching him to utilize his spare hours in carding and spinning cotton and getting it woven by the village weavers to dress himself in khaddar so woven and thus to save him the cost of buying foreign and for that matter even Indian mill-made cloth. Thus boycott of foreign cloth by means of hand-spinning and hand-weaving, i. e. khaddar, not only saves the peasant's money but it enables us workers to render social service of a first class order. It brings us into direct touch with the villagers. It enables us to give them real political education and teach them to become self-sustained and self-reliant. Organisation of khaddar is thus infinitely better than co-operative societies or any other form of village organisation. It is fraught with the highest political consequence, because it removes the greatest immoral temptation from Britain's way I call the Lancashire trade immoral, because it was raised and is sustained on the ruin of millions of India's peasants. And as one immorality leads to another, the many proved immoral acts of Britain are traceable to this one immoral traffic. If therefore this one great temptation is removed from Britain's path by India's voluntary effort, it would be good for India, good for Britain and, as Britain is to-day the predominant world-power, good even for humanity.

With what has been quoted above, we are in general agreement. We may, however, be allowed to point out that the Indian peasant (of the male sex) was not generally a spinner as far as we are aware;—his womenfolk were. In drawing attention to this fact, we do not mean to say or suggest that spinning is an undignified occupation for the male sex or that men should not or cannot spin. We simply state a historical fact. There is also another fact which requires to be borne in mind Owing to the decay of the hand-weaving industry, large numbers of weavers have been thrown entirely upon the land. In their case, it is quite correct to say, that the Lancashire textile trade with India has ruined them and imposed partial iddleness upon them by depriving them of the one supplementary occupation they had. In the case of other peasants, such an observation would not be quite accurate.

As regards the immorality of the Lancashire trade, there would be general agreement, at least among Indians and other non-British peoples who do not exploit India that the Lancashire trade having been established by wicked methods upon the ruin of the Indian spinning and weaving industries, was immoral in its origin and progress. It is also correct to say that as the cotton excise duty has to some extent hampered the growth of the Indian mill industry, Lancashire

has been to blame. But as it is always profitable to look at matters from the angle of those whom we criticise and to find out to what extent we and not these others have been to blame, we should try to imagine what Lancashire may have to say Lancashire may say. "You have had some four years at least—if the period were reckoned from the days of the Swadeshi agitation consequent upon the partition of Bengal, it would be well-nigh two decades—to show what you can do to clothe yourselves by handspinning and hand-weaving with which we have not interfered in recent years But we do not see that you have made much headway So we may claim that we are supplying a real need. But if you think that hard words will clothe you, you are welcome to use them'

The concluding portion of Mahatmaji's observations on the refusal to use foreign cloth are worth quoting and pondering upon, particularly on account of the principles, enunciated by him, which ought to govern international trade relations

> I do not endorse the proposition that supply follows demand On the contrary, demand is often artificially created by unscrupulous vendors And if a nation is bound, as I hold it is, like individuals to comply with a code of moral conduct then it must consider the welfare of those whose wants it seeks to supply. It is wrong and immoral for a nation to supply for instance intoxicating liquor to those who are addicted to drink What is true of intoxicants is true of grain or cloth, if the discontinuance of their cultivation or manufacture in the country to which foreign grain or cloth are exported results in enforced idleness or penury These latter hurt a man's soul and body just as much as intoxication. Depression is but excitement upside down and hence equally disastrous in its results and often more so because we have not yet learnt to regard as immoral or sinful the depression of idleness or penury
>
> BRITAIN'S DUTY
>
> It is then I hold the duty of Great Britain to regulate her exports with due regard to the welfare of India, as it is India's to regulate her imports with due regard to her own welfare That economics is untrue which ignores or disregards moral values. The extension of the law of non-violence in the domain of economics means nothing less than the introduction of moral values as a factor to be considered in regulating international commerce And I must confess that my ambition is nothing less than to see international relations placed on a moral basis through India's efforts

There is no doubt that

The fruition of the boycott of foreign cloth through hand spinning and khaddar is calculated not only to bring about a political result of the first magnitude, it is calculated also to make the poorest of India, whether men or women, conscious of their strength and make them partakers in the struggle for India's freedom.

But it is a pity that this fruition h[as] been long in coming, and there is no kn[owing] when, if at all, it will arrive.

So far as we are concerned, the foll[owing] words spoken by Mahatma Gandhi with [refer]ence to some of his critics—we do not kn[ow] who they are—have no application, tho[ugh] they are true.—

> To say that it is merely an old woman's [illegible]tion is to ignore facts. Spinning mills a[re] multiplication of spinning wheels. They are m[anned] by men It is time that we got out of [the] superstition that some occupations are beneath [the] dignity of men Under normal conditions no d[oubt] spinning will be the occupation of the gentle[r sex]. But the State of the future will always hav[e to] keep some men at the spinning wheel [to] make improvements in it within the limits which as a cottage industry it must have I [may] inform you that the progress the mechanism o[f the] wheel has made would have been impossible, if [some] of us men had not worked at it and had not th[ought] about it day and night.

As regards civil disobedience, Mr. Gan[dhi] says —

> I swear by Civil Disobedience But [Civil] Disobedience for the attainment of Swaraj is [an] impossibility unless and until we have attained [the] power of achieving boycott of foreign cloth

Gandhiji's views on Hindu-Moslem u[nity] are wellknown, but some of them, rep[eated] in the address, will bear reproduction [illegible]

> Hindu-Muslim unity is not less importa[nt than] the spinning wheel It is the breath of [our life]. I do not need to occupy much of your [time] [on] this question, because the necessity of it for S[waraj] is almost universally accepted I say [illegible] because I know some Hindus and some Musa[lmans] who prefer the present condition of depend[ence on] Great Britain if they cannot have either [a wholly] Hindu or wholly Musalman India Happily [their] number is small

There are also others who, like ours[elves] would rather not have Swaraj if its [condi]tion be that "concessions" would have [to be] always and permanently made under the [illegible] threat of the Musalmans walking out [illegible] and buttressing up or founding some [illegible]*raj* and the covert menace of "relig[ious] riots

Mr Gandhi adds —

> Interested persons who were disappoint[ed in] the palmy days of non-cooperation, now th[at it has] lost the charm of novelty, have found [their] opportunity and are trading upon the [illegible] bigotry or the selfishness of both the commu[nities]. The result is written in the history of [illegible] of the past two years. Religion has been [illegible] Trifles have been dignified by the name of [religious] tenets which, the fanatics claim must be [illegible] any cost. Economic and political caus[es have] been brought into play for the sake of [illegible] trouble.

All this is true. But did not th[e] Khil[illegible]

...at itself, and did not also the appeals to the religious sentiment by ...peration leaders revive and strengthen ...is bigotry"?

...are glad to find ourselves in com... ...reement with Mr Gandhi with regard ... goal."

...goal must be removal, at the earliest ... moment, of communal or sectional ...ation A common electorate must ...y elect its representatives on the sole ...f merit. Our services must be likewise ...y manned by the most qualified men ...n But till that time comes and communal ... or preferences become a thing of the ...norities who suspect the motives of ... must be allowed their way The ... must set the example of self-sacrifice

...atmaji speaks of minorities and ma... But the difficulty lies in this that ...usalman leaders want that they should ... advantages of a majority in the ...s in which they are in a majority ... have the advantages of a minority ... provinces in which they are in a ... In other words, even where the ... are in a minority, they are not to ... any of those concessions which are ...ade to the Musalmans where they ... minority And of course the Hindu ...s also are nowhere to have the ...ges of a majority

... this is not so serious a difficulty ...her The sacrifices which are to ...de for conciliating and allaying ...picions of the Musalmans ought ... temporary and impermanent in ... But we have not yet seen any ... proceeding from Muhammadan ...n which any time-limit is set to the ...nd separate communal treatment ... claimed on behalf of that communi... ...rently it wants communal represen... ...mmunal apportionment of the serv... ... of educational facilities, etc. for ...r at least for an indefinite period ...equired is some arrangement, agree... ...onstitutional device (such as that ...ed in the Mysore Constitutional ...mmittee's Report) by which com... ...resentation may automatically be ... or come to an end when no long...

...andhi's views on untouchability ...own, but we will note some of ...

...an essentially Hindu question and ...ot claim or take Swaraj till they have ... liberty of the suppressed classes ... sunk with the latter's suppression. Historians tell us that the Aryan invaders treated the original inhabitants of Hindustan precisely as the English invaders treat us, if not much worse If so, our helotry is a just retribution for our having created an untouchable class. The priests tell us that untouchability is a divine appointment. I claim to know something of Hinduism. I am certain that the priests are wrong. It is a blasphemy to say that God set apart any portion of humanity as untouchable

This is quite true But untouchability has arisen out of and is only the worst fruit of the Hindu caste system and the Hindu caste spirit So untouchability cannot be totally eradicated so long as its roots in the Hindu caste system and the Hindu caste spirit are not destroyed

Those who use the word *shuddhi* and perform the *shuddhi* or purification rites, should bear in mind the following words of Mahatma Gandhi —

> The purification required is not of untouchables but of the so-called superior castes There is no vice that is special to the untouchables, not even dirt and insanitation It is our arrogance which blinds us superior Hindus to our own blemishes and which magnifies those of our down-trodden brethren whom we have suppressed and whom we keep under suppression Religions like nations are being weighed in the balance God's grace and revelation are the monopoly of no race or nation. They descend equally upon all who wait upon God That religion and that nation will be blotted out of the face of the earth which pins its faith to injustice untruth or violence God is Light, not darkness God is Love, not hate God is Truth, not untruth God alone is Great We His creatures are but dust Let us be humble and recognise the place of the lowliest of His creatures. Krishna honoured Sudama in his rags as he honoured no one else

We are glad to find the Mahatma repeating his conviction that

> Whether we win Swaraj or not, the Hindus have to purify themselves, before they can hope to revive the Vedic philosophy and make it a living reality

We reproduce below in full Mahatmaji's points for a Swaraj scheme

1. The qualification for the franchise should be neither property nor position but manual work such for example as suggested for the Congress Franchise Literary or property test has proved to be elusive. Manual work gives an opportunity to all who wish to take part in the government and the well-being of the State.
2. The ruinous military expenditure should be curtailed to the proportion necessary for protection of life and property in normal times.
3. Administration of justice should be cheapened and with that end in view the final court of appeal should be not in London but in Delhi. Parties to civil suits must be compelled in the majority of cases to refer their disputes to arbitration, the decisions of these Panchayats to be final except in cases of corruption or obvious misapplication

The Eight-Hour Day

Shorter working hours for labourers all over the world is an ideal against which we have nothing to say. On the contrary, we consider shorter hours to be essential in view of the great nervous and muscular strain involved in modern industrial life, the cultural value of leisure and the growing prosperity of the nations of the world.

It is well known that specialised work done under conditions of factory discipline causes more fatigue than work of a general nature done in the household, or in a small cottage workshop. Fatigue, in most cases, is fatigue of the nervous system, and routinised and monotonous work causes more of it than work which gives the nerves variety and occasional rest

As to the cultural value of leisure, we hardly need say anything If all one's time were used up in production of wealth and in rest for giving the fatigued body a chance to regain its working power, the quality of human life would be considerably lowered and democracy would become practically meaningless "Idling", if properly done, is the most elevating thing that man can do

Then we have to consider the reward that man has earned from nature by ceaseless thinking and activity during thousands of years. Man has not created machinery and method as his harness It is but natural that man should look forward to days when his wants will be removed more easily than has been the case so far, for has not man done sufficient in the past to claim a little more leisure in the future?

The above are in short the arguments in favour of shorter hours The International Labour Organisation which works for "labourers" all over the world is attempting to get all the nations of the world to sign the Eight-Hour Convention which has been in existence since 1920, in which year Greece ratified it The *Political Science Quarterly* for September 1924 says regarding the activities of the Organisation

> The direct and visible result thus far has been that five States have ratified the Eight-Hour Convention—Greece in 1920, Rumania India and Czecho-Slovakia in 1921 and Bulgaria in 1923.

The countries mentioned above are by no means the most industrially advanced countries in the world. With the exception of Czecho-Slovakia, they may be classed, rather, as backward. What forces made them ratify the Convention before Great Britain, France, Germany, Belgium, Holland and the United States had done so, are not known to the case of India, of course, we kno the ratification had little to do w Indian nation.

Industrially backward nations are the times in education and other arrangements. Their people are less a to strict discipline and working at pressure. So that shorter hours workers of such nations will mean, n fitable idling but waste of time and productivity Until it so happened th workmen were brought up under training and discipline since their ch and arrangements were made for using leisure to any good, any shortening ing hours will mean less producti degeneration Should such a state of come about the employers would have to lower their wages or increase the p their goods In the first eventuality, is not necessary, and in the seco ability of such goods to find a in the face of foreign competition wo greatly diminished

We think that as factory labourers are not subjected to the extreme sp tion and strain which the workers of trially advanced nations have to they do not require as short ho the latter to keep up their efficiency they want just now are higher wages dwellings, cleaner factories, purer of food, facilities for education and other things and not more leisure in the grog shop or the gutter By hours they are bound to suffer one another, either through lower w through unemployment due to the market at their produces will surely as a result of paying them the same for working less hours The chances keeping intact or bettering their pro are little, for they will not, with the ing of the working hours, autom become more disciplined, more skil more honest

In some of the industrially ad countries we already find the Eigh Day in force, not through ratifica International Conventions, but throu more rational means of Collective Bar by working men In Great Britain ninety per cent. of the industrial work in only eight hours a day But th others who work longer hours, becaus do not require more leisure or cannot to produce less for the wages they

a decent life. We think that the ...hould, after paying proper attention to ...al conditions, fix some sort of a maxi- ...beyond which working hours may not ... But the maximum should not be ...on an International basis when all ...s do not show in their industrial life ... conditions of specialisation, factory ...ine, speed and efficiency, honesty and ...ional and other welfare institutions.

A. C.

...he Opium Conference at Geneva.

...vate letters, which I have received from ... during the Opium Conference, have ...he a lamentable story concerning the ... taken up by Mr John Campbell and ...layton, representing the Government of ...before the League of Nations. Every- ...that was possible has been done to ...t and impede progress. The American ... presented a clear-cut formula, that ...ium cultivated should be restricted to ...dicinal and scientific requirements of ...rld This has been stoutly opposed by ...ernment of India on the ground that ...nvolve a great hardship on the Indian ...who need the opium for their own ... uses and know well how to handle ...ut causing any serious harm to them- ...r their children All this has been done, ...of the fact that a thousand times ...e people of India have protested ...uch an attitude in the columns of ...ss, and in spite of the fact also that ...en proved by veritiable figures that ...m opium addiction of a very serious ... has prevailed for generations past, ...still prevailing to-day. Nevertheless ...ernment of India has continually ...on this outrageous misrepresentation ...shes of the Indian people Up to the ...he greater powers of Europe have ... the side of Great Britain and *the ...nt of India* in objecting to the ... proposals. On the other hand, the ...ers of Europe and of other con- ...whose interests are not directly ...by the opium traffic, have stood ...America. The final session of the ... has been postponed till January ...se who were there, representing ...of humanity, have told me that ...greatly disappointed and have very ...of a satisfactory settlement at the ...n at Geneva on January 20th. It is encouraging however to note that the Draft Report of the Opium Enquiry in Assam, carried out by the National Congress, has proved of very great service indeed during the Geneva Session

C. F. A.

The Last Straw

The Governor General of the South African Union has now himself certificated the Natal Ordinance depriving Indians in Durban, of the municipal franchise, and thus making them without any citizenship rights at all There can be no doubt that that will soon mean the deprivation of citizenship rights to all Indians in Natal. Thus only the few Indians in the Cape Province will have any citizen rights in the whole of South Africa This new act, which has now been sanctioned by the Governor General, is the most flagrant breach of the Smuts-Gandhi agreement, which has yet been recorded. It is surely "the last straw which breaks the camel's back"

C. F. A.

The Assam Government and Opium.

It came as a great shock to me to learn from Mr Rohini Kanta Hatibarua that the Assam Government has in reality never pledged itself to abolish the sale of opium in Assam (except to registered addicts) within ten years A resolution demanding this was passed in the Assam Legislative Council by 26 votes to 13 Among the thirteen, who voted against the resolution, were official members and title-holders The vote itself was a clear expression of unanimous *popular* opinion in Assam The resolution demanded the abolition of opium sales in Assam within ten years at the rate of 10 per cent per annum, making at the same time allowance for the registration of those who had contracted the opium habit. The Rev. Herbert Anderson of Calcutta and many others have again and again congratulated the Government of Assam and Government of India heartily on the fact that this resolution, which had commanded such popular support had been accepted by Government. I have never seen in the press any contradiction of all these congratulatory statements. I was actually present in London when Mr. Anderson

commended the Government of India on this forward step which had been taken by the Reform Councils Though there were those who were in close touch with the Government of India present on that occasion there were no contradictions offered to this statement thus made in public in all good faith by Mr Anderson Yet now a question recently asked in the Assam Legislative Council has elicited the fact, that all these congratulations are vain, and that the Government of Assam has done nothing of the kind, but is holding on to its opium revenue to the very end, just as the Government of India itself is holding on to its opium revenue policy at Geneva When I heard this for the first time, it came, as I have said, as a great shock I had mentioned myself several times to Government officials my own satisfaction for what I supposed to be the step taken by the Government of Assam, and I have myself spoken in public congratulating that Government just as Mr Anderson has done. If this question had not been asked in the Assam Council and if I had not received a copy of their answer from Mr Hatibarua I should have been under the same misapprehension to-day Mr Campbell, at *Geneva* itself, has spoken again and again of opium in India being a transferred' subject, yet we find out from this one vital instance how absolutely futile the Reform Councils are whenever they are met by the Government of India's executive opposition

C F A

German Efforts to Regain Her Colonies in South-West Africa

Mr Scholz, a pioneer German Chemist in Africa, has recently presented a memorandum to the League of Nations suggesting recovery of German Colonies in Africa for Germany

Scholz submitted a written memorandum to the Commission and interviewed personally the principal members who received him courteously He contended that the successful working of the Dawes plan obligated the return of the German colonies because the plan emphasized the necessity of Germany's economic freedom Voicing what he said was the opinion of the German people and the German Government he insisted economic freedom involved economic colonial liberty

Germany Scholz declared should be allowed the possibility of growing her own raw materials to feed her industries since the value of German money would be decreased if Germany were obliged to purchase her raw materials elsewhere.

Contending that conditions in the Germa[n colo]nies were not nearly as bad as they had [been] represented at the Peace Conference, he a[sserted] that the mandatory powers had not created [better] conditions affecting the welfare of the na[tives with] regard to education, sanitation, labor, land [tenure] and construction of railways Moreover, he d[eclared] Germany had had no militarization of native[s which, he] said, now existed in West Africa Under [German] rule there had been a policy of absolute fre[e trade] whereas now free trade was restricted to [members] of the League of Nations

The German representative further [pointed out] that six years after the armistice Germa[ns] were excluded from all of the former [German] colonies except South-west Africa He sa[id thou]sands of German colonial pioneers who h[ad dedi]cated their lives to the development of [the colonies] in Africa New Guinea and the South Se[as] were unable to return there

Scholz was informed that the Manda[tes Com]mission had no power to intervene in the [matter] and no authority to grant his request that [it sub]mit his appeal for the convocation of a co[n]ference to the Council of the League

The German representative said that [he was] not abandoning hope that the council w[ould appoint] a special sub-committee to study the quest[ion. He] declared that if the return of the forme[r] territories was found impossible then [Germany] would ask for some equivalents for instan[ce] [a] tract of land in the heart of Central Afri[ca]

The visit of Scholz to Geneva is regard[ed as the] opening move of German efforts to [secure the] return to her of the Colonial possession[s she held before] the World War (*New York Times* N...)

Mr Scholz's activity should se[rve as a] lesson to Indian leaders who wish t[o mould] international public opinion regardin[g India's] just claims against other nations, par[ticularly] those who are members of the Briti[sh Empire.] Indian statesmen should notice tha[t although] Germany had been defeated in the W[orld War] and lost her colonies in all parts of [the world,] the German government as well as t[he people] are doing their best to make their [...] victory The Germans are demand[ing their] colonies back Has not the time [come for] India to demand that Kenya and Ge[rman East] Africa which have been develope[d by the] Indian people be reserved as the [...] field for Indian colonization and [as compensation] for the lives lost in the battle-field [and the] hundreds of millions of pound[s] spent by the Indian people and [...] [t]o win the World War ?

Need of an Up-to-date Library for The Visva-Bharati

For a true university facilities [...] work are essential The object of th[e ...]

Civic Righteousness among Canadians

We have been often told that the Indian people are not capable of self-government and civic righteousness is the exclusive virtue of the so-called white-people if not the superior Anglo-Saxons The Canadians have been enjoying self-government for generations, like the people of the United States of America We often hear of whole-sale graft in the United States, and the following news-item, published in the *New York Times*, throws some light on the spirit of civic righteousness among the Canadians

SENATOR TAYLOR OF VANCOUVER SAYS THERE IS 'ORGANIZED RASCALITY' IN RAIL DEPARTMENT.

Special to The New York Times

Ottawa Ont May 8—"Organized rascality" exists in the National Railway and Steamship Departments on the Pacific Coast declared Senator J D Taylor of Vancouver in the Senate to-day He preferred these charges

That the Government merchant marine was used for rum-running on the Pacific Coast

That Government officials conspired to defraud marine insurance companies

That the railway department at Vancouver was reeling with graft

That honest employes who protested against the graft and fraud were dismissed,

That dishonest employes were retained and promoted

That Sir Henry Thornton head of the National Railways and the higher officials has "bucked" or negatived all inquiries

Senator Taylor claimed to have affidavits supporting all his charges and assumed full responsibility for them He read a mass of correspondence extending over a year with Sir Henry Thornton and other officials in which he had sought a searching inquiry

In support of the charges of graft in the Railway Department he quoted from a document which he claimed was a copy of a private memorandum made by the acting national investigator to Sir Henry Thornton

So serious are the accusations regarded that Senator W H Bennett gave notice that he would move for a special Senate committee to investigate them.

This proves that neither the spirit of civic righteousness nor "rascality of high officials" is a special trait of any nation Indian people should take notice of it and do their best that they may surpass other nations in matters of "civic righteousness."

T D

Degeneration of India's Building Art.

We publish elsewhere an article by Mr Srish Chandra Chatterjee A M A. E on the Revival of Indian Architecture. Mr. Cha is an architect and a civil engineer o perience and ability. His reflexions o sad state of our National Architectu coloured with genuine feeling and a to revive in Indian Architecture it spirit and grandeur We have often not sorrow growing ugliness of modern buildings They remind one of accommodation or floor space, but n beauty or of the yearnings in the the architect Worked out like form soulless usefulness, modern buildings aesthetics by the faultless precision construction ; by their agreement with ciples which have hardly anythin with beauty We invite the attention thinking people to this article

Can Untouchability be Defended

One Babu Kalishankar Chakra Chittagong has addressed a letter to M Andrews which appears in the *You* of December 11, 1924 In this let Kalishankar Chakravarti attempts untouchability on sociological grou accuses Mr Andrews of ignorance "our social customs" and chall Andrews' statement that there is " and practical serfdom" in India In Babu Kalishankar has not made he accuses Mr Andrews of igno garding India's social customs His may be due to his enthusiasm untouchability to be a marval of acumen He calls this system system' elsewhere, but idealises he finds it absent in Jagannath, and Chandranath It is a bit find Babu Kalishankar going int over the fact that Hindus occas regard the implications of social in the opinion of Babu Kalishank the purity of the nation" and corruption and destruction He one or two instances of low-caste made good in life, in order to case It is certainly for the sake that Babu Kalishankar refrains the millions of instances in wh ability had made life perfect hell He concedes, however, that unt "vicious" "when attended with oppression, but with them very

s, "It was designed to keep the people whose character, habit and intellect similar, and this kept the society in id contentment for thousands of years, id it from corruption and destruction" s to British immorality and comments, oner you remove the restrictions of ability the sooner you can expect to ose scenes (of immorality) enacted

eems that in the opinion of Babu kar Chakravarti immorality must of be inter-caste. His other conten- also equally alive with subtleties n everywhere that untouchability is with hatred, contempt, oppression, and inhumanity; then what good ay that it would be an ideal thing these? So would small-pox without ess, misery and fatality He says that ast contentment and peace were due system If it is so, why are we miser- ough we still have got the caste Moreover Indian History does not e same story as Babu Kalishankar n have Indians bled and suffered to ay from the torture of *Varnasrama-*

tma Gandhi commenting upon this tes

opinion Mr Andrews is over-considerate alishanker Chakravarti Whilst the con- untouchables in the south is no doubt e *than that of the untouchables in Bengal,* ough in Bengal and admits of no defence can be ter speak of the effect of untouch- n its defenders Let us learn from the ers the simple fact that the oppressors the enormity of their own misdeeds ability of Hinduism is probably worse f the modern imperialists We have editary with a rigidity not yet observable perial edition Will Babu Kalishankar mber that the English Imperialists offer ouchability the same defence that he Hindu untouchability The safer course not to find out which is worse but to e evil of our own system and endeavour t

M K. G.

te agree with Mahatmaji

A. C.

---

ronouncement on General Dyer

not know exactly the aims and e Royal Asiatic Society, but we a that it takes only a severe erest in things Asiatic We do t there is anything to prevent the Society from adopting a point of view somewhat different from that of cold-blooded scholarship. This idea has recently been stimulated by a review which appeared in the Society's Journal of October 1924

Sir Verney Lovett K. C S. I, M. A., has written a book on India which has been reviewed in the Journal of the Royal Asiatic Society by R P Dewhurst, who credits Sir Verney with achievements which any author might envy We have not read Sir Verney Lovett's New History of India and are not in a position to offer any opinion on the quality of the book It however appears from the review that the greatest triumph of Sir Verney is in his treatment of the period of India's history between 1914 and 1923 In dealing with this period, we are told, he has displayed wonderful *judgment, logic, impartiality,* and *fairness* The reviewer says, "As a typical example of the judicial spirit which characterizes the book, a few sentences dealing with the thorny Amritsar question may be quoted ." And he quotes the following fair and impartial lines.

'It appears that all through those terrible minutes his (General Dyer's) mind was filled to overflowing with these considerations the futility of all previous measures the continuous attempts to isolate his force the certainty that if it were swept away massacre and destruction would reign unchecked far and wide We must deeply regret that the thoughts which possessed him left no room for cooler observation or for the natural compassion which must otherwise have interposed. But there can be no doubt that he was confronted by a terrible and highly critical emergency and by a wide impression that the arm of the Government was paralysed'

The reviewer was so deeply moved by this keen and impartial analysis of Dyer's psychology at the moment of wantonly shooting down inoffensive and helpless men, women and children that he could not help commenting "It would be very difficult, though these words were written before the recent ventilation of the Amritsar affair in the law courts, to improve on them as a final pronouncement on the matter '

The Amritsar affair was no doubt "ventilated" artificially in the law courts to make things sanitary for dame Prestige to live in, but will *ventilation* ever remove the stench ?

We congratulate the Royal Asiatic Society on its endeavours to carry on the work of ventilation to a successful end Ventilation works wonders !

A C

---

ain and the Riffs in Morocco

to be hoped that just as a century
un was convinced by the hard logic
hat it had done its work in South

El-Krim the Leader of the Riffs

and therefore, gave up a hopeless
ith the people of that continent,
retire from Morocco and leave the
ork out their destiny under their
El-Krim

—

,eological Discoveries in Sindh and the Panjab

ogists may be left to discuss and
ultural and historical affinities
ople tokens of whose civilisation
un-earthed by Rai Bahadur
ahni in the Panjab and Babu
anerji in Sindh These prove that,
r than has hitherto been supposed,
of civilisation had been reached
some Indians—no matter whether
Dravidians or belonged to some
stock

resting to learn in this connec-
more than twelve years ago,
Devadatta Bhandarkar concluded
that the ruins at Mohen-jo-Daro, where in Sindh such remarkable things have been dug out, were of comparatively recent date The Professor wrote --

Babu Rakhaldas Banerjee

I also visited what is called *Mohen-jo-daro* seven miles south-east of Dokri in Larkana district We had received glowing accounts of this spot and I had great hopes of finding it to be as interesting as the ruins of the Mirpur Khas *stupa* before they were dug out But on visiting the place I was greatly disappointed Here are spread the remains of an old place to about three-fourths of a mile Near the western edge is a tower on a mound nearly seventy feet high from the ground-level from which the mound gradually rises Of the top portion only the inner core has remained consisting of sun-dried brick work The bottom of it appears to have been reached most probably by treasure-hunters who I was told frequently excavated the most promising spots here Close by towards the west and south are six mounds, but of a far less height and there seems to have been a river once running between the tower mound and the other heaps On the north side of the tower again are vestiges of an old brick road running up The bricks as a rule are of modern type and are not of large dimensions like the old There are no doubt some here which look old but they are few and far between Not a single carved moulded brick I was able to discover here What a contrast to the Mirpur Khas *stupa* where cart-loads of such bricks were found before it was

It is admitted by all that Mr. C. R. Das made a very great sacrifice by giving up his practice as a lawyer. And the legal fraternity are certainly in a better position to appreciate the extent of this sacrifice than the lay public. Yet we find that the High Court Vakils' Library has paid only Rs. 77-8-9, the High Court Indian Barristers *nil*, the Attorneys *nil*, the Small Cause Court Rs. 164-9-0, and the Alipore Bar Library Rs. 199-7-0. We do not know why there has been this poor response from the lawyers. Perhaps most of them do not believe in the *bona fides*, or the soundness, or the practicability of the Swaraj Party's village reconstruction and organisation scheme or perhaps these hardheaded men know better how to receive than to give or is it that they did not believe in the miraculous powers claimed for the scheme in such big-type mountebank cries as, 'You may be the next victim of the ordinance. Pay to kill it,' "Are you for repression? Pay to destroy it"?

There are two big items. One is Mr. C. R. Das's personal collection, from various wards of Calcutta and Howrah, amounting to Rs. 111,945-2-9, and another, Mr. A. N. Mullick's contribution of Rs. 10,000. Deducting these from the total sum of Rs. 2,25,000 we get a sum of Rs. 70,000 in round numbers which *represents the total collection of all of* Mr. Das's followers. As we have been told that only or mainly poor men have paid, Mr. C. R. Das singly must have asked double as many men as all his followers put together, for a rupee or so each. The mere physical energy and activity which this feat implies, must excite the envy of even champion Marathon runners.

"In Mother's Memory."

Maulana Mohamed Ali has been publishing in *The Comrade* a series of articles with the caption "In Mother's Memory." These articles are so good that we do hope they will be published in book-form with as many good portraits as can be procured of the revered lady whom the Indian public called Bi Amman. If for no other reason than simply being the sons of such a mother, Maulanas Shaukat Ali and Mohamed Ali would deserve to be held in high respect.

It is difficult to choose any passages from these articles for reproduction. But we will give one long and one short extract. We will remind our readers by way of preface that Bi Amman became a widow when she was a young woman of twenty-eight.

During her last illness, and only a couple of weeks before her death, mother was asked if she would not prefer to get shorter *kurtas* or shirts made for her now that she was not moving about, and the many creases of the long *khaddar kurtas* she wore had to be smoothed away every now and then to make it comfortable for her to lie in bed. But she refused, and the refusal brought to light an incident that had happened just when father had died. In those days it was the fashion for Muslim ladies to wear *kurtis* which were short sleeveless shirts or rather blouses, and it was only old ladies who had been on a pilgrimage to the Hejaz that would occasionally substitute for these garments and the voluminous bifurcated skirts of Lucknow the long *kurtas* and trousers in imitation more or less of the fashions of Mecca and Medina. Mother who had not yet been on a pilgrimage to these holy places had got a couple of these *kurtas* made some time ago but had never worn them. On father's death she took one of them out. When she was about to put it on an old lady of her family asked her to consider the implications of this change of garments. It was all very well for old women who had lived their lives, and had gone for the Hajj almost as the last great event in all their existence and had practically renounced the world. But for a young woman of eight-and-twenty who would in all probability marry again if only for the sake of her children's upbringing it was a foolish fancy. So the old lady tried quietly to dissuade mother from adopting a fashion in dress that she could not keep up for long. What was mother's answer, it was our sister who was privileged the other day to hear from mother's own lips. She told the old lady: "This long white *kurta* dear mother would now be taken off only on the *takhta*," the wooden board on which a Muslim's corpse is washed for the burial. That is why she preferred her long *kurtas* of *khaddar* with all their rough creases, which hurt her frail bedridden body, to the shorter ones suggested by our sister and it was only on the *takhta* almost half-a-century after father's death that this fashion had to be discarded for the shroud.

The Prophet had himself always married widows—except once when he married Hazrat Ayesha—no doubt to establish the humane custom of widow remarriage and good Musalmans always recommend to the young ladies of their family who are unfortunate enough to become widows so early in life to marry again. Mother's relations also pressed a second marriage upon her and many of those who had seen her almost tearless on father's death felt sure she would remarry before long. But she herself knew better than that. The cholera that had taken father away had not spared her son, our eldest brother living. The minute father passed away mother left his bedside and went over to tend and nurse her son because, as she used to tell us herself, she had done her duty by the dead and she must thenceforward do her duty by the living. The loud lamentations in which the women of her time indulged on such occasions, and in which, in fact, many to this day indulge, did not seem to accord well with a sorrow that was too

deep for such outward expression. Besides, she was anxious to spare as much sorrow as possible to her children, and so she kept her own feelings in leash. That is why she appeared callous to those who remarked only her reticence, but who could not peep into the heart that was bursting with grief.

The next passage which we are going to quote gives us a glimpse of the good lady's *sadhana* (spiritual discipline) in *nivrittimarga* (the path of self-restraint and renunciation), as Hindus call it.

Maulana Mohamed Ali says that, being accustomed to meat diet, even the servants of his family turn up their noses if they get *dal* too often. *Chaulai* being a vegetable which grows wild, even they would not touch it. But for the sake of "simplicity and studied economy," Bi Amman would sometimes pluck some *chaulai* leaves and prepare *bhujia* for herself.

But on one occasion I found that mother who had been thinking for some days past of plucking *chaulai* from the terrace, and had at last prepared it herself, in oil for choice and with heaps of chillies, did not turn up at dinner and even her favourite *bhujia* could not tempt her. When pressed hard she told us she did not feel inclined to eat anything and beyond feeling concerned a little about her indisposition, as we thought, we would have taken no further notice of it. But a few days later she told us she had simply yearned for that *bhujia*. "Then why didn't you have it?" we all asked adding "It couldn't have hurt you much after all." "That's all right," she told us, "for I was not indisposed." "Then what else was the matter with you?" we asked in utter surprise. "Ah *everything* was the matter with me. My heart was so set on it and it smelt so savoury when I was preparing it. But then I said to myself, 'What does it matter if thy heart so yearns for it? Wilt thou satisfy thy heart's cravings if tomorrow it yearns for a husband?'"

Prof. Benoy Kumar Sarkar's Return

We extend a cordial welcome to Professor Benoy Kumar Sarkar on his return to India after an absence of nearly eleven years. He comes back well equipped for promoting the cause of culture, and of the study of economic development and political science and allied branches of knowledge. His travels and investigations comprise Egypt, England, Scotland, Ireland, the U. S. A., Hawaii Islands, Japan, Korea, Manchuria, North China, France, Germany, Austria, Switzerland, and North Italy. His literary output during this period has been enormous, being five thousand pages in Bengali and three thousand in English. All this was printed in journals. A small portion remains yet to be published in book-form.

He has lectured at various places and institutions. We shall mention only some of those institutions which are worth while for India from social and scientific standpoints: in English—Royal Asiatic Society (North China Branch), Columbia University, Clark University, Amherst College; in French—University of Paris, Societe Asiatique, Academie des Beaux Arts, Academie des Sciences morales et politiques; in German—University of Berlin, Deutsche Gesellschaft, Deutche Morgenlaendische Gesellschaft.

He has contributed to the following journals among others: Journal of International Relations, International Journal of Ethics, Political Science Quarterly, Scientific Monthly, School and Society, Revue de Synthese Historique, Seances et travaux de l'Academie des sciences morales, Deutsche Rundschau.

He is an elected membre correspondant de la Societe d'economie politique of Paris.

For the last few years he has been studying the methods and problems in economic development with special reference to post-war Europe.

A Limit to 'Ahimsa.'

So far as individually a man is concerned, he may be a thorough-going *Ahimsaist*; he may refuse to strike down even the man who attacks him with murderous intention.

But a woman cannot and ought not to be an *Ahimsaist* in all circumstances—she should kill, if need be, any one who tries to dishonour her. That sets limit to her non-violence. Similarly if a man sees any one attempting to dishonour a woman it is his bounden duty to prevent the outrage even at the cost of his own and the assailant's life, if need be.

Such being our conviction we are glad to find Mahatma Gandhi writing as follows in *Young India* for December 18, 1924:—

My *dharma* teaches me for the sake of others to give my life without even attempting to kill. But my *dharma* also enables me to say that when choice lies between running away to the region of one's charge and killing the would-be ravisher, it is one's duty to kill and be killed, never to desert the post of duty.

Prof Thorpe on Chemical Research in India

Professor Jocelyne F Thorpe, F R S, has contributed to *Nature* an article on chemical

research in India. It deals with such chemical research as would be calculated to promote the development of chemical industries. He begins the article by saying:—

> The Indian Industrial Commission, presided over by Sir Thomas Holland issued its report in 1918. It had been formed in 1916, and was "instructed to examine and report upon the possibilities of further industrial development in India, and to submit its recommendations" with special reference to a number of specific questions of which two only concern us here. These were "*b* to ascertain whether and if so in what manner, Government can usefully give direct encouragement to industrial development, ..
>
> i. By rendering technical advice more freely available.
>
> ii. By the demonstration of the practical possibility on the commercial scale of particular industries."
>
> The Commission made a number of recommendations. It recommended, for example, the formation of several scientific services built up on lines which, it was hoped, would give an impetus to the development of industries based on the great natural resources of the country.
>
> Among the services the formation of which was recommended was one dealing with chemistry, and as this subject was rightly regarded as one of the foundations of all industrial development, the first effect given to the Commission was to appoint a committee with instructions "to formulate proposals for the organization of a Chemical Service for India and for the location and equipment of research laboratories." I was asked to act as chairman of this committee, and with the object of obtaining an insight into the actual conditions, I toured through India during November and December of 1919 and January and February of 1920. In the course of the tour I visited all the important centres and was able to discuss the problems involved with many prominent officials and business men. I saw all the leading educational institutions and noted the facilities for research present in the chemical departments attached to them.

His conclusion was that

> "India is at present poorly equipped to meet any demand for properly trained chemists, and cannot be expected to supply recruits for a chemical service unless the service itself can act as the research trainer."

This conclusion is quite correct, if by "properly trained chemists" Prof. Thorpe means chemists with proper training in industrial chemistry; otherwise it is not correct. He then passes on to observe—

> "The scheme suggested by the Industrial Commission was a comprehensive one, and well fitted to meet the immediate industrial requirements of the country. It provided for the establishment of a central Government research institute where both fundamental and practical research would be carried out to serve as a nucleus from which chemists could be drawn to fill the various chemical posts throughout the Empire."

The history of industrial chemistry says something quite different. More fundamental and important research work and training in industrial chemistry has been done by enterprising firms with capable and alert directorates than by any Government institute in the world. Government departments of this nature *as a rule* lack in *enterprise and tend towards* stereotyped routine work. There is nothing, however, to prove that such a department as is proposed is an impossibility.

The provinces, however, were not in favour of a central Government research institute. They wished to do things on their own behalf, "unhampered by any restrictions which might be exercised by a central Government institution such as that suggested by the Industrial Commission." The Provinces were quite right in fearing that work might be hampered by such a central Government institution. Government work in this country usually means very discouraging red tape and bombast, both deadly poisons for the spirit of research.

The writer then proceeds to say:—

> Still, a modified scheme by which each province would have its own research institute seemed practicable and indeed, even an improvement on the original idea, provided that each provincial institute undertook to confine its activities, both fundamental and practical, to its own local immediate industrial needs leaving a central institute under the Government to carry out those fundamental researches which underlay the industries of the countries as a whole.

This appears to be more practicable.

Professor Thorpe observes:—

> "There are very few consulting chemists in India, most of the consulting advisory work, where such exists, being carried out in the Universities."

In this matter the Professor appears to have been misinformed. No University in India has the necessary equipment for consulting advisory work in industrial chemistry. We do not know of a single competent *industrial* chemist in any one of the Indian Universities. Of course there may be some unknown to us.

The writer holds out an expectation regarding the proposed research institute which would be very difficult, to say the least, to fulfil. Says he:—

> The chemist or chemists who had solved problems in the research institute submitted by a manufacturer would be loaned to the manufacturer for a sufficient period of time to enable him to place the new process on a working basis in the factory.

If chemists are to be loaned out to factories for the purposes mentioned above, then their supply in the research institute would have to be enormous.

Dehra Dun was recommended as a "convenient central place" for an industrial research institute by the Industrial Commission, and the recommendation was endorsed by Professor Thorpe's Committee, he says. The idea is quite exquisite!

In the following sentence what the writer calls the final problem is really the main and the most vital problem —

It is the final problem, that is, how to supply the training in works practice, and what is still more important, how to pick out the men most suited by temperament to profit by this training, which has to be solved not only in India but in Great Britain also.

But we do not agree with him in what he says in the next sentence, quoted below

In the proposed chemical service this very real problem of type would be met by a frequent interchange between the individuals comprising the junior personnel of the research staffs of the various institutes. Each man would, therefore, obtain his training in works practice

We fail to see where in this proposed system the men comprising the junior personnel would acquire training in works practice. Works practice *cannot* be got in any research institute whatsoever unless it is part and parcel of an industrial concern. Prof. Thorpe is absolutely wrong here. We doubt whether he can cite one single instance of any industrial man who has been trained thus and has shown efficiency in practice.

When the writer says that

These proposals imply that, besides the main chemical staff, each institute would have to be provided with a suitable staff of engineers, whose main duty would be to act as instructors in general engineering practice

he is quite right.

In the opinion of the writer, "the proposed scheme for the establishment of a chemical service would have to start in a small way." This is easier said than done. Can he formulate any scheme which can show any usefulness commensurate with its cost, that can be regarded as comparatively inexpensive when considered from the viewpoint of provincial finance?

Prof. Thorpe concludes his article thus :—

No doubt, in many of the provinces use could be made of some existing institute to act as the provincial research institute, until funds were available for the erection and equipment of a building especially designed for the purpose. The chief initial cost would be incurred by the erection and equipment of the new Government Research Institute at Dehra Dun, but it is understood that some money, at any rate, has been allotted for this purpose. Indeed, it is likely that a large capital expenditure and a considerable income would be necessary in order to start the scheme and to place it initially on a sure financial basis, because it is not proposed that any attempt should be made to make the service self-supporting and the equipment of the new laboratories would have to be completely up-to-date. If the service is to succeed the Government must take the long view, and bear in mind, chiefly, the increase in wealth to be obtained by the development of the natural resources of the country. The opportunity is a splendid one, but to take advantage of it effectively requires courage and vision.

It is not only "likely" but certain that the expenditure would be very very large, and most of it useless expenditure on costly buildings, designed by expensive British architects, erected by costly British firms, etc.

"The increase in wealth" promised by the professor would mean in Indian parlance the draining away of wealth by foreign exploiters. Would Indians benefit in the main? Or would vested British interests gain?

The whole thing has been considered from the standpoint of a man of science of vast and deep erudition and brilliant research capacity, but of no experience of the problems which beset industry in this country and possessed of only a rather detached knowledge of the industrial problems of his own country. In short, it is a professor's solution of a business man's problem.

Is there any necessity for such services as have been proposed by Sir T. H. Holland? Industries of the kind that would be helped by the proposed services are of two classes: (a) those that are owned or controlled by British interests; (b) those that are owned and controlled by Indians. Of these, the first do not need any help. They are as a rule well able to afford and conduct the necessary research work. Their own means, added to the Bank support invariably given to them, obviates the poor Indian tax-payer being bled to serve their purpose. As regards the second kind, Indian owned and controlled concerns, their difficulties, *taken in order of importance*, are as follows:—

1. Difficulties of finance form approximately forty per cent, of the sum total of difficulties. Private capital is shy as regards such concerns, and as most of the banks are foreign, bank facilities are practically nil.

2. Lack of experience and training in management may be said to form twenty-five per cent., of the difficulties. Directorates in such Indian companies are generally composed of incompetent and ignorant persons devoid of directing capacity.

3. Fifteen per cent. of the difficulties of such concerns may be said to spring from absolute disregard of their needs by British monopoly interests such as Railways, Electric Works, Gas Works, etc. and scant and tardy attention from state departments

4. Ten per cent, of the difficulties are due to public apathy, as shown by lack of sympathy of political bodies and the tendency towards victimisation of Indian products evinced by Indian selling organisations and middle men.

5. The remaining ten per cent may be said to be due to want of research facilities

In our opinion, unless remedies are found for the first four and major evils, there is no necessity to combat the fifth and minor one.

In case of government help being given to Indian technical concerns, the line of work should be as follows in our opinion.

I Establishing technical libraries (of the same type as at the Patent Office, Chancery Lane, London) at all provincial headquarters, with a staff of translators available for work at very moderate charges, and a Central Library, fully stocked with scientific and technical literature, situated, say, at Delhi, having the same kind of translating staff. Translations not only from the languages of all the leading industrial countries into English but into as many leading Indian languages as possible should be done at the Central Library.

II. Establishing a fully equipped central technical laboratory at a place where the minimum amount of expenditure is needed for the provision of gas, electricity, water, staff quarters, etc. Expenditure on buildings should be as small as possible. A good library should be available. The staff should be just sufficient for direction of work, but the work should be done mostly by men deputed by industrial concerns, jointly or separately, and there should be adequate arrangements for such men to carry on their research work efficiently and economically. In case of such concerns being in need of help but being unable to pay for it, the work is to be done by the staff with the help, if necessary, of research scholars temporarily engaged. These scholars can be got and should be got—from the various Indian universities and arrangements should be made for their work at the central technical laboratory to be recognised by the university concerned as work for a degree or doctorate.

III. The giving of government help to industrial concerns in sending out men for special training abroad.

IV Establishment of provincial laboratories, as in II, only when the demand justifies it, and then only in the department of industry in demand.

V The staff at the central laboratory must be composed of experienced and efficient men And they must be taken from countries where the line of industry concerned is most progressive. The Japanese system of getting specialists for terms of three to five years on high salaries would be the best.

VI The entire department must be under non-official control A new "Heaven-born" service would be worse than useless.

INDUSTRIALIST

A Chair of Municipal Government

As the Calcutta Municipality is under the control of the Swaraj party, it can and should make arrangemnt for contributing, say Rs ten thousand per annum to the Calcutta University to found a chair of Municipal Government and a Bureau of Municipal Research We need comparative knowledge in the field of Government in general, and Municipal Administration in particular Calcutta Municipality can do great and permanent good to India by creating facilities in connection with the Calcutta University for training experts in municipal government.

Contract for Foreign Coal

The Indian Mining Federation has in the course of a letter to the Secy. to Government of India, Department of Industries and Labour, refers to the recent announcement in the press of a contract having been placed for the supply of South African Coal for the Sukkur Barrage requirement for one year. The letter states.—

The action of the authorities in purchasing foreign coal to the extent of some 60,000 tons, at a moment when the Indian coal industry is on all

admission passing through a period of grave depression is fraught with important considerations of public policy. As the Government of India are well aware, one of the most decisive elements in the present depression of coal industry is the serious competition which Indian coal has had to face with foreign, particularly the bounty-fed South African coal in both the home port markets and the neighbouring foreign ports which until a few years ago were its legitimate overseas markets.

The Legislative Assembly by a resolution passed on the 7th of February last urged a countervailing duty on South African coal and the Honourable Commerce Member speaking in the Assembly on the 15th March last declared the intention of the Government to refer the question of an increased duty on foreign coal to the examination of Tariff Board. Though the actual reference to the Tariff Board has been deferred owing to the appointment of a Coal Export Inquiry Committee, the Government of India nevertheless stand committed to this reference. At all events, the attitude of the Government was sufficiently pronounced that nothing would be done meanwhile to directly stimulate foreign coal gaining an additional ground in the Indian market. The present purchase of 60,000 tons of foreign coal by the Stores Department gives, however, the lie direct to such an expectation. The Committee venture to think that the action not only constitutes an outrage on the Indian coal industry but an insult to the Indian legislature and is, further, a flagrant violation of the Government's own declared intention.

It will, also be recalled that it is only three years that Government in violation of their definitely pledged stores purchase policy purchased one million tons of British coal, thus eventually involving the Indian taxpayers in an avoidable loss of seven crores of rupees. It is needless to stress on the obvious truism that a Government Department is not as free to arrange its purchases as a private buyer. If the actual stores purchase policy which your Department control is at variance with the assurance of the Commerce Department, a declaration of Government's policy will cease to inspire any public confidence. If despite a serious depression in he Indian coal industry, the Stores Department would extend its custom to South African coal, the dignified mockery of a Coal Export Committee might as well be avoided and with it the prodigious waste of the tax-payers' money.

I am next to examine the transaction in question on its own merit, considered as a business proposition. The Committee have in their possession complete analysis of the coals of the various Transval mines and they are, from these materials, in a position to assert that they are in no way superior to 11, 12 seam Jharia coals, which were tendered by at least half a dozen parties at Rs. 4 to Rs. 5 F. O. R. ton for thus exhibiting an under-quotation of the accepted rate of the South African coal by at least Rs. 5 to Rs. 6 per ton, if sea-borne, and by a higher figure, if carried by rail.

In the circumstances, I am desired to express a hope that the Government of India will still find it possible to rescind the contract already entered into for the supply of South African coal on weighty considerations of public policy indicated in the previous paragraphs.

No elaborate comments are needed on the facts revealed in this letter.

As South Africa discriminates *against* Indian human beings, the Government of India's discrimination *in favour of* South African coal, even at a pecuniary sacrifice, is only too logical and legitimate. It also shows in quite a delightful manner that the government of India thinks that what hurts the self-respect of India enhances the self-respect of India's government. Finally, it demonstrates irrefutably that the government of India *is* a Christian government: for does it not offer the right cheek of India to those who have smitten her on the left cheek repeatedly, and does it not also offer her cloak of State patronage to those who have already taken her coat of private custom by means of bounties?

Tagore on the Moscow Stage

The Bombay Chronicle states:—

A recent issue of the 'Prager Presse' gives an interesting account of the popularity of Tagore's plays with the Russian artists. Madame Germanova, the queen of Russian tragedy, who was the leading lady at the Moscow Art Theatre is now at Prague, where she is celebrating her twenty years' activity on the stage by appearing in the "Brothers Karamasoo" the play based on the famous novel of Dostoieffvski. She says that as a change from the usual repertory, her troupe of players decided in the year 1918, the darkest period of the Russian Revolution, to produce a play which would give the audience a higher vision of life than the drab atmosphere which surrounded them. Rabindranath Tagore's "King of the Dark Chamber" was selected. Madame Germanova portraying Sudarshana. The play was a tremendous success, and since then the Moscow Art Theatre and other institutions interested in putting on the boards plays which will give the audience something different from the typical problem play of western life, are exploring the works of Eastern dramatists. India naturally feels proud to find that Tagore is selected with universal approbation in Germany, Denmark and Russia by a number of enterprising producers.

As Rabindranath Tagore's *"King of the Dark Chamber"* is a symbolical spiritual play in which the King is God and Sudarshana, the Queen, is the human soul, the popularity of the play shows that the Russians have not become rank atheists and materialists, as we have been repeatedly told they have: a sufficiently large number of them in any case retain their primeval spiritual instincts to be able to appreciate a play like the *"King of the Dark Chamber."*

Evidence on the not totally unsatisfactory religious condition of Russia comes from a

different quarter also. In the December number of *The Socialist Review* Major D. Graham Pole quotes the following from a letter which appeared in the press in England on 29th September last.—

"Our Baptist Churches commonly report increases of membership in the past five years or so of 500 or even 1,000 per cent, and the total membership of our churches in Russia is now probably second only to the United States of America. There are evidences that this is only the small beginning of a movement which may be of greater historic importance than the Protestant Reformation itself"

Lala Lajpat Rai's Suggestions

Lala Lajpat Rai has thus summarised the suggestions contained in the series of plain-spoken letters contributed by him to various dailies.—

(1) Free your minds from the pernicious doctrine of absolute rights

(2) Purge your politics of "religion" (dogmatic religion)

(3) Rationalise religion as much as possible, and lay emphasis only on essentials

(4) Remove social barriers which separate and estrange one community from another

(5) Love India above any other country in the world and be Indians first and last

(6) Concentrate all efforts on improving conditions at home That does not debar you from sympathising with your fellow-religionists abroad and helping occasionally provided that your duty to your own countrymen permits of it. In this respect follow Turkey and Egypt

(7) Don't fret at Shuddhi. It has come to stay

(8) You can try "Sangathan" and "Tanzim", if you can purge them of Anti-Muslim and Anti-Hindu feelings, which, in my opinion, is very difficult.

(9) Have proportional representation in Legislatures, if you may, but do not insist on separate electorates

(10) Divide the Punjab into two Provinces to make majority rule effective

(11) Don't insist on population being the rule of representation in local bodies But if you must, you may.

(12) Have Public Services Commissions to regulate the filling of Government posts on certain general broad principles.

(13) No communal representation in Universities and educational institutions But special facilities for backward classes many be provided with special grants from public revenues for their benefit.

Compulsory Education for Muslim Girls Demanded

It is a healthy and significant sign of the times that

At an extraordinary meeting of the Mohamedan Educational Association of South India under the presidency of Dr. Syed Abdul Khader Saheb Jelani, M L A, a resolution to address the Corporation of Madras and the Government to include the Muslim Girls under their scheme of compulsory elementary education in the city was passed.—(A. P. I.)

Riff Relief Fund.

The Associated Press of India has sent the following message from Lahore to the press.—

In response to an appeal to His Highness the Aga Khan and Syed Ameer Ali on behalf of the women and children of the Muslim Riff, the Muslim Outlook Lahore opened a subscription list and has already remitted to England three instalments of subscriptions received from all parts of India Responses are now being made by Muslims of all shades of political opinion The Provincial Khilafat Conference of Amritsar collected a sum of money in response to appeals endorsed by Maulvi Zafar Ali Khan President of the Conference The Punjab Muslim League sanctioned a subscription to the fund and the Anjuman Islamia has done likewise and has also formed a Committee to collect further subscription from the Muslims Nawab Sir Zulfikar Ali Khan announces that he is appealing to his friends to support the Muslim Outlook Riff Relief Fund as he has received a special appeal personally from the Aga Khan and Syed Ameer Ali. Many Muslim ladies of Lahore have already subscribed to the Fund for relief of their sisters wounded in Morocco The Outlook urges the Governments of India and Britain to discountenance French intervention in the Riff country.

Whether our fellowmen abroad are co-religionists or not, help should always be given to them when in distress, they stand in need of it After the terribly destructive Japanese earthquake India, along with other countries, sent a little help to Japan in token of her sympathy Though we are not Moslems, our sympathies are wholly with the Riffs in their struggle for liberty against Spain. They, therefore, deserve all the help that can be sent from India.

What is deplorable is that though Bengal contains more Musalmans than any other province of India, than in fact many independent Moslem countries, yet on no occasion when these Bengali Musalman millions have been stricken with famine, flood, earthquake or epidemic, have the Aga Khan, Syed Amir Ali (who is himself a Bengali) and other big leaders opened a relief fund for them, or themselves contributed a pice to the relief funds opened by non-Muslims. What is the explanation? Non-Muslims are to keep alive

the occasionally starving Muslim peasantry of Bengal, and the big Muslim leaders are to exploit these co-religionists of theirs for their own purposes—does the division of labour run along these lines ? If so, one must admit that these big men are very cute and deep.

Abolition of Slavery in Nepal

We rejoice to learn that the government of Nepal has arranged for the total abolition of slavery in Nepal. Though it was only domestic slavery, not like the slavery whose horrors were exposed in *Uncle Tom's Cabin*, yet, as it clashed with the ideal of human freedom, it deserved to be destroyed root and branch. The Nepal government will have to pay the owners of the slaves forty lakhs of rupees as compensation

Pandit Sivanath Sastri's Vows

The following is taken from a report of Babu Bipin Chandra Pal's speech on the late Pandit Sivanath Sastri :—

A cry for political emancipation was but the inevitable consequence of this idealistic realisation of the spirit of freedom. The ideal government in our estimation was the government under which the people had the capacity of making or unmaking laws of the land. And from this point of view Sastri used the word Swayatta-Sasan (self-government) in one of the items on which we took our oaths. The sentence ran as follows ;—"We recognise Swayatta-Sasan as the only divinely-ordained government". Mr. Pal said that according to Sastri a Government not influenced by divine laws could never have the bindings of religion. But from this, the speaker said, the audience might conclude that Sastri was a revolutionary and an anarchist, which he was decidedly not. Then he drew the attention of the audience to the next sentence, which ran as follows :—"But in the present condition of the country and for its future welfare we shall be guided by the prevailing laws of the established Government". Then came the last and the most fiery of all the oaths and it was this :—"But if we be even racked with pain, poverty and misfortune, we shall never accept any kind of service under this Government." The debt of bread, Mr. Pal said, was the worst kind of indebtedness, and the great Bhisma of the Mahabharata fame had to fight against the Pandavas even knowing for certain that the Kauravas were in the wrong simply because he was in debt of bread to the latter. The speaker then referred to the unique performances conducted under the inspiration of Sastri and said that this was celebrated long before Bankim Chandra could conceive of his "Anandamath". The genius of Sastri, Mr. Pal said, was all-comprehensive, and he eulogised the whole-hearted devotion of Sastri to Truth and Freedom, the catholicity of his nature, his imperturbable patience, his simplicity and liberality.

State Help Again for Tata Iron and Steel Works

The duty levied on certain classes of goods imported from abroad not being sufficient to keep the Tata Iron and Steel Works on its legs the Tatas again applied for State help; and on the recommendation of the Tariff Board, the Government of India has agreed to help them with bounties not exceeding fifty lakhs of rupees per annum. It has been computed that consumers in India of the class of goods produced by the Tatas would have to pay per annum one and a half crores of rupees more than before owing to the increased duties. The addition of the bounty of fifty lakhs to this huge sum makes up a total of two crores per annum.

What are the advantages which the Indian nation would derive in exchange for this large sum ? India ought not to be taxed merely to enrich the Tata shareholders and their foreign fat-salaried employees. Arrangements should be immediately made to gradually but rapidly Indianise the concern from top to bottom, the necessary facilities being provided for the training of specialists and experts. Even the labourers should share in the profits and the management.

From what appears in the press from time to time, it appears that the concern is not managed economically but with extravagance. Even for effecting economies a very high-salaried European has been or is being imported.

As specimens of what appears in the press, we quote below some passages from a letter signed "B. R. S. Bhalla" and published in *The Bombay Chronicle*.

Many suitable and qualified Indians (who qualified in this branch of the trade in America) are working their way at the lowest rung of the ladder as compared with their European contemporaries who are not only paid handsomely but are actually their Masters and the former have of necessity to look to them for their future prosperity.

Besides, whenever there are any vacancies, advertisement to fill up the same is issued in America and England, India being totally ignored, the intention to monopolise this firm for foreigners against the wishes of Indians is therefore too clear to need any elucidation.

It is understood that 60 Europeans are being recruited from America on monthly salaries varying from Rs. 600 to Rs 1000 P. M. for "New plant consisting Merchants Mills etc., galvanized sheets and iron sheets" (a branch of the Tata Iron Works) they have executed a three years' agreement and will share the profit as well, which may go to any extent. In other words they will draw a part of the profit which must otherwise fall to the share of Indian Shareholders.

It is a pity that in an Indian Factory like the Tata Iron Works a foreigner should control the establishment and its capital to the best advantage of his own nation. In the Railway Workshops and Government Factories etc., Indians have already met with their fate very miserably and if in Indian Factories they have to come across a still worse fate, it is clear that the Indian must go to the wall.

Burman Students' Protest against Bible Teaching

A Rangoon telegram, dated the 17th December; states that

> Some Buddhist Burman students of Cushing High School, managed by the American Baptist Mission went on strike as a protest against Bible teaching and religious exercises. The Education Minister convened a Conference of school authorities, the Director of Public Instruction, leading non-official Buddhist Burmans, including the editors of the Burmese newspapers, with the object of making efforts for arriving at an amicable settlement to end the strike and to acquaint the public with steps taken in that direction by the school and the Government.
>
> The statement made at the Conference by school authorities showed that the school authorities would exempt from religious teaching those pupils whose parents so desired.

In Calcutta, the Bharat Dharma Mahamandal at its last session passed a resolution against the compulsory study of the bible in schools and colleges. Now that Sir Asutosh Mookerji is dead, the Mahamandal has mustered courage to raise its voice against compulsory bible-teaching ! To understand why this protest has been thought necessary, the reader should know that in Bengal and Assam, where the majority of the inhabitants are Musalmans and Hindus, all candidates for the matriculation, intermediate, and B-A. examinations of the Calcutta University have [illegible] neither the Koran nor the Hindu [illegible] but selections from the bible. In the opinion of the Calcutta University, the Hindu, Jaina, Buddhist, Zoroastrian, Moslem, [illegible] and other scriptures are worthless, and [illegible] [illegible] to be read even by Hin'lu, [illegible], Buddhist, Zoroastrian, Moslem and Sikh students respectively ! But the bible must be read. No wonder that padres generally voted with Sir Asutosh Mookerji.

Sir J. C. Bose's Panjab Convocation Address

At the last convocation of the Panjab University, Sir J. C. Bose delivered a very heartening address. The whole of it deserves to be quoted, but we have space for only a few sentences. He said :—

> The present crisis in human history is a call for all the idealism and strength of youth for ensuring the continuity and permanence of civilisation. You are seekers after truth ; I will tell you of the discipline through which you must pass for the discovery of truth. In this, the heritage of the past will help you : but you are not to be a mere slave of the past but the true inheritors of its wisdom.

Man, Arbiter of His Destiny

> In regard to the pursuit of research, a complaint is often made that there is no sympathetic atmosphere, and that all activities are paralysed by adverse circumstances. It is not for man to complain of circumstances but bravely to confront and dominate over them. You have not forgotten the account given in our great epic, the Mahabharata, of the tournament that was held before the court at Hastinapura more than twenty centuries ago. Karna, the reputed son of a charioteer, had challenged the supremacy of Prince Arjuna. To this challenge Arjuna had returned a scornful answer : a prince could not cross swords with one who could claim no nobility of descent. "I am my own ancestor," replied Karna, "and my deeds shall win the patent of nobility." This is perhaps the earliest assertion of the right of man to choose and determine his own destiny. If you make yourself entirely dependent on others, you will merely lead a parasitic life. Strength comes only out of struggle and it is by your own efforts that you will win that for which you have set out. In the realm of knowledge also, some of the greatest contributions have been made by those who undismayed by difficulties had persisted in spite of repeated failures.

Failure and Success

> It is no easy life that lies before a scientific investigator. There is to be for him no life of ease but one of unending struggle. He has to cast his life as an offering, regarding gain or loss, success or failure as one. But the lure that draws a heroic soul is not success which can be easily gained but defeat and tribulation in the pursuit of the unattainable. Where lies the secret of that potency which makes certain efforts apparently doomed to failure rise renewed from beneath the smouldering ashes ? When we look deeper we shall find that as certain as is the sequence of cause and

effect, so inevitable must be the sequence of failure and success. We shall find that failure must be the antecedent power to lie dormant for the long subsequent dynamic expression of that we call success.

Professor Bose concluded his address with the following inspiring sentences :—

It was a woman in the Vedic times, who when asked to take her choice of the wealth that would be hers for the asking, inquired whether that would win for her deathlessness. Many a nation had risen in the past and won the empire of the world. A few buried fragments are all that remain as memorials of the great dynastics that wielded the temporal power. There is, however, another element which finds its incarnation in matter yet transcends its transmutation and apparent destruction ; that is the burning flame born of thought which has been handed down through fleeting generations. Not in matter, but in thought, not in possessions but in ideals, are to be found the seed of immortality. It is not through material acquisition but through active service and through generous diffusion of ideas and ideals that the true empire of humanity will be established

---

The Proposed New Howrah Bridge

An article on the proposed new Howrah Bridge by Dr. B. N. Dey, D. Sc. Eng'g- (Glasgow), etc., which appeared some time ago in *Forward*, has not probably attracted the attention that it was entilted to. Dr. Dey is a great engineer who practises in Britain and has made his mark there. According to him, the Sydney Harbour Bridge in 1924 would cost a little over £6 per foot super, but the new Howrah Bridge would cost about £20 per foot super ! He gives all the figures in detail to prove his assertion. He says, in part :—

Without going into the merits of the Cantilever Type Scheme for the new Howrah Bridge, and assuming same as necessary, one cannot help noticing glaring extravagance of the estimate. A cantilever bridge for the Sydney Harbour—offered by Messrs. Dorman Long & Co., (the accepted designers and contractors)—having a total length of 2400 feet (1600 feet span, and 2 anchor arms of 400 feet each), formed part of one of the total tenders (£4,300,000) for the Sydney Harbour Bridge. This cantilever type is similar to that adopted for the new Howrah Bridge. Comparing the costs the new Howrah Bridge estimate is clearly 150 per cent. over the present-day price as determined so recently by international competition held by the New South Wales Government. The Bengal Government ought to follow the example set down by New South Wales Government and not try to rush a bill for 4 million sterling estimate for a bridge which could be built at much less than half the amount, by the best bridge builders in the world selected by competition.

The Apotheosis of the Chimpanzee

They have succeeded at last in discovering their exact ancestor. It is the Chimpanzee. They have also discovered that they are fundamentally different from the coloured peoples of the earth. How they could wish that the discovery had been made before the abolition of slavery in Europe and America! Still it will render yeoman's service to Asiatic exclusionists and others of the same kidney.

We read in *Psyche* for October that Dr. F. G. Crookshank has started "the remarkable theory" of the "Correlation of the Chinese with the Orang, the White races with the Chimpanzee, and the Black with the Gorilla." We read in the same quarterly :—

Hitherto anatomical evidence has been scanty, for those who have had access to the skulls of the Oriental and the Orang have been curiously negligent of essentials. But in a number of the official organ of the German anatomists, the *Anatomischer Anzeiger* (Vol. 58), just to hand, independent and apparently conclusive testimony is now available. For eight years (1911 to 1918) Professor Kurz, of Munster University, was on the look out in Shanghai for the chance of anatomical observations on the brains of Chinese (embryonic, infant, and adult, in whom the element of racial intermarriage was unlikely to have complicated the problem. On the basis of a careful study of such brains he has reached conclusions which confirm those of Klaatsch, namely, that the brain of the Yellow races shows marked differences from that of the White, and that the characters in question are for the most part distinctive of the Orang as opposed to the other types of Higher Ape. As a result he is led to adopt the view that the human race could not have arisen from a single pre-human stock (as Sir Arthur Keith and others still maintain), but that there are three distinct types of Man corresponding closely to the three main types of Higher Ape. In addition to Klaatsch, he cites the authority of Arldt, Boas, Buschan, Horst and Sergi in favour of the polyphyletic view, though he seems to be unaware of the more recent work of Sera and other anthropologists confirming Dr. Crookshank's general contention.

The formula of white domination and coloured subjection is no doubt unalterable. But we hope it does not extend to and include every white man's theory. And, consequently, we hope, too, that though as many white men as are so minded are welcome to salute their father which is in the Central African forest, the non-white peoples of the earth will be suffered to disown their putative fathers in the jungles.

Belgaum Congress not a United One

We are sorry to find from an Associated

Press message that the Belgaum session of the Indian National Congress has not been such a united Congress of all political parties as it was proposed to make it. "Although invitations had been issued to the Liberals, the Muslim Leaguers and several representatives of the Indian Christian community, there were practically none representing these organisations." Mr. Gandhi's complete surrender only to the Swaraj party may have been the main cause of this disappointing result.

Other Conferences, etc.

Not having received the necessary material in time, we are unable in this issue even to refer to the other public gatherings held during the last week of December. We propose to do so in the next issue as far as practicable.

Protection.

The dictionary definition of Protection is preservation or shelter from loss or injury. In Economics this term is specially applied to the doctrine of fostering the industries of a country by means of imposts upon the products of such industries imported into that country thereby hampering and discouraging foreign competition.

From the point of view of an Industrialist, it is self-evident that no infant industry can grow in any country without the help of some such measure The additional help of a bounty is also required in certain cases, otherwise it becomes impossible to face the fierce competition from powerful and well-organised foreign rivals.

Protection for industries has become the order of the day now in India. There is a lot of talk and a lot of resolutions etc., flying about.

Therefore it seems to be fit and proper that a few points about this question of protection be put forward for the consideration of the readers of this Review. The welfare of India is wrapped up in the development of its national industries, specially of those regarded as essential or "key" industries. Every Indian who is worthy of the name of citizen should give such matters of national interest as Protection, due and careful attention and do all he can to see justice done The nations' representatives at the legislative bodies should also be warned to watch and guard the country's interests. If they fail to do so it should be made plain to them that they shall have no further chance of being returned country's nominees.

The points to be remembered are :

1. That Protection is a measure, to help a struggling infant industry, that is doing its best to stand on its own legs, and as such should not be utilised for.

(*a*) Increment of the profits of the industry concerned.

(*b*) Making good the losses due to the incipient inefficiency of the organisers and the conductor of the industry, unless they are willing to lay themselves open to control and correction.

(*c*) Firmly establishing *foreign* vested interests in the country.

2. That Protection *is always a burden* to the consumer, and therefore can only be justified if it has sure promise of future benefits for him or his kith and kin.

Therefore whenever any industry asks for protection, the points to be considered are as follows.

1. Whether there is any likelihood of the industry being reasonably successful from the economic point of view, under the local conditions and with local resources.

2 What are the reasons for the industry, in its unprotected state, being threatened with failure. Is it due to any of the following causes ?

(*a*) Ignorance or inefficiency of its present controllers.

(*b*) Lack of natural facilities available to its foreign rivals.

(*c*) Unfair foreign competition by means of "dumping" etc.

(*d*) Unfair treatment at the hands of vested interests, native or foreign, inside the country, such as unfair treatment at the hands of Railway, electric and other companies.

(*e*) Any special artificial barrier towards success such as inconsiderate legislation, taxation etc.

3. Who are the people likely to benefit most by a Protective measure? And who are to bear the burden of increasad costs?

4. Whether the contemplated Protective measure adopted for the sake of one industry and likely to be so injurious to another so as to kill it or to permanently stunt its growth. In the case of such an event taking place what is the *net* loss or gain to the nation.

5. Whether the industry is really a national one as shown in the concerns asking for protection. One should enquire:

(*a*) Who owns the greater part of the capital invested in them?

(*b*) Who are the people in management.

(*c*) Are Indian interest fully looked after in the directorate and the management?

(*d*) Whether there is any attempt at paying just and fair wages to Indian labour employed in it.

(*e*) Whether there are any Indians in the higher Staff. If so what is the percentage in the total number of men in the higher Staff.

(*f*) Whether there is any attempt at Indianisation of the Staff and management, that is to say, are the highest posts open to Indians and is there any real attempt at training up proper candidates.

6. Whether the concerns asking for protection encourage Indian concerns by placing orders with them. And do they give any facilities to Indian businessmen?

All evidence obtained in the search for answers for the above questionnaire should be tested for accuracy. Mere statements do not constitute conclusive evidence, no matter whatever be the source.

Then comes the question of suitability of Indian conditions for the industrialisation of the country. There are factors both for and against the success of industry in this country They may be stated in short as follows—:

For—

1. Plenty of raw materials of fair quality, available here for most "Key Industries".

2. Labour plentiful and cheap.

3. India itself a very big market for the producer.

4. A substantial customs barrier (7 to 30 p. c. against most imported articles. A higher amount of Protection against a few such as 15 p. c. against matches)!

Against—

There are two classes of such factors.

A. General.

1. Raw materials inaccessible under present conditions in many cases and very costly due to the exacting of heavy freights by Railways etc.

2. Labour inefficient due to poverty, want of education and lack of training.

3. Transport rates are as a rule favourable towards imported goods. This arbitrary ruling is most frequent in lines owned by Monopolist foreign concerns.

B. Special for Indian owned and controlled concerns.

1. Lack of financial help.

(*a*) Private Indian capital is shy, partly because there is not much capital available and partly because Indian capitalists are not remarkable as a rule for enterprise or far-sightedness.

(*b*) British capital is not only not available but is decidedly antagonistic in most cases.

(*c*) Bank help is not available. Indian banks are mostly not in a position to help. Foreign banks are the reverse of helpful.

2. It is very troublesome for an Indian group of industrialists to acquire and work any source of raw materials be it a forest or a mine. The laws of the land are supposed to be impartial, but it would be ridiculous to think that there is no discrimination made by the powers that be between the British and the Indian. The Arms Act as it is administered is an additional source of difficulties for an Indian concern if the raw material has to be worked for in any place where there is danger to life or property.

3. Properly trained and experienced Indian manager and technical men are very rare. Cost of foreign experts (usually British) is so high as to exclude possibilities of profit in any modest concern. Foreign experts are

as a rule out to get all they can and have neither sympathy nor consideration for Indian concerns.

4. Powerful and subtle opposition from vested foreign (mostly by British) interests

5. Lack of sympathy from Middlemen (mostly Indians to our shame)

6. Ignorance and in some cases actual dishonesty on the part of the promoters

It can be easily seen from the above, that Protection is no remedy for the B group of disabilities which affect all Indian concerns

It is equally evident that no Indian industry has much of a chance unless the B group be eliminated

Finally a few words about the results of Protection without specific help for Indian industries

A sufficiently high wall of Protection will foster an industry in the beginning but it will soon result in the foreign concerns coming over and settling *inside* the barrier And once they come, with all their facilities for capital and trained and experienced men, and also without being hampered by the artificial difficulties created for Indians by discrimination on the part of officials and vested interests, Indian conerns are bound to go to the wall

In the case of Match Industry, a huge foreign combine, engineered by the Swedish Match Trust and capitalised partly by the British and partly by the Swedish people have come over to start work in India.

NET GAIN TO INDIANS THEREBY.—

(*a*) A high price for matches, the market being ruled by the price of the imported match.

(*b*) Establishment on a firm footing of a group of foreign interests who will see to it that no Indian concern ever gets going in the same line after the few sickly young concerns now in existence are killed out.

There will be the same result in the case of every other industry unless Protection means special help to genuine Indian concerns in the shape of bounty, monetary aid, discriminative excise duties and similar measures.

K.

The National Flag of India.

The following letter addressed to Mahatma Gandhi has been published in the *Young India* of December 11, 1924 :—

We are grateful to you and other leaders for giving us that great symbol of self-respect, a national flag Our Swaraj colours are now red, white and green Various interpretations are given of these colours One popularly accepted is that red represents Christianity, white Hinduism, and green Islam. It has also been suggested that red stands for Hinduism, and white for religions and cultures of India other than Hindu and Moslem.

We beg to approach you with a suggestion about the proper colour to represent Hindu or Indo-Aryan culture and religion We suggest the ochre colour (*Gairika Geru or Gerua*) It is the colour of *sannyasa*, of *tyaga* of *ahimsa*, the highest ideal of our Indian civilisation It is the colour of most Hindu sects—Brahmanical, Buddhistic, Sikh. Shivaji's flag, the *Bhagwa Jhanda*, was the *Gairika Uttariya* of Sri Ramadasa. Rabindranath in many a magnificent poem has sung of *Gairika Uttariya* of *Bharata*, who is the great *Tapasa*, the great Ascetic. We suggest that in India's national flag, the *Gairika* of the Brahmachari and the Rishi, of the Bhikshu and of the Yati, of the Sadhu and the Vairagi, and also of the Indian Darwesh and Pir, be given its proper place

Red is a colour we do not usually associate with Hinduism In Bengal and elsewhere, red is used by certain Hindu sects, the Saktas specially. The red *Jawa* flower and red sandal paste are sacred to Kali and red silk garments are worn in *Sakta* ritual Red or saffron is the colour of war with Hindus It does not strike the Hindu note of *ahimsa*.

White, again, is not specially associated with Hinduism. Further, red, white and green are already the national colours of some other countries, Italy and Portugal for instance.

Could we not have red, ochre and green for our "*Hindusthan-ka-tiranga Jhanda*" the tri-colour banner of India ? If the colours do not harmonise, we could have ochre, white and green, ochre for Hinduism, green for Islam, and white for other faiths and cultures of India. Or we can have a "*Chauranga Jhanda*"—red, white, ochre, and green ?

We respectfully request you, revered Mahatmaji and also other leaders of the country, to give your opinion on this suggestion of ours, and if you think fit, the matter may be brought before the coming Congress at Belgaum, for discussion and final acceptance. Opinion from Hindus and others who have brought about this question is respectfully invited

Yours Most Respectfully

DWIJENDRANATH TAGORE
VIDHUSHEKHARA BHATTACHARYA
SUNITI KUMAR CHATTERJI
KALIDAS NAG
NEPAL CHANDRA RAY
BHIM RAO SHASTRI
J. J. VAKIL
PREM SUNDAR BOSE
MARICHI
N. AIYASWAMI

A national flag for India should represent something that symbolises the highest

idealism of India, something which will enable those who shall stand by the flag to forget their narrownesses and their individuality and merge their beings into the National Being. The flag must express something for which individuals will gladly give all, suffer all and fear nothing. We think that if in human history there has ever been anything which elevated men to the plane of ideals, it is the spirit of renunciation. It is something, before which high finance seems too low to be touched, pompous self-display too insignificant to be thought of, earthly power a frailty and luxury a burden. *Gairika* stands for renunciation. If we are going to have a national flag, let it not be a catalogue of our religious or such other characteristics. A poor, suffering nation needs sacrifice from everybody high or low. *Gairika* will fire our hearts with the spirit of sacrifice, wash away our sordid desires and purify our souls. Let it be *Gairika !*

A.·C

A Circulating Library

The authorities of the Madaripur Sevasram (Faridpur Dist.) have just organised a free circulating library with the object of disseminating modern thought and culture throughout Bengal. They intend to organise a sufficient number of libraries for a proper realisation of their ideals as soon as the necessary books and funds are procured.

The libraries will be organised on the lines of the Baroda libraries and properly managed they have every chance of doing great good to this province.

The organisers have already been approached by the people of districts other than Faridpur to start libraries in their districts also. At Madaripur the library has been welcomed by one and all and attempts are being made to start further libraries elsewhere Many well-known publishers and individuals have helped the library with books and the organisers will be grateful to sympathetic ladies and gentlemen if they would help the movement with either books or donations or both A card to the Circulating Library, Madaripur, Dist. Faridpur, Bengal, would get further information.

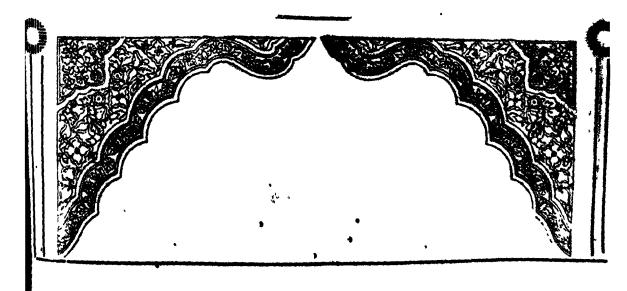
A. C

A New Brahmacharya Vidyalaya

The Bharat Sevasram Sangha has lately started a Brahmacharya Vidyalaya at Madaripur. Here they want to train up boys into disciplined and cultured manhood by means of reviving the ancient system of Brahmacharya and combining it with up-to-date and scientific teaching. Every attention will be paid to all-round cultural development.

No tuition fee will be charged as a rule, only a charge of Rs. 10. p. m. will be made for boarding and lodging.

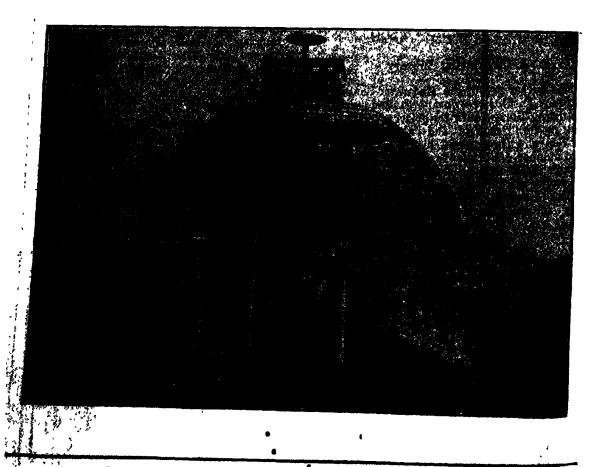
The organisers are appealing to the public of Bengal for supporting their institution with donations. All sums, however small, will be gratefully acknowledged by the Secretary, Brahmacharya Vidyalaya, Madaripur, Bengal.

A. C.

ERRATA

In the Modern Review for December, 1924

Page 685, column 2, line 3 for "unnecessarily," (in some copies), read "necessarily."
„ 685, „ 2, „ 40 „ "to banish calculated," „ "Calculated to banish."
„ 727, „ 1, „ 48, „ "518, 663 crores," „ "518 663 crores."
„ 727, „ 1, „ 58, „ "24.29 crores." „ "24 29 crores,"
„ 734, „ 2, „ 14, „ "Moslem," „ "Moslems."
„ 752, „ 2, „ 4 „ "lowered," „ "covered."

In the Modern Review for January, 1925

Page 58, column 1, line 14 from the bottom, for ante-clerical read anti-clerical
„ 1„ „ „ „ 14 from the bottom for ante-mystic read anti-mystic
„ 58 „ 12, „ „ „ „ „ „ or divisions „ and vision
„ 70 „ 2, „ last line for Fan Shan-Tan Tsze read Fan Shan-Tau Tsze

Printed and Published by A. C. Sarkar, at the Prabasi Press,
91, Upper Circular Road, Calcutta.

THE MODERN REVIEW

A Monthly Review and Miscellany

Edited by
Ramananda Chatterjee

———:o:———

Vol. XXXVI, Numbers 1 to 6
July to December, 1924

——o:——

THE MODERN REVIEW OFFICE
91, Upper Circular Road
CALCUTTA.

INDEX OF ARTICLES

INDEX OF ILLUSTRATIONS

CONTRIBUTORS AND THEIR CONTRIBUTIONS

To be had of:

THE MODERN REVIEW OFFICE,

91, Upper Circular Road, Calcutta.

RISE OF THE CHRISTIAN POWER IN INDIA

BY MAJOR B. D. BASU, *I. M. S. (Retd.)*

Complete in 5 Volumes Rs. 25 for the Whole Work
For Subscribers to "Prabasi" Rs. 18-12.
Postage Extra.

PRESS OPINIONS :

THE "LEADER" Says—

"As we said at the time of reviewing the first volume, the chief merit of the book lies in the fact that it is a history of India written from a fresh point of view British writers of Indian History are so often influenced by what Herbert Spencer calls the patriotic bias--Sir William Hunter said in one of his histories that British patriotism prefers to call the battle of Chillianwalla a drawn battle--and books written by them are often so exasperating to the Indian student, both on account of suppression of inconvenient facts and of misleading suggestions, that a book like that of Major Basu is to be welcomed as a wholesome corrective. It puts them on their defence and challenges them to give reasons for the hope that is in them And in justice to Major Basu it must be said that in most cases he quotes British authorities in support of his anti-British statements We do not agree with those sanctimonious critics of the Anglo-Indian Press who condemn such books on the ground that they rake up old antipathies and produce racial bitterness Truth is truth and in justice to Indians their side of the case should be stated and the misdeeds of the other party should be exposed In British histories the Indian is always in the wrong and the Indian army is always defeated. Oudh was annexed because it was misgoverned by its kings and the hearts of British statesmen bled for its suffering millions The Sikh army was defeated because it was out fought and out generalled, not because some of the Sikh leaders had turned traitors. And so on and so forth. And hence without agreeing with all that Major Basu says in his five volumes, we frankly say that it is right and proper that the other side of the picture should be shown."

NEW INDIA, Edited by Dr. Mrs. Annie Besant, says :

'We read them with immense interest and pleasure, for they are well put together and presented in a form that makes the reading delightful It is of course an extensive history of modern India, a history of wars, bitterness, oppression, bloodshed, tyranny and hate An adequate review would take far too much space in a daily paper and one hesitates even to suggest that this is a review, but we would like to call it simply a Book Notice, for that is all that can be attempted in these pages

'Taking it as a whole, it is a history that has been oft repeated, a story of high-handedness, injustice and tyranny, showing a love of domination and power which has been, is still, a characteristic of the world to-day, hence the Great War These volumes are, in fact, the story of minor wars but on the same scale in other ways except that they did not represent so many Nations of the world, wars do not differ much in horror whether it be twentieth century wars or eighteenth century wars, wars of Christians or wars of other religions. This history speaks of the various Governors of India, and here, again, there seems to have been little variety during the period that these particular volumes cover

'We know somewhat of the history of these times and it seems useless to veil the intentions of the East India Company from the outset, In speaking of Warren Hastings, the author says :—

'His diplomatic transactions were meant to weaken the country's powers and the East India Company gained strength in proportion as they weakened.'

'In speaking of Lord Cornwallis' administration he says :

'"It was Cornwallis who could boast that for the first time, the British had obtained territory [illegible] not an inch of [illegible] in India [illegible] had been [illegible] time of Clive [illegible] by the East India Company in India were by means of diplomacy, fraud and usurpation Cornwallis was the first Englishman to obtain land in India by conquest." The author goes on to say "The States under the rule of Indian Princes presented a scene of prosperity which one would have looked for in vain in the territories owing allegiance to the rule of the British But Cornwallis thought otherwise He found his Christian countrymen, in high offices of trust and responsibility, corrupt and incompetent The Christian Civil Servants of India in Cornwallis' time were a disgrace to any Government.'

'Sir Philip Francis stands out as a man of very exceptional character, a man of justice, a lover of peace, capable, generous and possessing a nobility of soul which the author speaks of ungrudgingly In Volume IV, Major Basu claims to record facts gathered from the records of Britishers, facts which he says have not been referred to in any work on Indian History by foreigners or Indians.

'This history should prove a most useful work, and it should be read by all alike We hope that it may have a wide sale in England especially at this crisis in the history of the world

'We are struck by the very fair way in which the whole has been treated by this author, for in the volumes that have come to our hand there has been no word of condemnation for errors or expression of bitterness for sufferings imposed. It is a fair history of events, sparing the faults of none and expressing admiration where admiration was due and commending actions when those actions were disinterested and done for love of truth or justice.

'In concluding this "Notice" we must again say that this short note is not worthy of these volumes, and we hope that this history will have a wide circulation. It deserves it from the point of view of the well written history but more from the standpoint of the impartiality which will [illegible] itself to all readers alike and must inevitably carry great weight in [illegible] the subject before those who hold adverse opinions on many [illegible]

FORWARD says in a Leading Article :

"Major B. D. Basu, I. M. S. (retired) has laid all publicists of India under a deep debt of gratitude by writing a book in five volumes entitled the "Rise of the Christian Power in India."...... In the light of our present knowledge, the materials contained in this important book may be regarded as disclosures of a careful plot among text-book writers of British Indian History to conceal all real facts about this most important period of our national evolution. It will not do for anybody writing after him to string up all the governor-generalships and viceroyalties of India in one common story of benevolence and good-will towards the Indian people. Our estimate of each of them must needs be revised......

"Major Basu's book will take the same place in the historical literature of our country which Mr. R. C. Dutt's famous "Economic History of British India" has done in economic literature. We hope to utilise his book in future for discussing problems and dangers against which our author has warned us."

Works by Chandra Chakraberty

1. [illegible] and Health — Re. 1-8

"[illegible] chapters on food are well-written and they [illegible] a large amount of useful information regarding all kinds of our daily food. The essay on [illegible] Glands" will amply repay perusal."
—*The Modern Review* (Sept. 1922)

2. Principles of Education — Re. 1

"The book is worthy of being in the hands of every educationist in the country."
—*The United India and Indian States* (Jan. 1723)

"The theoretical and practical aspects of education are ably and analytically treated in the book by the author." —*The Mahratta* (Dec. 9, 1923)

"The book deserves well in the hands of the Education Department."
—*The Indian Daily News*, (Sept. 5, 1923)

"This little book is well-written."
—*The Modern Review*, (Dec. 1922)

3. Dyspepsia and Diabetes — Re 1

"The book is written by the author for the educated middle-class brain-workers who generally suffer from dyspepsia: it deals with prevention and treatment of Dyspepsia and Diabetes and will prove usefull to the public"—*The Indian Medical Journal* (Sept. 1924).

4. A Study in Hindu Social Polity — Rs 3-6

"This is a book which may interest Ethnologists, Philologists, Sociologists and students of comparative Religion. It is a store-house of historical materials."
—*The Modern Review* (July, 1924)

5. An Interpretation of Ancient Hindu Medicine — Rs. 7-8

"In the present volume of 625 pages, he (the authour) has made an attempt to place before the medical profession and the general reader carefully selected materials for a comparative study of the ancient Hindu and Greek systems of medicine in the light of modern knowledge. His contention that the ancient Greek Schools of Medicine were indebted to the Hindu system deserves careful consideration and the proofs adduced in its favour are not without foundation. The subject-matterr of the book deals with different departments of medicine, such as Anatomy, Physiology, Pathology, Diagnosis and clinical studies of diseases, Therapeutics, Surgery, Dietetics and Hygiene. These have been dealt with from the point view of *comparative* study and the author has liberally quoted original Sanskrit texts in support of his views. He has successfully shown that not an inconsiderable part of our present-day knowledge of the structure and functions of the human body and of the nature and methods of treatment of surgical diseases were known to the ancient physicians of India * * The author has done a service to his country by writing this [illegible] book."—*The Modern Review* (August, 1924)

"He has compiled a fascinating and informative [illegible] of 600 pages, which cannot fail to appeal [illegible] students and others who are interested [illegible] Medical lore."
—*The Medical Times*, London. (May, 1924)

"[illegible] recommend its use to those who are [illegible] revival of the indigenous system [illegible] in India and to research scholars who [illegible] good food for reflection."
—*The [illegible]*, (March, 1924)

6. A Comparative Hindu Materia Medica — [illegible]

It contains the botanical description of about more than 800 Indian medicinal plants, their Indian and European names, their chemical analyses and their therapeutic uses. 198 pages.

"A most erudite treatise and contains a vast amount of information regarding Indian drugs, some of which are of real value. We recommend this book to all those interested in Indian drugs."
—*The Medical Times*, London (April, 1924)

"This book will be useful to the Indian botanists and medical practitioners interested in the indigenous herbs" —*Indian Medical Record*, (April, 1924).

7. Infant Feeding and Hygiene — As. 8

"We recommend it to the English knowing Indian parents."—*The Indian Medical Record*, (April 1924).

8. National Problems — Re. 1

"The book is ably written and carefully arranged and is sure to make an interesting reading for all well-wishers of the country, who must devote special attention to the useful suggestions made."—*The Muslim Outlook* (August 10, 1924).

9. Endocrine Glands — Rs. 5

10 Malaria — Rs, 2-3

"The writer has written comprehensively on the subject. The book will prove uselul to medical students and general public".—*The Indian Medical Journal*. (Sept. 1924).

11. The United States of America — Re. 1-8

"The book is worth reading. It is written out of an enormous amount of knowledge nearly all of which is singularly accurate. The interpretations of various phases of our national life are mostly true—unexpectedly so. He sees and reports with less prepossession and more truth than do most of the Europeans, British included, who visit this country and then write about their observations. And his 200 pages are remarkably comprehensive."—*The New York Times Book Review* (Oct. 19, 1924).

12. Race Culture — Re. 1-4

Contents. Racial Elements in India, Principles of Heredity, Selection of mate, Sexual Hygiene 100 pages.

"It is a well-executed piece of work and would amply repay perusal." *The Modern Review* (Sept., 1924)

13. The Origin of Christianity — Rs. 3

"The author reveals an extensive scholarship. The treatment is fairly exhaustive and in the chapter on Relationship of Christianity with Buddhism he is thorougly convincing."—*The Vedic Magazine*, (Sept. 1924).

"There was a time when Christian missionaries used to hunt after the weak points of popular religion and their preaching meant nothing but vilification of Hinduism. The Christian missionaries always acted on the offensive and the Hindus were on the defensive. But now the tables have been turned".
—*The Modern Review*, (Dec., 1923).

"It is a profoundly interesting book—illuminating, elevating and thought-provoking."—*The Servant* (Oct. 24. 1924).

14. The Origin of the Cross — Rs. 3

"This is a book of permanent value."
—*The Truth Seeker*, New York (March, 8, 1924).

15. [illegible]—12 as. 16. [illegible]—Re. 1. 17. [illegible]—12 as. 18. [illegible]—as. 12

SUSRUTA SANGHA,

[illegible] and Medical Books—177 Raja Dinendra Street, CALCUTTA.

Professor Thakore's Books—

Indian Administration to Dawn of Responsible Govt., 1765-1920.

Price Rs 4 ; 6s. Abroad.

OPINIONS AND REVIEWS.

Socialist Monthly (Berlin, 1923)—An extraordinarily interesting and original work. Most desirable that our libraries should procure a book of this high character and make it accessible to German students of India.

Sir C. Ilbert—A sound piece of work.

Sir V. Chirol—Clearly a very useful contribution.

A. B. Keith—Contains important contributions to the solution of present difficulties.

P. E. Roberts—Vivid and stimulating. You have put some things extraordinarily well.

Times Literary Supplement (17-2-1922)—Praiseworthy freedom from prejudice. States as plainly as possible the alternatives between which India has to choose.

English Historical Review, October, 1922 —One of the most vigorous, interesting and original volumes on India. Based on wide reading and inspired as a rule with shrewdness, insight and sympathy.

Conference, August, 1922 —Gives a vivid glimpse of the deep-going changes the impact of the West has wrought upon the East. Launches his criticism right and left with fearless hand

Modern Review, June, 1922 —Shows considerable ability.

Hindusthan Review April, 1922 —An ideal text-book for the student.

Hindu (10-4-22)—A valuable treatise

New India (10-4-221)—A longfelt need supplied by a really impartial Indian.

Times of India, (12-4-22)—Based on original sources. All the better for the very candid criticism which runs all through it.

Pioneer (11-6-22) The text fully supported by authorities.

2. The Text of the Sakuntala

A PAPER ON—

Price Re. 1-8 ; 2s. 6d. Abroad.

OPINIONS AND REVIEWS.

Dr. Jolly—Your valuable work. The understanding of the S. greatly furthered by your remarks, I think.

Dr. Charpentier—You are on the whole quite right. Only I feel quite sure you will always have to meet a sturdy opposition from scholars to whom the letter is everything and the spirit nothing.

Dr. Sten Konow—Shown excellent reason for disagreeing from the lamented Pischel—my own ... on many points. *Dr G. Morgenstierne*—... a very fascinating question in a happy way. *Dr. Lanman*—Helps us to a clear understanding of the problems and shows the way to ... good text.

... and Gurukula Samachar (June, ...) A distinct service to the cause of higher ... criticism. Displays complete mastery of ... subject.

D. B. Taraporevala Sons & Co.

Booksellers, Hornby Road, BOMBAY 1.

Worth Having. **World's Great Predictions** ...

Look Sharp!

"Jyothishamargadarsini" or "Everybody's Astro-logical Guide for the years "Krodhana" and "Akshya. Solomón, the Ancient Sage said "a wise man fore seeth an evil by the stars and hideth himself whil the fool passes on and is punished." Our guide wi enable everybody irrespective of castes and cree with or without horoscope to know how the Rasi are formed...everybody's ruling Rasi, the strengt and influence of the planets operating from Marc 1925 to March 1927 in 18 or 19 sub periods, th results of the influences, the prescriptions of pre ventive rites for mitigating the evil influences an augmenting the auspicious influences which can b performed without trouble no matter what caste nation, country, or continent and the method of cal culating the daily influencing planets for any numbe of days and the results thereof. In short it answer thousands and one point of doubts and uncertaint and a sure pilot in these unsettled times when th earth is entering a new spiritual latitude in ether an undreamt-of changes will take place. The price i Rs. 5, only exclusive of postage. Send birth place time and date or letter writing time and age. Full.. annual reading with character-sketch costs Rs. 2 postage extra.

The Andhraprakasika of 9th August writes :

"Sree Ram Prasad Astrological Studio" Bhimavaram while pub lishing Sukshma Pralaya on 1st May said earthquakes and unheard of river-floods and destructions would occur in the area where nov such earthquakes and river-destructions are occuring in the Sout and Western Districts Predictions are coming true

Mr, Pandit Saligrama Sarma the famous Astrologer of Patiyal State writes on 4th December "No doubt these readings seem to b very satisfactory and praiseworthy so far as your astrologica merits are concerned "

Test for the public --Serious Earthquakes occur in the directio of west to India in January to March 1925 Persia, Arabia and neigh bouring places are the centres affected

SREE RAM PRASAD ASTROLOGICAL STUDIO,

Bhimavaram, Bhimavaram Taluk, Kistna District.

Santi (Regtd.) Cures Rhenmatism, Piles, Hydro-cele, Abscess, Carbuncle, Leprosy, etc. Sir K G Gupta and other eminent men of India highly speak of this wonderful medicine. Price Re. 1. per phial (packing and postage extra).

Sole Distributors : CHOWDHURY UNION

35, Municipal Office Street, Dacca, (Bengal.)

DO YO WISH TO BE PROSPEROUS ?

If so, we can publish your address (FREE OF CHARGE) in our enlarged edition provided you get a copy of our "ORIENTAL BUSINESS DIRECTORY" for Re 1 (one) only This book contains over 15,000 addresses of all classes of businessmen and is highly applauded by the press and business public alike—it is a most useful and handy referencer for all

T. S. NAIDU & SONS, Tinnevelly Jn. (S. India).

"Cure Guaranteed"

Are you suffering from Acidity or Dyspepsia? Why don't try Banerji's *Digestion* ? A single dose will convince you. Cured thousands, will cure you. Testimonials from eminent doctors. Wanted agents, Rs. 2 per phial

N. BANERJI & CO., Ayurvedic Chemists, (H. Dept.)

P. O. Konnagar, Dt. Hooghly, Bengal.

Learn Languages in 1925.

FRENCH, GERMAN and LATIN. Improve your ENGLISH COMPOSITION (1500 words criticized and corrected for Five Rupees.)

Write for Prospectus of all Courses (oral and postal) to Miss H. Kohn, B.A. Hons. (Lond.) "Asrasthan," P. O. Deccan Gymkhana, Poona.

STOCK CLEARANCE SALE !—RARE BOOKS.

1. Up the country, Letters written to his Sister from the upper provinces of India by Eden in 2 vols. very rare, 1866 Rs. 4. (2) Journal of a Diplomates Three year's residence in Persia by Eastwick in 2 vols. 1864, very rare Rs. 6. (3) Life of Edmund Burke by P. Burke 1854, rare Rs. 2. (4) India: A Descriptive Poem by Garrick, rare Re. 1-8. 5 Sketches of Persia by Malcolm 1849 Rare Rs. 2. 6. The criuse of the Pearl etc. of the Naval Brigade in India by Williams 1859, Rare Rs. 2. 7. Twelve Yaers in China, the People, The Rebels and the Mandarins by A British Resident 1860, Rare Rs. 2. 8. The Ceylon of the Cingalese; their history, Gevernment and Religion, the antiquities institutions, Produce Revenue, and capabilities of the Island and etc. by Charles Sirr, 1850 in 2 vols., Rare Rs. 7. 9. Selections from the Papers of Lord Metcalf by W. Kaye 1855, Rare Rs. 4. 10. Short Studies on Great subjects by Froude 1877, rare Rs. 2. 11 Clouds in the East. Travels and adventures on the Perso. Turkoman Frontier by Valentive Baker 1876, rare Rs. 3-8. 12. Memorials of Service in India by Macpherson 1865, rare Rs. 7. 13. Life in the Forests of the Far East or Travels in Notnern Borneo by St. John in 2 vols 1863, rare Rs. 3-8. 14. Concerning John's Indian affairs by Elliot 1192, rare Rs. 2-8. 15. Cawnpore by Travelyan 1910, Rs. 2-8. 16. My Mission to Abyssinia by Portal 1892, rare Rs. 2. 17. Outram and Havelock's Persian Copaign by G H. Hunt, rare 1858 Rs. 4. 18. Mathemaiical tables etc. by Hutton. 1846, rare Rs. 5. 19. General Sir Richard meade and etc. by Thornton 1898, rare Rs. 6. 20 The North-West Passage by Land by C. Milton and Cheadle, rare Rs. 2-8 21. Imperial India. An Artists Journals and etc., by Prinsep rare Rs. 4. 22 Papers Relating to Military operations in Afghanistan. Calcutta 1863, rare, Rs. 10. 23. Across Thibet and etc. by Bonvalot in 2 vols. 1891, rare Rs. 5-8. 24. The Arctic Home in the Vedas by Bal Gangadhare Tilak, Rs. 45. 25. A Dictionary of the Economic Products of India Comp. in 10 vols. by Watt, very rare, half leather in good condition Rs. 350. 26, Burton's Arabian Nights with Terminal Essays comp. in 17 vols. good condition with black original binding Rs. 250. 27. Harmsworth's Busines Library comp. in 10 vols Rs. 30. 28. Gibban's The History of the Decline and fall of the Roman Empire, with notes by Milman and Gnizot edited Smith in 8 vols. 1855, very rare Rs. 55. 29. Grote's History of the Greece, com in 10 vols. Rs. 30. P. C. Roy's Mahabharat, com. in 8 vols. Rs. 45. 31. Wilk's History of Mysore, com. in 3 vols. half calf. 1st edition rare, Rs 90. 32. Fergusson's Tree and serpent worship with plates, rare Rs. 175 net. 32. Scott's History of Dekcan Rs. 18. 33. Terry's voyage 1st edition, very rare Rs 40. 34. Dow's History of Hindostan com. in 3 vols. Ryl, Rs. 15. 35, Hodge's Dairy compin. 3 vols. very rare Rs. 80 36. E. B. Havells' History of Aryan Rule in India, (new copy) Rs. 9. 37. Hill's Bengal in 1756-57 very rare Rs. 30. Mahavasthu Abadanamy com. in 3 vols. Rs. 75 net. 39. Business Encyclopedia and Legal Adviser, com. in 6 vols. as new, Rs. 30. 40. Dictionary of Chemistry by Watt, com. in 9 vols. Rs. 55 41. Assistant Comp in 6 vols. Rs. 40. 42. Thompson's Gardener's B. Maund's Botanic Garden, com. in 6 vols. very rare Rs. 70, 43 Amdabad Architecture in 2 vols. Rs. 50. 44. Smith's Jain Stupa of Mathura, rare Rs. 25.

SHEIKH NAYIMUDDIN Rare Book-seller, 23, BHAWANI DUTT LANE, CALCUTTA.

Rare Books for Sale

Annals and Antiquities of Rajasthan by J. Tod Vol. 1 1829 Rs. 250. Asiatic Researches in 2 Vols. 1788 Rs. 175. The View of Hindustan in 2 Vols. by T. Pennant 1798 Rs. 60. Travels in Various Countries of the East Persia in 3 Vols. 1819 Rs. 150. Ladak Physical Statistical and Historical by A. Cunningham 1854 Rs. 25. A Narrative of the Mission to the Court of Ava by C. H. Yule 1858 Rs. 40. A Record of Buddhistic Kingdom by Legg Rs. 12. Manuscript Percian Shaha Nama With 12 illustrations Rs. 385. Manuscript Musnavi Mavlana Roum Rs. 450. Manuscript Persian Farhad-E-Sheerin Rs. 150. Nagojibhattas Bhasyapradipadyota by Prof. Goldstucker in Sanskrit 2 Vols. Rs. 400. Patanjali's Mahabhasya by Prof. Goldstucker in Sanskrit 3 Vols. Rs. 350 Encyclopaedia Britannica 11th Edn. India paper leather bound 29 Vols. Rs. 450.

INDIAN BOOK DEPOT.

Birbhum Morobbas.

Rabindranath Tagore says—"It is highly delicious, palatable and free from impurities."

Haritaki As 14 per seer. Satamuli As 14, Mangoe Rs 3, Amlaki Re 1-4. Lemon Rs 2, Orange, Re 1-8. Ada, Re 1-8. Papaya Re 1-4, Kumra As 14. Bel As 12. Mula As 12. Patal Re 1-4. Original Green Colour of fruits is kept intact. All varities together per seer Rs 5 Birbhum Morabbas are noted for their sweetness and medicinal qualities. They are easily digestible and very nutritious. Packing and postage extra. These are sent per V. P. P. Samples sent on receipt of Rs 2-6 as inclusive of packing and postage. Wholesale dealers given 25 p.c. Commission. Birbhum Chatnis etc., per seer from As 12 to Rs 5. Birbhum Bahusai Re 1-4 per seer. D. C. BHAUMIK & Co.

SURI, BIRBHUM, BENGAL.

CONTENTS:

CONTENTS:

PAGE

Rare Books on India & the East For Sale

1. Memoirs of the Life of the Right Hon. Warren Hastings, by Gleig complete in 3 vols. 1841 Rare Rs. 24. 2. Native States of India by Malleson 1875 Rs. 15. 3. India—A Bird's-Eye View, by the Earl of Ronaldshay, 1924 (as new) Rs. 8. 4. Representative Indians by G. Paramaswaram Pillai 1897 Rare Rs. 20. 5. Travel in India by Jean Baptiste Tavernier comp. in 2 vols., by V. Ball 1889 very rare Rs. 55. 6. History of India under Baber and Humayun comp. in 2 vols., by W Erskine 1854 very rare Rs. 45. 7. The Nations of To-day Edited by John Buchav . India by Sir Verney Lovett 1923 (as new) Rs. 8. 8. Burma: A Handbook of Practical, Commercial and Political Information by Sir George Scott 1911 Rs. 5. 9 Prinsep's Narrative of Transactions in India 1813 to 1818 Ry. folio hf. cf. Rs. 20. 10. Famines in India by Ramesh Ch. Dutt 1900 Rs. 5. 11 Journal of a Residence in India by Graham, 1812 Ryl. folio full cf Rs. 15. 12. Historical Sketches of the South of India, in an Attempt to Trace the History of Mysore, comp in 3 vols by Lient C Mark Wilks, hf. cf. folio 1810 Rs. 90. 13 Bombay and Western India, by James Douglas, in 2 vols 1893, cloth Ryl, folio Rs. 20. 14 The Sikhs and the Sikh Wars by Gough and Innes, 1897 Rs. 10. 15. The History of the Sikhs and etc., by M'Gregor in 2 vols. 1846 Rs. 30. 16 History of the Punjab, and of the Rise, Progress and Present Condition of the Sect and Nation of the Sikhs comp. in 2 vols. 1846 Rs. 15. 17. History of the Punjab by Syed Muhammad Latif Rs 18 18. Ancient History of the Deccan by G. Jouveau-Dubrenit, 1920 Rs. 3 19. Mc Crindle's Ancient India, very rare, Rs. 65 20. Mc. Crindle's The Commerce and Navigation of the Erythraean Sea and etc. Rs. 65. 21. Fergusson's Tree and Serpent Worship with plates (nice copy) Rs 175. 22. A. Coomarswamy's The Arts and Crafts of India and Ceylon; containing 225 illustrations very rare Rs. 60. 23 Vedic Mythology by A. A. Macdonell Rs. 15 24. Vedic Grammer by Mocdonell Rs. 22 25. Rapson's Indian Coins, with five plates 1898 Rs 15 26. Vishnupuranam Translated by Wilson Ryl. 4to, rare, Rs. 50. 27 Whitney's Atharva Veda Samhita Edited by Lanman, comp in 2 vols. Rs. 24. 28. Macdonell's Brihat Devata attributed to Saunaka Rs. 8. 29. Dahlke's Buddhist Essays Rs 7. 30. Radhakrishan's The Reign of Religion in Contemporary Philosophy Rs. 10. 31. Max-Mueller's Six Systems of Indian Philosophy Rs. 5. 32. Do—Sacred Book of the East Series—Vedic Hymns 2 vols. Rs. 28, 33. Thibaut's—Vedanta Sutras, Part I Rs. 15 34. Burnell and Hopkin's The Ordinances of Manu Rs. 12. 35. Beal's Buddhist Records of the Western World, comp. in 2 vols., Rs. 12 36. Hindu Philosophy, The Sankhya Karika of Iswara Krishna by John Davies M.A Rs. 5. 37. The Kalpa Sutra and Nava Tatva by Stevenson Rs. 12. 38. P. C. Ray's Mahabharat (Eng.) complete 8 vols., Rs. 55. 39. Weverly Novels, comp, set 25 vols., Rs. 45. 40. Masterpiece Library of Short Stories, comp. in 10 vols, with 200 fine Art plates, hf, cf, (As new) Rs' 160, 41, Book of Knowledge Complete in 12 vols. full calf, new, Rs. 90. 42. Harmsworth's Business Library comp. in 10 vols., Rs. 95, another set Rs. 35, another set Rs. 45. 43. Llyod's Natural History, comp. in 16 vols. all ... coloured plates new condition, Rs. 64. 44. Nelson's Encyclopedia comp. in 25 ... Rs. 25. 45. Watt's Dictionary of Economic Products of India comp. in 10 vols. with ... Rs. 275. 46. Do. Dictionary of Chemistry, comp. in 9 vols., Rs. 50. 47. Burton's ... Nights with terminal essays, comp. in 17 vols, new copies Rs. 245.

Sheikh. Nayimuddin
Rare Book Seller,
23 Bhawani Dutt. Lane, Calcutta.

Bengal Central Loan Co., Ltd.

Estd 1918.

2, LALBAZAR STREET, CALCUTTA.

Phone 4157. Telegrams: "CREDIT."

AUTHORIZED CAPITAL		... ...	Rs. 10,00,000
Subscribed	" 1923	... ...	" 1,41,450
Paid up	" 1923	... ...	" 74,913
Reserve	1923	... ...	" 32,360

All kinds of BANKING and AGENCY business transacted.

SAVINGS BANK ACCOUNTS opened with a minimum of Rs. 10/- and **interest allowed at the rate** of 4½% per annum.

FIXED DEPOSITS ACCEPTED AND INTEREST PAID HALF-YEARLY.

Deposits to remain till notice of	6 Months	at the rate of 6% p. a.
" " "	1 Year	" 7% "
" " "	2 Years	" 7½% "
" " "	3 Years	" 8% "
" " "	5 Years	" 8½% "
" " "	[illegible] Years	" 9% "

Invest your Savings under "THE SPECIAL DEPOSIT SCHEME" and see how your money grows.

The most popular plan of Saving money to provide for old age, for a start in life to children, for daughters' marriage etc.

Specimen Table showing the amount of accumulation for Rs. 10/- paid Monthly for 10 to 20 years.

10th year	Rs. 1,580	16th year	Rs. 3,080
11th "	" 1,790	17th "	" 3,380
12th "	" 2,020	18th "	" 3,700
13th "	" 2,260	19th "	" 4,050
14th "	" 2,520	20th "	" 4,410
15th "	" 2,790		

THERE IS ABSOLUTELY NO FORFEITURE UNDER ANY CIRCUMSTANCES WHATEVER.

OUR SHARE EXCHANGE DEPARTMENT undertakes to buy and sell **G. P. NOTES, STOCKS** and **SHARES** at the best market price for the public. **We advance liberally on STOCKS** and **SHARES** purchased through us.

HOW THE COMPANY HAS DEVELOPED

Year	Deposit. Rs.	Reserve. Rs.	Dividend per cent
1919	18,600	6,000	15
1920	1,41,800	12,000	15
1921	1,89,300	18,000	15
1922	2,45,600	25,000	15
1923	2,88,700	32,360	15

(Applications for new shares are entertained.)

WANTED AGENTS IN EVERY DISTRICT. BRIGHT PROSPECTS.

For particulars please apply to:—

MANAGING DIRECTOR,

2, Lalbazar Street, Calcutta.

Contract & Advance Rates for Advertisement

In the Modern Review.

Discount on Advance for:

1 Year	12½ %
6 Months or less than 1 year	6¼ %
Less than 6 Months	3⅛ %
On the net sum paid	

No discount will be allowed on advertisements costing less than Rs. 5. Such sums are always payable in advance.

Contract Discounts on:

1 Year's contract	6¼ %
Less than 1 year and more than 3 months	3⅛ %

Contracts are not entered into for any space less than ½ column per insertion The contracted space must be utilised every month.

To Our Advertisers

The Modern Review is India's greatest advertising medium. It circulates widely in every part of India, Burma, Ceylon, F. M. S., S. S., South Africa and all over the world wherever Indians and people interested in things Indian are found. That it is a paper well worth advertising in is proved by its long list of advertisers who have used its columns for giving publicity to their wares for years without a break.

Of late the Modern Review has improved its printing, paper, get-up and has made an all-round advance in popularity, circulation and quality of articles and pictures. This has meant extra expenses to the Modern Review and extra profits to its advertisers. In view of the above facts, it has been found urgently necessary to slightly increase the advertisement rates of the Modern Review. This increase shall not affect existing *contracts* till their expiry.

New Rates

Scale of Charges

	Single Insertion. Rs.	As.	P.
Per Ordinary Page	40	0	0
" Half-Page or 1 Column	21	0	0
" Half-Column	11	0	0
" Quarter-Column	6	0	0
" One-eighth Column	4	0	0

Rates for other special pages can be had on application.

One page measures 8"×6", one column 8"×3", ½ column 4"×3", ¼ column 2"×3" and ⅛ column 1"×3".

Manager, The Modern Review, 91, Upper Circular Road, Calcutta.

Gajjar's Standard Chemical Works

Manufacturers of :—

Extracts, Tinctures, Liquors, Syrups, etc. Acc. to Bri. Pharmacopœia 1914.

1.	Neo-thymoline for treatment of nose, throat, mouth, etc., in Influenza	1 0 0
2.	Universal Embrocation, for sprains, colds, etc., etc., for general use	1 0 0
3.	Codliver Oil Emulsion (best quality)	1 8 0
4.	Balamrit, for rickets and children	0 12 0
5.	Gajrel Hair Oils, cooling and tonic	0 12 0
6.	"Standard" Balm	0 4 0 and 0 12 0
7.	Cologne Water, first quality, 3 oz.	1 8 0

Prof. T. K. Gajjar's "Tonic" Remedies.

1.	Fever Drops, cheapest and best for all fever	0 5 0 and 1 0 0
2.	Malaria (Ague) Solution	0 10 0 and 1 0 0
3.	Liver Solution, for all kinds of liver trouble	0 12 0 and 1 4 0
4.	Blood-Purifying Solution	1 4 0
5.	Tonic Solution, for anæmia, tuberculosis, diabetes, etc.	1 0 0 and 2 8 0
6.	Tooth Powder, (Oxol.),	0 4 0 and 0 6 0
7.	Ringworm Ointment and Lotion 0-4-0	0 6 0

Apply for particulars regarding specific treatment for Plagues, Cholera, Influenza, Typhoid, Pneumonia, etc., etc., and other informations to—

Prof. M. J. Gajjar, M. A., F. C. S.

No. 1 Khetwadi Main Road, Girgaon, Bombay No. 4

Agents Wanted

NOVELTY GRAND SENSATION

452 Presents for Re. 1.

Purchaser of a phial of Rose Otto or 4 pots of ring-worm ointment will be given the following presents : 1 ring of eight metals, 1 Divine armlet, 1 Fancy toy wrist-watch, 144 Blue-black ink Tablets, 1 Fancy handle, 1 Clip, 1 Doz. transfer pictures, 1 Safety pin, 12 Fancy Buttons, 1 Rubber balloon—will fly by blowing, 1 Clicker phones—if properly played can be used in accompaniment with music, 1 Jumping frog—draw the spring and it will leap, 1 Drunkard doll (tumbling clown Heyday), its movements make you die with laughing, 24 assorted lozenges :—Total 452 items.

Price Re. 1. Postage As 6.

Seal & Co.,

P. O HATKHOLA, CALCUTTA.

Calcutta Musical Stores

Harmoniums of all kinds of reeds, viz., American, German, Paris, Esteve, Kasriel etc., in Scale-Change, Coupler, Dulcetina, Pos', Traveling, Folding, Box, etc., All sorts of Musical Instruments are sold at moderate price. *Catalogue free on application.*

HARMONIUMS

3 Octaves	1 set of Organ reeds	Rs. 20, 25 & 35
Do.	2 sets of Organ reeds	" 35, 40 & 50
3 Octaves	1 set of Paris reeds	" 35, 40 & 50
Do.	2 sets of Paris reeds	" 55, 60 & 75
3 Octaves	1 set of Kasriel reeds	" 45, 50 & 60
Do.	2 sets of Kasriel reeds	" 80, 85 & 95
Other Varieties		" 100 to 350

3 Octaves Double reeds Pos' Harmonium, 3 stops, Ebonized Polish at Rs. 60. Free delivery by post.

3½ Octv. C. to G. Folding Harmonium (Style Kasriel Paris) fitted with 2 sets of reeds and 5 stops ebonized polish Rs. 150, 200 & 225.

German-made Violin good tone and finish with bow and case complete Rs. 20, 25, 30, 35 to Rs. 250.

German-made Mandolin Rs. 15, 20, 25, 30 to Rs. 75.

Advance Quarter Amount with Order.

Biswas & Sons,

5, Lower Chitpore Road, (A) CALCUTTA.

Manufacture of High Class

"Lucky Mohan Flute" Harmonium.

Our ever renowned and highly melodious "Lucky Mohan Flute" Harmoniums are avilable at a considerably reduced and cheap price. Please test once. Every instrument is Guaranteed for 3 years. We have in our stock Violin, Sitar, Esraj, Tambura etc.

Single	Fitted with	Organ	Reed	Rs. 20.
"	"	German	"	" 22.
"	"	Paris	"	" 32.
"	"	Kasriel	"	" 35.
Double	"	Organ	"	" 32.
"	"	German	"	" 35.
"	"	Paris	"	" 55.
"	"	Kasriel	"	" 65.

Double Folding Rs. 55 to 400.

Ask for New and Full Illustrated Catalogue for 1925.

The Lucky Flute Co.,

3 Ram Ch. Ghose Lane, Beadon St., Calcutta. (M. R)

THE MODERN REVIEW

VOL. XXXVII. NO. 2 — FEBRUARY, 1925. — WHOLE NO. 218

POVERTY AND PROGRESS

By MANU SUBEDAR,
B.A., B.SC. (ECON., LONDON), BARRISTER-AT-LAW

FROM the time of the Greek philosophers the idea of money has been held in contempt and decried by those who dwell on the higher aspects of life. Somewhere it has been called "filthy lucre." In India the first place was assigned to spiritual and moral guides, and next to that to the warrior class or the defenders of the race. Trade, commerce, industry and other economic pursuits were placed next and well below, and there is every indication that the distribution of social honour and prestige did not depend on the idea of money, but was determined by notions of service. Wealth was not, therefore, the most desirable of all possessions and there were at least as good other fields for satisfying man's ambition as the possession of jewels and other valuables offers. There are few records to show how far this attempt to give the third place to wealth succeeded, but it is not improbable that the lower side of human nature broke through on many occasions the moral fabric which had been with great forethought and skill built up. The precedence of wealth has been resented by cultured men and Sanskrit Subhashit abounds in cynical references to "Sarve Gunah Kanchanam Ashrayante." In the Mussalman era there was no marked condemnation of worldly things as such, and as a matter of fact there would be found by various poets verses praising wealth as such. In recent times the widespread boast of India about the possession of spiritual merit as a justification for the disregard of business and other enterprise securing economic advance has not in reality prevented serious efforts being made. Schemes of social alleviatio programmes of political parties and the pla in the hierarchy of power of different class have been made or marred by the financi resources available to push them forwa or otherwise. The estimation of the i dividual amongst fellowmen has also bee growing in proportion to his bank balanc In this connection, it is indeed sad to refle that neither skill in handicrafts nor th possession of considerable learning in an direction secures that degree of precedenc or honour which they should secure in an properly organized society. The possessio of wealth undoubtedly dominates the considerations and the search for high i comes has absorbed the best talent of th country. Ideals of service, which ought t prevail, do not supply the same incentiv because the stage on which an individu works out his life's activities, does not pr vide the necessary background, and a pe verted public opinion makes it impossible t secure whole-hearted devotion to the fin side of life. It was the late Mr. Gokhal who deplored the absence of "full tim workers" and predicted that political advan of the country was not possible until suc men were forthcoming. The India of to-da can boast of more than one full time worke in every province and in every class, an yet so long as the centre of social though is misplaced in Society (spelt with a capit S) guided by second-hand notions emanatin from Government Houses, these patriotic me do not command either universal respect o ollowing. To the extent, to which the

incentive is weakened, their task is made more difficult. How to bring back pursuit of social service including in its fold search for knowledge, art, literature and music, would be one of the problems for those who devote their mind to the evolution of schemes of social reconstruction.

Taking the world of India, therefore, as it is to-day, it is obvious that the fact, which overshadows every fact is that of general and universal impoverishment. There may be differences of opinion between the official school of thought and non-official economists as to the origin of this malady, but evidence of such poverty is staring one in the face everywhere, and if some of the consequences of this condition were clearly understood, it will soon appear that almost the only problem that needs attention is to stem the advancing grip of this disease. All advance in science or art and in the things, which are sometimes regarded as constituting civilization, has to be financed from the surplus left to the community after feeding those who are engaged in productive activities. The reflex effect of all such advance on future production may be great but at any particular moment it may be a burden on the community which the community may be unable to bear. Then they incur the reproach of being "backward" and incapable of looking after themselves. In the philosophical theory of history there is one school, which maintains that political revolutions are brought about more often by communities that have prospered than by communities that have been impoverished. It would be hardly disputed that a variety of accomplishments, arts and useful knowledge at one time in vogue in India have been lost, because the community was unable to make any continuity of effort or contribute towards it. There was much that was beautiful which has been thus destroyed,—much that was hygienic and much that went to relieve the burdens of life at negligible cost.

The problem of poverty has not been authoritatively investigated. The demand for this investigation has been resisted in a manner which must provoke considerable suspicion, and results of even partial enquiries held through official agencies in the past have been in most cases suppressed, but it is obvious that production in India in any direction is not going up either per man or per acre. In many parts of the country, it has been remarked that the soil is being impoverished, because manure materials are being exported from this country and some of the elements taken from the soil are not returned to it. An expensive Agricultural Department has been running model farms for some years without being able to show a single acre of ground under any crop, which can compare over the same outlay with land under similar cultivation in European countries or in Canada. The efficiency, which the British Government have aimed at is purely negative. The outlook of the average British statesman is that of the policeman, whose interest in the life of the humanity around him is that of mere curiosity, and his aim is not to advance things but to prevent any disturbance of the present order. While the bulk of the people have no opinion except on subjects immediately affecting their daily activities, those who have cultivated the reflective faculty are being deluded and misled by an enumeration of false symptoms of prosperity such as the increase in Government revenue, the increase in export and import trade, the increase in railway traffic, the increase in bankers' clearing-house return. No attempt is being made even in these directions to show the increase per head of population. On the economic side, India as it is administered to-day, presents a picture more like the shop of a huckster dealing in old iron than anything else. There is a lot, which may have been valuable and which may be useful, but there is absolutely no connected line of activity directed to secure a continuous and constantly improving state of prosperity.

Since wealth is a surplus, it is quite as important to scrutinise consumption as to increase production. Are we using as a community the purchasing power available to us to improve the productive capacity of our own people ? A temporary period of price comparisons favourable in the purchase of imported article in preference to an article of local manufacture leads to the short-sighted policy of destroying local industries and with them the savings of the community invested in those industries. It is almost like a thirsty man giving a kick to the pitcher which contains life-giving fluid, and the irony of the situation is that foreign firms established in India and British Chambers of Commerce and English officials come forward to defend the interests of the Indian consumer against what they call the exploiting tendency of the Indian producer, as if there were no consumers in any other

country and as if the producer is somebody different and apart from the consumer. Leakages of wealth and savings in other directions may have been noticed by many leaders. The nett result of all this is that the country becomes poorer and incapable of holding its own on common ground in industry or trade, in art or science or politics. The French Finance Minister, Monsieur Clemental, indicating French Government's attitude in the matter of public debt and general economic situation said, "Government must do its utmost to develop France's productive capacity *while diminishing purchases abroad*". India, which has not a twentieth of the recuperative capacity of France, finds little effort from the top in these directions.

It is impossible to indicate in a short space the harm which financial maladministration can do to the wealth-producing capacity of a country. Those, who are familiar with the currency and exchange policy of this country would know how the ruinous policy of securing a high exchange cost India crores of rupees in 1920 when the Government sold Reverse Councils and how for years on the entire crops of India the farmers have been receiving less through an artificial era of high exchanges, which simultaneously crippled capital and labour devoted to productive work in industries by making it possible to put down foreign products cheaper in the Indian market. The grip, which the shipping interests have got on governmental and banking machinery, is responsible in no small measure for this state of affairs. Because they have no incentive for serious effort, Government officials in charge of finance are unable to resist the demands made upon them for endless multiplication of offices and of administrative machinery leading on to larger and larger demand being made from the people just when their resources are on the decline. While the cost of Government is growing heavier, the taxable capacity of the country has long been exceeded and every symptom of the evil known as over-taxation with deterioration of physique and the standard of life is to be seen in most parts of the country. More wealth can be produced from industry only under the law of increasing returns, but the attitude of the Government towards industries in India can hardly be characterised as encouraging. Unemployment is on the increase everywhere, and yet the savings of the country lured into Government coffers by attractive terms are being spent in more and more labour-saving devices, which add to the army of the unprovided.

The late Mr. Gokhale wanted a modest loan of three or four crores of rupees for the introduction of compulsory education. If that had been done fifteen years ago, there will have been no room for the complaint that India could not have a properly representative constitution because of the paucity of voters. If it had been attempted after the war when crores of rupees had been borrowed, there would have been at all events a genuine step taken towards drilling a much larger section of the community for disciplined work in productive fields. This has not been done. On the other hand from more than one sign it is evident that the investment of foreigners in this country is on the increase, and the amount of vested interests does not represent altogether new capital brought to this country but in many cases capitalised profits and in still others capitalised goodwills and concessions. There is no doubt the increase of foreign investments in India may be in the same (if not greater) proportion as the increase of the public debt of the country and this increase is actually comparable to the increase in some belligerent countries which were engaged in war.

INDIA'S PUBLIC DEBT

	(In crores of rupees.)	
	31st March 1914	31st March 1924
Total funded debt in India (rupee loans) ...	145·69	360·93
Total funded debt in England (largely sterling loans) ...	265·60	395·70
Total unfunded debt (Post Office, etc.)	34·10	72·21
Total unfunded debt (Capital value of terminable annuities) ...	105·90	90·14
Total debt	551·29	918·98

In this debt a sum of Rs. 49½ crores of Indian Treasury Bills held in paper currency reserve is not included. According to Government themselves, the unproductive debt went up during this period from 26·58 crores to 243·52 crores. In the last ten years, the total increase of indebtedness was 367·69 crores, or including the Treasury Bills referred to above, 417·19 crores. India has thus been adding to its public debt at the rate of 40 crores of rupees a year, of which more than 20 crores have been for unproductive purposes. This is hardly the

lace to deal with the question whether all his money has been properly spent. The major question, which arises, is, will India be able to repay these large vested interests at the end? Should she not be able to repay, her entire future is irrevocably mortgaged.

The argument for increased wealth in a community does not necessarily mean more cities and more factories, though the growth of these is inevitable. The trouble arises, because the population moving towards the city comes while there is as yet no preparation for absorbing them in industry. Prosperity would be equally well indicated by more prosperous farms, homesteads and cottage industries. The increase of these conditions is not possible without a more intelligent application of labour to the conditions of production and without more strenuous exertion than hitherto. It would be disastrous if this incentive for more work were prematurely weakened by ideas of communism, which as a doctrine could be spread in India, if desired, as swiftly as fire would spread in a mass of dried leaves. The socialisation of wealth, while it offers morally a sound principle for adjusting personal outlook towards humanity, should be only secured after there is considerable wealth to socialise. Money, which has been regarded as an order on the community for commodities and services, is really a medium which is abused when it is unfairly secured, when it is secured not in return for actual service rendered to the community or when it is secured disproportionately to the function performed. Some day, perhaps, India may reconstruct economic life, in which service would be the standard for distribution of wealth. In the meanwhile the actual situation in the country with low physique, low wages, with over-taxation, with enormous public debt and very extensive foreign investments is serious enough to merit an immediate and close examination at the hands of all who desire some kind of future for India.

A MEMOIR OF OLD DELHI

By C. F. ANDREWS

CHAPTER III.

Zaka Ullah's Early Life

ZAKA Ullah, when quite young, was a very beautiful child and a great fovourite among the ladies of the Moghul Palace ithin the Fort. When he was six or seven ears old, he used to be taken, on festival ccasions and at other times by his father, 10 was Tutor to the Royal Princes and incesses, within the Palace in his embroired dress and gold-laced cap to see the eworks and to be welcomed with little esents by the ladies who had asked for attendance. He had very vivid recollecn, in after years, of those occasions and to describe the splendid illuminations the Palace. His grandfather used, from ie to time, to exhibit his grandson's nderfully bright intelligence, and the royal lies used to admire him and ask to have him brought to see them. He would go back home to his mother very excited and show the presents that had been given him. In our conversation, he would sometimes refer to those very early days, and contrast the Delhi he saw then with the Delhi of later times

was impossible for him ever to forget the indness of the royal families to him.

There was a fund of personal loyalty which formed a very strong side of his character and had a beauty of its own. In later life, he was able to transfer this without any conscious effort to Queen Victoria, whom he idealised in his Urdu History, called Victoria-Nama. This loyalty to those whose salt he had taken was undoubtedly a family tradition inherited from many generations of ancestors. It has a singular value of its own, and it will be a sad thing, if the modern world can find no place for it.

There can be no doubt that his father,

Sana Ullah, acted wisely in sending him at an early age to the daily discipline of school and college. Too much of the court-life might soon have spoilt him and enervated him with luxury in his childhood itself, while the atmosphere of the Delhi school and college, together with the daily companionship and bracing rivalry of his equals, gave him exactly the stimulus that was needed to develop all his talents. Yet the effort that had to be made and the opposition that had to be overcome, before he was able to enter the new English school, were by no means negligible factors. We can only with difficulty realise today what a struggle it must have been both for his grandfather and for his father, men so deeply and punctiliously religious in their own characters, to give up their child, of whom they were both passionately fond to the new education, which was already being openly called 'Kafir' or infidel and was said to produce 'atheists'. On the mother's part also, it showed great strength of mind and firmness of purpose. No doubt, they were helped in their decision by the famous words of the Prophet: "Get knowledge wherever it is to be found, even as far as China." These great words have been the means in every age of breaking down the barriers which separated Islam from alien cultures, and they account for the fact that assimilation of knowledge has been one of its distinguishing works throughout the course of its long and varied history. It is evident to me, from all that I have seen of the family, of which Zaka Ullah was a member that there was a true family tradition of liberal culture, which went back to the remote times when their ancestors lived in Central Asia where Islamic learning flourished.

Zaka Ullah was only twelve years old when he entered the college, and his faher from whom he inherited his brilliant intellect used to go over his lessons with him each afternoon, when he had returned from his classes bringing with him some new wonder of modern science to disclose with all the excitement of a child. Concerning his professors at the college, he used to speak with the greatest reverence and affection in after years especially of his Persian and Arabic teacher, Maulvi Imam Baksh, whose *nom de plume* was Sahabi. This Maulvi was a distinguished gentleman of Delhi, a man of high moral character and liberal culture. He gave help to Sir Syed Ahmed when he was writing his Archaeology of Delhi. No professor was more greatly loved by all his pupils, and his personality made such an impression on young Zaka Ullah, that thirty years after, when he himself was lecturing as a Professor of Persian literature to the students of the Muir Central College, at Allahabad, he used to say to his pupils that he felt as if the presence of Maulvi Imam Baksh was with him as he spoke.

In the terrible scenes which followed the capture of Delhi, during the Mutiny, when the wildest passions were let loose, some military firing took place in that quarter of the city, where this old professor lived and his house along with others was rased to the ground. The Maulvi himself and most of his relatives were killed and now his family is almost extinct. Zaka Ullah used to mourn deeply his loss. It was one of the bitterest memories to him of the Mutiny itself.

As Zaka Ullah grew older, he specialized in Mathematics. While engaged in that study, he became the most brilliant and promising pupil of Professor Ramchandra and a warm affection sprang up between the two. This intimate companionship in study led at one time to a painful misunderstanding; because the rumour got abroad that Ramchandra's own favourite pupil, Zaka Ullah, was about to follow his tutor's lead and openly profess himself a Christian. But this was not the case. Their friendship was one of the intellectual type, common among scholars who are solely devoted to learning and engaged in the same search after scientific truth; and to both Ramchandra and his brilliant young companion, the first approach to western science and mathematics was full of excited interest and wonder. It did not mean in this instance religious discipleship, although religious questions must have been discussed between them. No doubt, this early and intimate companionship with a non-Musalman gave to young Zaka Ullah a width of vision in religious matters and a spirit of tolerance which made his character so beautiful in its powers of sympathy in later years.

Professor Ramchandra was a man of fearless sincerity and very strong convictions. The fact that he had been obliged to break with all his Hindu relations, and to undergo much persecution when he became a Christian, had made him somewhat stern and abrupt in manner and often harshly controversial towards others; but he had a deeply affectionate heart and was upright in his actions. His love for Zaka Ullah was very deep indeed

and there was no sacrifice he would not have been prepared to make for his young friend.

At the time when the Mutiny broke out and the city of Delhi fell at one blow into the complete possession of the mutineers, Professor Ramchandra's life as a Christian convert was in the greatest possible danger. Dr. Chimman Lal, a fellow Christian, a man of sincere piety and given to good works, was at once killed by the rebels. Rai Piyare Lal Sahib, of Delhi, one of the very few survivors has told me how on the morning that Delhi was occupied by the mutineers from Meerut at about ten o'clock he met Zaka Ullah hurrying towards the Delhi College, at the imminent risk of his own life, to endeavour by some means to save Professor Ramchandra. He reached the college, but found that the Professor had already been warned beforehand by another of his pupils. After remaining for some days in hiding in the heart of the city he managed to escape in disguise to the open country and got safely away, enduring in the interval terrible anxiety and suffering. When the Mutiny was over, Professor Ramchandra was able to return some of the kindness of his young friend and pupil who had saved his life by his timely warning. He obtained military passports both for him and for his family to enable them to come back into the city and did him many other acts of service.

To return to the pre-Mutiny days. Zaka Ullah's college friends at this time were Nazir Ahmad, who has written the preface to this memoir, Maulvi Karim Baksh. Piyare Lal, Chandu Lal, Kanhya Lal, Mir Babar Ali, and Zia-ud-din. Each one of these has been in some degree famous in his day. Nearly all of them passed away before Zaka Ullah himself.

His closest friend, however, though not a contemporary at the college, was Maulvi Sami Ullah Khan, who in latter life was made C. M. G., for distinguished services in Egypt. He retired from Government Service when he was District Judge in Oudh. This most intimate friend of all died some three years ago; and *Munshi Zaka Ullah spent* his own closing days of literary activity in writing, in Urdu, his friend's memoir.

Some three weeks before Munshi Zaka Ullah's death, another life-long friend, Khwaja Altaf Hussain, one of the greatest of the band of poets in the Urdu Renaissance of the Nineteenth Century, came over from Panipat to visit him. Zaka Ullah embraced him and treated him with the utmost affection and the two old friends sat long together side by side. While they were talking, Zaka Ullah presented 'Hali' (to use his literary title) with a copy of his own momoir of Maulvi Sami Ullah Khan, who had been a friend of both of them. Turning to Hali he said: "Writing this has been my last work: it has killed me." What he meant was that it had so pained him to revive all the memories of his old friend and had so exhausted him that it had brought on his final illness. When Hali was taking his farewell, Zaka Ullah said to him quietly: "This is our final meeting in this life; may God keep you in all your ways."

The prophecy became true. The two old friends never met again on earth. During that last fatal illness Dr. Nazir Ahmad, his other life-long friend, was lying on his own bed of sickness, enfeebled and often tortured with rheumatism. He used to send almost daily messages to Zaka Ullah by me and I used to carry back messages in return. Thus I was able to see personally how very deep and strong these great friendships were which Zaka Ullah made. It would be impossible to judge truly his character and life without taking into account the remarkably large part that was played by such friendships. As we shall see later, he was a very domestic man, devoted to his wife and children and home But almost equally strong with him, right up to his closing years, were these affections towards his friends

The more one realises the situation of Delhi in those days, one thousand miles from Calcutta, with no connecting railway at all, the more remarkable appears this sudden outburst of brilliant intellectual life, which came with the establishment of the Delhi College. No such period ever came again in the history of the city during the Nineteenth Century. For many years, I had to teach there, at a still later period, from the year 1904 to the year 1913. My own experience of the intellectual life of the city of Delhi was utterly unlike that which we read about in these early days. The commercial atmosphere of the whole district today lies *heavy upon it. The old culture* and refinement and intellectual alertness now appear to be rapidly passing away. We have had no brilliant array of students, in modern times, such as existed in Zaka Ullah's days. The contrast is so great, that I used to ask him about this very point. He would tell me that what I said was correct. 'There had never been anything like it again. He put down a great deal of this extraordinary

efflorescence in the early Nineteenth Century to the newness of the English learning. It was, he told me, like entering some magic and enchanted land. No one could tell what would be revealed next. The scientific experiments, above all, held their imaginations spell-bound and the anticipation of new knowledge was always with them. They felt themselves to be pioneers of a new age and dreamt dreams and saw visions.

Among his own contemporaries, Zaka Ullah had a great reputation for being able to solve all mathematical problems that were set before him. It was quite a common experience to find that he alone had been able to obtain a correct solution to some questions which had been put before the whole class. While he was still a student, at the early age of seventeen years, he had brought out his first mathematical work in Urdu. The Delhi people were greatly surprised and delighted at a mere lad undertaking such a difficult task, and the first edition was sold out in three or four days. Zaka Ullah took the whole of the profits, amounting to thirty-two rupees, the first sum of money he had ever earned by his own writings, and purchased some gold ear-rings for his sister. One of the uncles of Sir Syed Ahmad, a Nawab of Delhi, whose house was looked upon as a strange place of mathematical and astronomical learning, full of scientific instruments with pulleys hanging from the roof and astral globes and charts and astronomical tables scattered about, sent for the lad who had dared to bring out a book on Mathematics at the age of seventeen. He said to him : "Well, young man, I hear that you are a second Euclid." He then added : "I will give you three days to solve a mathematical problem for me." At the end of the three days Zaka Ullah came back to him and said that the problem was insoluble, because at the final stage it was necessary to trisect an acute angle, which no one had yet been able to do geometrically. The Nawab was greatly surprised and pleased and said : "My dear lad, you have solved the problem, because you have arrived at the final stage beyond which there is no solution".

The whole atmosphere in those early days was electrical. Stories like those which I have just told were passed on from one house to another and treasured up in the family. The Urdu literary Renaissance at Delhi gave a sudden illumination to the age, before it sunk back into dullness. There was also the great tradition of the past glory and lustre of the Moghul rule. The light flickered and leapt up for a brief momentum before it died out. More than any other single cause, the Mutiny killed it.

(To be continued)

SOCIAL LIFE IN THE BUDDHISTIC AGE—III*

WE have already in the previous articles dwelt on the morals of the people in the times of the Jatakas. Further glimpses on the subject may be obtained from Vols. V & VI, from which mainly we shall cull the materials of the present article. In V 512, we are introduced to five hundred women of Sravasti, drinkers of strong drink, at a drinking festival. The evils of strong drink are here dilated upon, e. g., he who drinks falls into a pit, is lost to decency and will talk of things that are obscene, it proves the ruin of wealthy homes, &c. In V. 537, we read of a young Brahmin drinking strong drink in the company of other young men. The king of Benares, surrounded by 1600 dancing girls, and his ministers and other officers, held a drinking feast for seven days (VI, 543). In VI, 546 we read of soldiers who become angry because they had lost the chance of a free drink. In VI, 547, the king proclamied a festival by beat of drum : 'Procure garlands, scents, and perfumes, and food and drink, and keep seven days' holiday. Let the people stay where they will, drink deep, sing and dance and make merry.' In the Vidura Pandit Jataka (VI, 545) the king celebrated a festive occasion

*The second article of the series appeared in M.R. May, 1924.

by setting free his captives and ordered the people to hang up their ploughs and have a month's holiday.—'Let them drink in private and still seem total abstainers with their cups flowing over.' These extracts prove that drinking was condemned by public opinion though very prevalent, and not only among men, but the gentler sex as well. From the same story we find that Brahmins ate flesh, to which indeed there are many other references in the Jatakas, (e.g., V. 547) some of which have been quoted in the previous articles of the series.

The laxity of sexual morals and the low opinion of women already referred to may be further illustrated from the following: In the Kushavati Jataka (V. 531) we read that the king of Kushavati who had no sons, desiring to have one, sent out to the streets a band of his dancing girls, then a company of other girls, of good, and next of the highest, rank, and last his queen consort Silavati, so that they might take their fill of pleasure and conceive and bear him a son. The queen conceived and bore two sons. The Kunala Jataka (V. 536) is intended to illustrate the vices and follies of womankind, their lust, unchastity, and immoderate passions. The queen of Benares, seized and married by the king of Kosala, misconducts herself with a Brahmin youth. 'Ox, cow nor car to neighbours lend, nor trust a wife to house of friend.' Poverty, sickness, old age, and drunkenness are among the eight grounds on which women despise their husbands. All women are equally immoral, they are all sinners alike; they are poor fickle creatures ungrateful and treacherous; no trust should be placed on them; one might as soon catch wind with the net as hold women in sway; for the sake of money they will run after vile outcastes; they are unrestrained in lust, common as a landing-place on the Ganges; women, like kings and Brahmins, can never be sated. 'Women like flames devour their prey, women like floods sweep all away.' 'Women are pests, like thorns are they, women for gold oft go astray.' And all this stuff, rising in a crescendo of vile abuse to the shrillest pitch of coarseness imaginable is put in the mouth of the Master who, in the guise of the bird Kunala, expounds the follies of women from the heights of the Himalayas.

As we have said in our previous articles, prostitution had a recognised place in ancient Indian society, as also in the royal courts, and processions of prostitutes graced every festive and ceremonial occasion, from birth of a prince to the celebration of victory. The same was the case in Eur in the Middle Ages. Says Karl Pearson *The Ethic of Free Thought* (1901, p. 402):

"Prostitution began to play a great part in social life of the mediaeval cities............The p titute in the mediaeval city played a sing part; she was alternately honoured and conten She was used to grace the banquet of town-council or the reception of the emperor; she was often compelled to wear a distinctive d or was deprived of all the legal rights. Notl is more characteristic of the absolute subjectio woman than this treatment of prostitutes..."

In V. 522, king Dandaki deposed fr her position a courtesan whom he grea honoured and afterwards he restored her the same position. In V. 525, we read the seven hundred royal wives of the k of Benares and sixteen thousand courtes These numbers are frequently repeated other stories (V. 531, VI. 538, 543, 544, 5 and, somewhat reduced, might serve as true picture of some princely courts modern India.

The monastic order founded by Bud soon lost its pristine purity. In V. 523, read of a Brother tempted by the wife his unregenerate days. A backsliding Brotl going his rounds for alms at Sravasti, me a fair lady and falls in love with her first sight (V. 531). In the Kunala Jat (V. 536), a white nun, Svetasramani, be the worse for liquor, misconducts her with the goldsmiths.

To the numerous illustrations of s voyage already given, the following may added. In V. 518, we read of five hund trading folk of Benares who took ship set sail and on the seventh day they w out of sight of land and were wrecked mid-ocean and all but one, who by favour the wind reached port, became food for fis In the Mahajana Jataka (VI. 539) the of the king of Videha got together his sto in-trade and put it on board a ship carry some merchants bound for Subarnabhu There were seven caravans with their bea embarked on board.

Allusions to charitable institutions numerous. The son of Sankhapala, king the Nagas, had alms-halls erected at four city gates and by his almsgiving m a stir throughout the land (V. 524). treasures of the king of Benares had al houses built and practised almsgiving on grand scale (V. 535). The evils befallin miser who does not give alms are narra in the same story.

Literacy prevailed among women, though to what extent cannot be ascertained. In VI. 546 the queen writes a letter with her own hand. A sixteen year old daughter of a rich merchant, very handsome but still unmarried, (V. 527) warrants the inference that child-marriage was not prevalent in those times. The longings of a pregnant woman were carefully attended to (V. 534), as we know from the more familiar story of Sudakshina, queen of Dileepa, in the *Raghuvamsa* of Kalidasa. In the Kunala Jataka (V. 536) it is mentioned that in Kapilavastu women married their brothers This kind of marriage, we know, was not confined to ancient Egypt, but everywhere preceded the more developed form of marriage in which certain prohibited degrees in order of propinquity were recognised. The Kusa Jataka (V 531) relates the story of the family at Benares with two sons, of whom the younger, being unmarried, continued to live with the elder, which would seem to suggest that as a rule, married brothers set up separate establishments. It would appear that widow marriage was not unknown. In the Bhuridatta Jataka (VI 543) a Naga widow is married to the son of the king of Benares. In the Vessantara Jataka (V. 547) among the ten boons prayed for by the princess, we find the following: (1) to be chief queen, (2) to have a son, (3) to have a slim figure, (4) to have firm breasts, (5) not to become grey-haired, (6) to have soft skin. How little has female human nature with its instinctive hankering for beauty, changed in these two thousand years and more, and how the customs and ideas of those days, e. g. polygamy with its natural concomitant, jealousy of co-wife, and preference for male progeny, persist to this day! From the same story we learn that the feelings with which an old husband is regarded have not materially changed since Buddha's time.

"A hateful thing your life must be, as youthful as you are, with an old husband to be wed; nay, death were better far. Painful a spear-thrust, full of pain the serpent's fiery bite; but a decrepit husband is more painful to the sight."

But the picture of widowhood, as painted in the same story, is the most harrowing of all in its realistic detail, showing that her condition in our society has been the same through the track of centuries.

"Terrible is widowhood: the meanest harries her about, she eats the leavings of all; a man may do her any hurt, unkindly speeches never cease from brother or friend; a widow may have ten brothers, and yet is a naked thing: oh! terrible is widowhood."

Though the lot of a woman was thus anything but happy on the whole, still henpecked husbands were not wanting who were so much under the influence of their wives as to be ready to kill their parents at the bidding of their spouses (V. 522; see also IV. 446). Even a maid-servant used to put shoes on (cobblers were a recognised caste, though among the lowest—VI 542) which she had to remove when sweeping her mistress' chamber (Kusa Jataka, V. 531). And yet so simple was the organization of society, that in the same story we find the princess Prabhavati, daughter of the king of Madra, going to fetch water with eight slave girls, each carrying a waterpot. Disputes over the waters of boundary streams which irrigate the lands on either side were not unknown (V. 536) Indeed, the need for irrigation was as great then as now, for there are allusions to famines consequent upon prolonged droughts. Once for a period of three years there was no rain in the kingdom of Kasi, the country became scorched up, and people under the stress of famine crowded the palace-yard and reproached the king, as they did Louis XVI at Versailles on the eve of the French Revolution (V. 526) It would appear that when people were overtaxed, they would emigrate In the kingdom of Kampilla, there was a king named Panchala, whose subjects being oppressed by taxation took their wives and families and wandered in the forest like wild beasts (V. 520).

The different kinds of slaves are described in the Vidura Pandit Jataka (V. 545):

"Some are slaves from their mothers, others are slaves bought for money, some come of their own will as slaves, and others are, slaves driven by fear. These are four sorts of slaves among men."

In VI. 547, the prince gave his son as a slave to a Brahmin, and told him that if he wanted to be free he must pay the Brahmin a thousand pieces of gold. The grandfather intervened at this stage and said: 'Come, my boy, I shall buy you with a price, and you shall be a slave no more'.

Characteristic Buddhist teachings emphasising the ethical aspect of life occur here and there. 'By knowledge, justice, self-restraint and truth, a man at length achieves his high purpose.' (V. 518) Power is fivefold,—power of limbs, power of wealth, power of counsel, power of caste, and power of learning, each succeeding one being higher than the one preceding and the power of learning being,

the highest of all (V. 521). Learning was greatly honoured, and learned men abounded. In the city of Champa, for instance, there dwelt a northern Brahmin of high family, a teacher famed far and wide, having 500 pupils (VI. 539). Even kings' sons became the pupils of such teachers, and paid the usual teacher's fee (VI. 537). A treasure-trove as in modern law belonged to the king. How true is the observation that a mother loves her son most in the hour of anger and what her mouth speaks she does not want at all (VI 546). In the same story Senaka and Mahosadha had a discussion among themselves as to who of the two is to be preferred, the wealthy man bereft of wisdom or the wise man devoid of wealth—a subject which has not lost its practical interest to this day—and Senaka supports the rich, whereas Mahosadha supports the wise man. The arguments advanced by Senaka would go to show that wealth was always a mighty power in human society.

Of royal courts and courtly ceremonies, the Jatakas give occasional glimpses which are often highly interesting. At the Kartic festival, the king marched in solemn procession round the city at sunset, when the full moon had arisen in the sky, and torches were blazing in every quarter of the city, which was decorated as if it were some city of the gods. The king, mounted on a magnificent car drawn by thoroughbreds and escorted by a crowd of courtiers, made a circuit of the city (V, 528). The feeding of Brahmins formed part of the kingly duty. King Kusha of Kushavati fed twenty thousand Brahmins (V. 531). There were well-bred dogs in the king's palace (V. 536). The naming day of the king's son was evidently fixed within a month of birth. On that day great honour was paid to the Brahmins who read the different marks. Brahmins skilled in signs and omens were consulted when the boy did not cry for play-things, such as figures of elephants and the like (V.538). The civilization, as we see, was entirely Brahmanic, and the customs and traditions of the later Vedic age continued in full vigour, and toleration of Brahmanic supremacy was the rule. In the same story we read of the four castes and eighteen guilds, fair women skilled in dance and song, and troops of slaves. The king's five counsellors used to sit in judgment in the king's court of justice, but they were often corrupt (V. 528; VI. 542). Here is a description of the king's court.

"The crowd of king's ministers sat on one side, on another a host of Brahmins, on another the wealthy merchants and the like, on another the most beautiful dancing girls. Brahmin panegyrist skilled in festive songs, sang their cheerful ode in loud voices and hundreds of musical instruments were played."

Then follows a description of Mithila:

"Videha's far-famed capital, gay with its knights and warrior swarms, its Brahmins dressed in Kasi cloth, perfumed with sandal, decked with gems." (Mahajana Jataka, VI. 539).

In the same story, we have mention of slaughter-houses, and we find that elephants were killed for ivory, and the panther for his skin. In VI. 545 the drinking shops and taverns, the slaughter-houses and cookshops, the harlots and wantons of an imaginary city are mentioned. Before the royal couch five hundred women performed all kinds of dances on their different musical instruments. In the Maha-Ummaga Jataka (VI. 546) the Great Being so arranged the hall that one part was set apart for ordinary strangers, one part for stranger Buddhist priests and Brahmins; in another there was a lodging for the destitute, in another there was a place for the lying-in of poor women, another place was reserved for stowing away the goods of foreign merchants and all these apartments had doors opening outside. There also he had a public place set apart for sports, and built a court of justice and hall for religious assemblies. When the work was completed, he summoned painters and having himself examined them, set them to work at painting beautiful pictures, so that the hall became like Sakka's (Sakra-Indra) heavenly palace. Then he constructed a tank with a thousand bends and a hundred bathing ghats. On the bank he planted various trees and had a bark made like Nandana. And near this hall he instituted a public distribution of alms for holy men, whether Buddhists or Brahmins, and for strangers and for people from the neighbouring villages. In the same story not only slaughter-houses, but a piece of flesh from the slab of a slaughter-house, are mentioned. Here we read of a tunnel, lined with chambers, each of which had the statue of a woman, very beautiful, so much so that without touching it no one could say that it was not alive. In the tunnel on either side, clever painters made all manner of paintings. In the next story (VI. 547) mention is made of a necklace, beautiful as if drawn by a painter. All this shows that the arts of the lapidary, and of painting, sculpture, architecture and horticulture were well developed, and poor houses, maternity hospitals, sporting clubs, orphanages,

'arehouses, assembly halls, and caravan-serais rere in existence.

We shall now deal with the institution f caste as we find it in the age of the atakas. We have already seen that the ower of caste was reckoned as next in importance only to the power of learning (V. 21). We also find everywhere in the atakas that gifts to Brahmins and Sramanas, nd the duty of feeding them, were enjoined n the king and the commoner alike (IV. 450. 84, 489, 497, 498; V. 528, 540; VI. 545) nd even the Bodhisattwa is himself reported o have said, 'I have given manifold gifts to ionks and Brahmins, (Kunala Jataka, V, 36). But while Brahmins as a rule were hus honoured, as a result of Buddha's aching, a rationalistic view of the caste-system came to prevail by and by, which undermined the whole institution and led to a more emocratic organisation of society among large umbers of the people who embraced the new ith. In the Nimi Jataka, Sakka (Indra) says o king Nimi (VI. 541).

"Caste or no caste, the upright man I would attend at need, for every mortal man is bound by his own act and deed. Apart from righteousness, all astes are sure to sink in hell, all castes are purified they are righteous and act well. Although holy ving is more fruitful by far than almsgiving, yet oth these are the thoughts of great men. Do you watchful in both, give alms and practise virtue."

There is not a line in the above injunction ith its preference for righteousness to birth. hich one would expect from the mouth of e Pouranic Indra familiar to Hindu mythology. In VI. 542, Khandahala, the corrupt rahmin judge, having induced the king to rder his relations to be sacrificed at the acrificial pit (which, however, did not appen), the king's son Chandra Kumara addressed his royal father thus:

"Kings give these Brahmins villages, choice cities e their appendage, on every family they feed, and in a goodly heritage, and it is these benefactors, re whom they most readily betray. The Brahmin der, take my word for it, are always faithless nd ingrate."

The minister Khandahala was then made an utcaste and relegated to the outcaste settlement. Elsewhere the Brahmins are held up to ontempt and represented as proverbially reedy and masterful. 'Kings in their kingom, and Brahmins in their work, are full of reed' (IV. 496). However powerful Brahmins and priests may be, womankind is ightier far. (III. 433).

Brahmins seem to have followed the most iverse occupations in those days. There were Brahmin husbandmen, who ploughed their fields with oxen (V. 516; IV. 467; III. 354). Brahmin farmers cultivated their lands with hired labourers (III 389). Brahmin villages are spoken of (III. 402). Brahmin carpenters gained their livelihood by making carts (IV. 475). Wealthy Brahmins managed their own estate (IV. 477). Rich Brahmin merchants traded in ships (IV. 442). Elsewhere we read of a Brahmin millionaire bearing the significant name Mahakanchana (IV. 488). There were even Brahmin goatherds (III. 413) and snake-charmers (IV. 506). The Kshatriya caste, in which the Master was born, is represented as the highest of castes Kshatriyas are always mentioned before the Brahmin order in the Jatakas, and this is intended to convey that they take precedence in the hierarchy of castes. Buddha is made to speak of a Brahmin who had showed him disrespect as a low-born fellow as compared with himself, who had sprung from an unbroken line of nobles (V. 529). At the same time, the Bodhisattva is not ashamed to have been born in the family of a man of the lowest caste, as in Satyadharma Jataka (II. 179). A Brahmin, Satyadharma, travelling together with him, and being short of rations, ate of the leavings of the latter, and bitterly repented of it thus. 'How have I disgraced my birth, my clan, my family!' In III, 309, we have Bodhisattva as the son of a pariah woman, but so pleased was the king of Benares with his exposition of the law, that he made him king by night, himself remaining king by day. The object of these stories is apparently to show that low birth does not matter, and 'a man's a man for a' that.' Brahmin ladies were not immaculate by reason of their birth A young Brahmin of Benares acquired the liberal arts at Takshashila and attained proficiency in archery and having married his professor's daughter set out for home with his wife when he was attacked by a robber for whom his wife conceived a passion, and who killed the Brahmin with his own dagger placed by her in her lover's hands, who then carried her off (III. 374) All Brahmins were not however to be treated alike. Elsewhere a Brahmin is mentioned who was regarded by the king with especial honour, beyond what was paid to other Brahmins. This worthy member of his caste placed virtue above learning and birth, and was of opinion that men of high caste and low, if virtuous here, would be equals in heaven (III. 362).

As a rule, however, the Brahminic order was proud of its high birth, and treated the low castes with great contempt. There were proud Brahmins like Swetaketu (III. 377) who, seeing a Chandala and fearing that the wind blowing from his direction would contaminate him, broke out; 'Curse you, you ill-omened Chandala, get to the leeward,' but the Chandala took him by the shoulder and forcing him down, put him between his feet. We need not be surprised that the rationalistic spirit of Buddhism was already at work, and the lower castes were beginning to assert themselves. The king's priest, of all persons, is made to say in the same story; "A thousand Vedas will not safety bring failing just works, or save from evil plight." Then the Vedas are a useless thing?—naturally questioned the orthodox Swetaketu. To this a somewhat evasive reply is given, and the Vedas are not absolutely condemned in view apparently of the respect universally paid to them, but emphasis is laid on conduct, self-restraint, and good works as the true means of attaining bliss. In the same story, false penances so common among sadhus to this day, e. g., hook-swinging, lying on thorn-beds, enduring the five fires, practising mortification by squatting or diving, are mentioned. The story of Uddalaka the bastard, (IV. 487) like that of Swetaketu, is intended to emphasise the superiority of self-control and right doing over the study of the Vedas and it lays down the remarkable dictum that all castes, including Chandalas and Pukkasas, can attain Nirvana; saints are never asked their birth. Below are given some instances to show with what utter contempt Chandalas were treated in Buddha's time; they had to live in settlements resembling the Ghettos of the Middle Ages and the Indian locations in South Africa and were subjected to unspeakable ignominies. If corroboration of these Jataka accounts is required, it will be found everywhere in the Yogavasistha Ramayana, that compendium of the Vedanta where the divinity of man and the equality of all souls as so many emanations from the Absolute are taught in popular language, to a people whose contempt for the lower castes it does nothing to mitigate (see, for instance, Book III, chapters 106-9). The effect of the revolutionary pronouncement that even Chandalas could attain the highest beatitude open to man, on a society founded entirely on the aristocracy of birth, can be better imagined than described. It was the first occasion in the history of caste-ridden India on which the outcaste was placed on a footing of equality with the Brahmin in regard to the supreme goal of life. This great message of hope, this glad tidings of great joy, was the secret of the phenomenal success of Buddhism when it first appeared on the scene.

Pride of caste is deprecated in IV. 458. In the Amba Jataka (IV. 474) we have a Chandala village, Bodhisattva, a learned sage, being one of the caste. A young Brahmin learnt a charm from him, by which he could make a mango-tree yield fruit out of season. The Brahmin thought, "if I say a low caste Chandala taught me, I shall be put to shame and they will flout me. Be it Kshatriya, Brahmin (note the order of precedence), Vaishya, Sudra, Chandala, or Pukkasa, a teacher is always regarded as one's superior." In IV 497, we have a graphic account of the social gradations of the times and see how the Buddhist birth-stories made light of the pride of birth. The Great Being (Bodhisattva) was born outside the city of Benares in a Chandala settlement and was known as Matanga Dittha-Mangalika, daughter of a Benares merchant, coming to disport herself in the park with a crowd of companions, saw the Great Being from behind her curtain as he was coming to town, and learning that he was a Chandala, said, 'I have seen something which brings bad luck' and washing her eyes with scented water she turned back. The people with her cried out, "Ah vile outcaste, you have lost us free food and liquor to-day!" They then pummelled Matanga and left him senseless. By the force of his will, Matanga caused Dittha-Mangalika to marry him and by him she had a son Mandavya, who learnt the Vedas and became a great king. As Mandavya was once giving a great feast to Brahmins, Matanga arrived and was accosted by his son as a low-caste churl; whereupon he preached to his son the king the evils of pride of birth, and collecting a quantity of mixed victuals, ate it. In the sequel, Matanga's wife Dittha-Mangalika arrived on the scene and the Brahmins were made to taste rice-gruel sprinkled by her, as a result of which they were put out of caste by the other Brahmins. In the same story mention is made of another Brahmin Jatimanta who was inordinately proud of his birth and abused the Great Being as a vile outcaste, but the latter put down this pride by performing a miracle. In the next story, we have a Chandala village outside Ujjayini, where Bodhisattva and his mother's sister's son were born and were named Chitta and Sambhuta.

As in the last story, they were seen by a merchant's and a chaplain's daughters, and were belaboured by their attendants as evil omens. So they thought, 'All this misery has come upon us by reason of our birth', and disguising themselves as young Brahmins they studied at Takshasila. There the professor and his pupils were invited to a feast, where their origin was betrayed by the unguarded use of the Chandala dialect and they were turned out and became ascetics. Bowed down by grief, Chitta, baffled in his attempts to cross the bar sinister, cried out in the agony of his soul, "the lowest race are the Chandalas, the meanest of men."

One of the most important of the birth-stories, from the point of view of caste, is the Dasa Brahmana Jataka (IV. 495). It purports to reproduce what the wise Vidura told king Yudhisthira respecting the presence in the Brahmanic order, of men possessing the characteristics of the different orders of society, following all kinds of avocations, the inference being that their claim to be regarded as the exclusive custodians of spiritual worth is absolutely untenable. Vidura is made to say that (1) some Brahmins are like physicians, who gather herbs and roots and recite magic spells, (2) some are like servants, driving chariots and bringing messages, (3) some are like tax-collectors, importunate for gifts, (4) some are like beggars, with long nails and matted locks, (5) some are like merchants, selling fruits, honey, ointment, &c., (6) some are like Vaishyas and Ambasthas, following trade and husbandry, keeping flocks of goats, and selling their daughters for gold, (7) some are like butchers, fortune-tellers, gelding and marking beasts for pay, slaughtering kine and bullocks, swine and goats, (8) some like bandits or herdsmen, guiding caravans armed with sword, shield, and battle-axe, (9) some like hunters, building huts and laying traps in woods, and catching fish and hare and lizards, (10) others are like barbers, lying down beneath the royal bed at the soma sacrifice, the king bathing above their heads (the Brahmin plays the scapegoat in this ceremony, the king's sins being washed on to the Brahmin, who receives the bed and the ornaments by way of recompense). Observe the veiled irony of the whole story, and the duties appertaining to the different occupations in those days. But in fairness to the Brahmin caste it is also mentioned that there are wise and good Brahmins as well, who are free from the deeds of evil lust, and eat an only meal of rice, and never touch strong drink.

The last story which we shall quote from is a long one, the Bhuridatta Jataka (VI. 543), in some ways the most remarkable as an emphatic and open protest against the honour paid to the Vedas and Vedic sacrifices. Aristha having spoken eulogistically of them, the Bodhisattva said, "He is telling a legend of the past—a false legend," and proceeded to set him right by uttering the following Gatha (verses):

"These Veda studies are the wise man's toils,
The lure which tempts the victims whom he spoils......
The Vedas have no hidden power to save
The traitor or the coward or the knave......
If he wins merit who to feed the flame
Piles wood and straw, the merit is the same
When cooks light fires or blacksmiths at their trade,
Or those who burn the corpses of the dead.
But none, however zealously he prays
Or heaps the fuel round to feed the blaze,
Gains any merit by his mummeries...........
To worship fire, the common drudge of all,
Senseless and blind, and deaf to every call,
And then one's self to live a life of sin——
How could one dream that this a heaven could win?......
Doctrines and rules of their own, absurd and vain,
Our sires imagined, wealth and power to gain.
'Brahmans he made for study, for command the Kshatriyas,
Vaishyas plough the land, Sudras are servants to obey the rest,'
Thus from the first went forth his high behest.
We see these rules enforced before our eyes,
None but the Brahmins offer sacrifice,
None but the Kshatriya exercises sway,
The Vaishyas plough, the Sudras must obey.
These greedy liars propagate deceit,
And fools believe the fictions they repeat......
If he who kills is counted innocent,
And if the victim safe to heaven is sent,
Let Brahmins Brahmins kill......
Those cruel cheats, as ignorant as vile,
Weave their long frauds the simple to beguile.
'Offer thy wealth, cut nails, beard, and hair,
And thou shalt have thy bosom's fondest prayer.'
The offerer, simple to their heart's content,
Comes with his purse, they gather round him fast,
Like crows around an owl, on mischief bent,
And leave him bankrupt and stripped bare at last.
The solid coin which erewhile he possesst,
Exchanged for promises which none can test......
A clever low-caste lad would use his wit,
And read the hymns, nor find his headpiece split.
The Brahmins made the Vedas to their cost
When others gained the knowledge which they lost......
The obscurity [of the Vedas] but tempts the foolish mind
They swallow all they are told with impulse blind.
Brahmins are to cows and oxen near akin,
Differing outside, they are as dull within......
The Brahmin's Veda, Kshatriya's policy
Both arbitrary and delusive be ......
Brahmins now in our degenerate day
Will gain a livelihood in any way."

The above extracts, long as they are, contain the most outspoken denunciation of the ritualism of the Vedas, and of the Brahminic pretensions to supremacy, that are to be found in the Jatakas, and their merciless logic reminds one of the rationalistic philosophy of the school of Brihaspati, where similar sentiments are to be met with.

From all that has been said above it will appear that while Buddhism attached no value to caste (Buddha himself being frequently represented in the Jataka stories as born in a low caste), it did not directly attack the caste-system, but preferred to weaken its foundations by the Master's own example, and by denouncing the pride of birth. Buddha's attitude towards the slaughter of animals at sacrifices was however, positively antagonistic and the whole theory of Vedic ritualism was subjected to the searchlight of rational criticism and held up to scorn

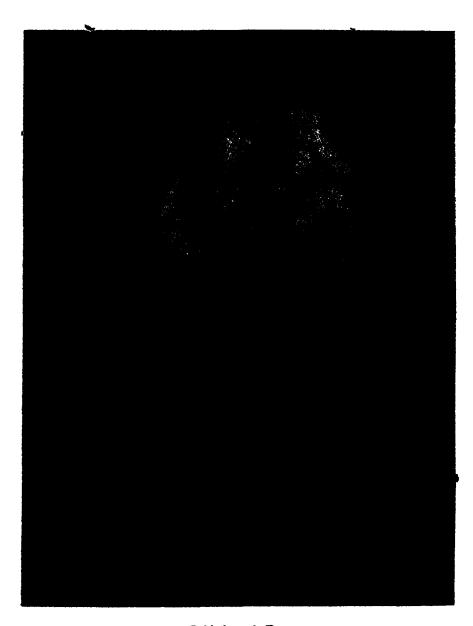
As to the position of the different castes among themselves, we get sufficient indications in the Jataka stories to lead to the conclusion that 'cobblers, sweepers and outcastes, (VI. 542) ranked with Chandalas and Pukkasas amongst the lowest castes of society. In regard to the position assigned to these castes or their prototypes, Brahminism seems to have changed little since those times. But the innumerable intermediate castes of which we read in the Census Reports are a comparatively recent creation, unknown in Buddha's time; had the caste divisions continued, on the whole, to be as simple as they were in the beginning of the Buddhistic period, all the complexities of our modern life, and the problems they have given rise to, such as those of intercaste unity and the reduction of the entire Hindu population to a homogeneous nation, would have been comparatively easy of solution, and they would not have presented the well-nigh insurmountable difficulties which now block our path. Buddha's rational code of ethics and his doctrine of the equality of man would now be of immense benefit not only to the social, but also the political regeneration of our country, and his teachings on the institution of caste have therefore a special value for us

X.

NIGHT

By J. Vakil

The darkness throbs, the Unseen Heart,
A Flower, bursts in the night,
In sudden pain its petals part
Out of a dream of light.

The secret rose of Beauty blows
In flame through your deep eyes,
Its odorous fire about you glows
And dyes my heart's deep skies.

Rabindranath Tagore

MARRIAGE CEREMONY AMONG MAHARASHTRA BRAHMINS

By V. G. APTE

IT is well nigh a century since western education commenced to permeate the Maharashtra and it is interesting to notice if any reform has been achieved by the Brahmins in Maharashtra in respect of their marriage ceremony.

There are three main divisions of Maharashtra Brahmins, viz., Chitpavans, Deshasthas and Karhadas. They interdine but do not intermarry. Intermarriages among them are not prohibited by Shastras. They are moreover sanctioned by their religious head—the Sankaracharya Yet such marriages have not become common

Thanks to the progress of education and of social reform early marriages are now things of the past. The marriageable age for girls has been raised from 6 and 10 years to 14 and 20 ; and boys are now rarely married before 17 or 18.

Horoscopes of marriageable boys and girls are still consulted and if they agree, their marriages are settled upon But the agreement of horoscopes does not play the chief part in the settlement. The bridegroom's father has an eye to the main chance—the *Hunda* or the sum of money the bride brings with her. The purchase money of the bridegroom will be a more suitable term for Hunda. With the progress of education and the growing poverty of the people, it was expected that the custom of demanding Hunda would receive a check. But strange as it may appear, it has received an impetus and it is ever growing though it has not yet assumed such alarming proportions as to drive grown-up girls to find relief for their parents by committing suicide. So there are not yet cases among them like that of Snehalata. Girls in Bengal may well envy the lot of their sisters in Maharashtra.

Faith or no faith in religious rites to be observed in marriage ceremony, they are punctiliously performed, such as, *Akshat* or invitation to the family and local deities, the *Punyahawachana* or the giving of blessings for the holy day, the *Devaprotistha*, the *Laja Hom*, *Saptapadi*,* *Nakshatra Darshang*, etc. Many of these rites have no meaning for the persons to be married, but still they are gone through by extremely orthodox people and the whole-hogger reformers alike.

When educated males find themselves unequal to fight the orthodoxy, it is vain to blame women for insisting on the scrupulous observance of several social and semi-religious functions, such as *Ushti Halad*, Amba *Shimpane*, the grinding of *Udid* pulse in a hand-mill by the father and the mother of the bride together, etc.—observances quite meaningless in these days of machinery. These only serve to prove that our womenfolk are not behind their Mahomedan and Christian sisters in their fondness for strict adherence to customs of by-gone days.

But even they are at times found amenable to reason in respect of the observance of certain social functions and quietly yield to the spirit of the time. When child marriages were in vogue, there was nothing wrong in the eyes of the people to make the married couple sit together at a dinner party wholly consisting of males and ask them to put morsels of delicious sweets in the mouth of each other, loudly announcing to the dinner party, the names of the opposite sex among the married couple—a custom called *Ghas-Dene* (giving of a morsel). It was a kind of exhibition of the literary wit on the part of the bride as she had to announce the name of the bridegroom, not in a prosaic form but couched in a metrical banter, which often gave merriment to the dinner party and won their admiration for her ready wit. But this practice of *Ghas-Dene* was in ill accord with the bashfulness of the grown-up bride, who felt it very uncomfortable to sit by the side of her partner in life in the full presence of male elders and strangers and so the practice is now gradually dispensed with. *Vadi Todane* (chopping off by the bride with her teeth of the betel-leaf-roll held fast between the lips by the bridegroom and *vice versa*), *Supari Lapavane* (hiding by the bridegroom of a betel-nut in the folds of the clothes on the body and seeking it out by the bride and *vice versa*)—these and similar pastimes, which excited mirth in

A Marriage Procession of the Maharashtra Brahmins

times of early marriages are now given the go-bye they deserve

One important reform, however, is a crying necessity and it is scarcely heeded. With all lucubrations of our educated people condemning extravagance in expenditure, marriage expenses are going up by leaps and bounds. With the high rates of cereals, ghee, and sugar facing us, shears ought to be applied to unnecessary expenses, but this is hardly the case. The love of pomp and seeming grandeur is unconquerable. The marriage procession must be in right royal fashion, however low may be the pecuniary condition of the bride's or the bridegroom's father. Marriage procession is not a thing to be examined with an economic or an artistic eye. The greater the hurly-burly and the incongruity, the greater the mirth. Here is a bridegroom dressed in a new turban with flower chaplets pending on both sides of his face, with his forehead besmeared with red powder and his cheeks touched with lamp-black to avert the evil eye, riding on a horse, ever trembling with fear lest the animal may get frightened at the sound of the guns or the sight of fireworks and cause his fall. He is followed by a large galaxy of ladies richly decorated with ornaments and dressed in their best *sarees*, and a large crowd of men bringing up the rear. The procession is headed by a band of musicians playing Eastern tunes on their sweet-sounding flutes and by their side there are drum-beaters, who know only how best to make noise with their *Zashas*, and the never-to-be-despised bandwallas dressed in second-hand worn-out military dress with their serpentine brass trumpets and big drums, making alternate roaring and shrill noise—all these are the necessary, though incongruous, elements of a marriage procession. But the greatest absurdity is with the *Abdagir*—a circular flat, wooden

plank covered with rich silk interwoven with gold threads, supported on a long pole and intended to serve as an umbrella to ward off the cruel hot rays of the sun from the face of the bridegroom and so useful in midday noon if held across the path of the sun. Is it not out of place when it is the cool morning or the dark evening when the procession sets out? But no, sun or no sun the *Abdagir* must be there. It is indispensable. It is an emblem of pomp and what is marriage without pomp and extravagance? To enhance the grandeur and picturesqueness, there are *Nakshatramalas* or star-wreaths made of tinsel and coloured paper hanging from high poles, as if to show that the procession is marching through heavens studded with stars and to make up the scene of this heavenly sight there is an artificial moving garden of variegated flowers made of paper and tinsel, vying in richness the well-known *Nandana-vana* of Indra. Who can say after this all that Maharashtra Brahmins are wanting in love of gaiety and can charge them with parsimony in marriage expenditure?

CONSERVATISM

By ABDUL AZIZ, Barrister-at-Law

THE results of the General Election have just been announced, and although one could have foretold an easy victory for the Conservatives, after the gathering reaction against Labour and the long series of defeats (culminating in the dissolution of Parliament) which the Labour Government was heroic, or callous, enough to suffer, we must say that we were not prepared for such swinging Conservative majorities all around, nor did the country ever witness such a poor show of the Liberals, whatever the causes may have been

The present time is an important one in parliamentary history: A huge Conservative majority over all the other parties combined affords food for reflection. In fact, such an event at this time of day, beating as it does the great Liberal victory of 1906, induces us to re-read English History in the light of recent events, and ask fundamental questions about Conservatism—what it stands for, its principles, its power, its possibilities and its destiny. Further we are tempted to study once more the English temperament and ask ourselves if we have not misread the British genius and character. Are the English people as a nation retrograde and reactionary, or else simply wise and self-complacent? But we must begin with Conservatism.

Conservatism is an age-long creed; this must not however, prejudice us in favour of Conservatism, for a persistent error with a long history does not become truth. So we should judge every tenet of the creed on its merits, and keep it apart from its ancient lineage on the one hand (which is no recommendation whatever) and from a long service to the cause of human progress on the other (which has at best only a historical value)

On the contrary the go-ahead folk are apt to think that Conservatism is purely a matter of heredity and tradition, and that an honest conversion to such an "outworn" creed is impossible or extremely unlikely But the late Election gives the lie to this supposition Nor have we any right to beg the question in that manner. Truth is never old, and we cannot imagine that a political creed which has supported the national existence of such a wise and successful nation as Englishmen for several centuries, and still commands so much influence in England, is really an outworn creed which has survived its utility

We need not encumber ourselves with the historical antecedents of Conservatism, though these constitute a brilliant record, of which any party or nation may well be proud. But a certain amount of history is indispensable in discussing Conservatism.

Conservatism stands distinguished from

any other political creed in that it has a long pedigree, and has stood the test of time. That is precisely the first cardinal point in the Conservative creed. What is tried is safe and reliable. There must be a special reason for an innovation. In science we don't freely experiment with the human body. It is more dangerous to experiment with a body of men. Not only are here a large number of men, but we are playing with minds instead of bodies—a far more complex affair. Exploration and discovery will often be accompanied by disaster. Yet it may be said that conservatives are either shortsighted and unimaginative or indolent. For there is no denying the fact that with careful observation, patient analysis and comparative study of men and conditions one can introduce change and reforms without dangerous consequences. Moderation and prudence and care are all that is necessary. On the other hand if we are too shy we shall *never* take a step forward.

As a brief formula we can say that Conservatism stands for established interests and vested authority: this formula would include adherence to the Church and the Throne, advocacy of landed and hereditary interests, and even the ambition and programme of imperial expansion, including Protection in trade and Preference within the Empire. These constitute the main planks in the conservative platform, for one cannot concede that the conservatives are really earnest in their proposals for poor relief (which is inconsistent with their other principles) though they claim credit for the same, and connect it with their advocacy of Establishment and Endowment.

In the reign of Queen Elizabeth Conservatism was nothing. The Church-and-Crown party, from which modern Conservatism has descended, was nothing but a political move of the sovereign to gain secular power over the Church, and to "Nationalise" and consolidate its authority. There was nothing noble about this stroke of diplomacy.

But when we come to the real beginnings of Conservatism in the hands of Burke, we find much to admire. Perhaps we admire Burke more than the conservative policy which England espoused when the waves of the French Revolution lapped on English shores. Because while Conservatism only voted for a *status quo*, Burke, who had seen the wisdom of holding to his anchor in a typhoon, was yet ready to fight battles against the Crown if its conduct and procedure clashed with his ideal of a true democracy. One has no hesitation in saying, however, that Conservatism, as far as it was a reaction against the ferment of the French Revolution, was a commendable expression of the nation's wisdom and sterling common sense, eminently justified by the results. But it must be admitted that here Conservatism was opposed to Revolution, not Liberalism. That is precisely why Burke was both a whig and a tory. There was no inconsistency in *his* attitude towards political affairs; it was the *parties* that were at fault: they placed wrong alternatives before the people. The parties went by shibboleths and formulae Burke went by thinking and did not care if he cut across lines of cleavage between the parties. This shows incidentally how factitious party distinctions really are, and how the party system clogs the way to clear thinking and intelligent preference. Owing to historical accidents certain lines of policy have come to be associated with one party, and have in many cases become a matter of prejudice rather than principle.

Burke's speeches and *Reflections* must have come as a welcome revelation to many Conservatives of his time who probably congratulated themselves on the unsuspected beauties of the creed which they had happened to inherit from their forefathers. Burke is all for heredity, stability, sanity, and sound sense. Had it not been for Burke, England might have reeled, and the social ferment might have courted a political disaster.

In the 19th century Conservatism had a rather bad time of it altogether. This was due partly to the rising tide of political thought and progressive echoes and indirect influences of the French Revolution and partly to the short-sighted and obstinate policy of Conservative leaders like Peel. Any party or system with a shorter history or weaker foundations would have succumbed to the blows which fell successively [Roman Catholic Emancipation (1829), Reform Bill (1832), Repeal of Corn Laws (1846), Household Suffrage (1867), and the Fiscal Controversy (1903)].

The accident of birth gave to Conservatism a tinge of religious sanction, which has been exploited by its exponents to the full. It is difficult to see why there should be Establishment or Endowment at all, and more difficult to see why there should be Establishment and Endowment on any other basis but that of numerical majority.

There is, of course, something conservative in Religion, but there is nothing essentially

religious in Conservatism. To mix up the two propositions leads to confusion of thought. Conservatism supports only one particular denomination in a conspicuously partial manner, and all attempts at justifying the Establishment and Endowment of the Church of England are futile. In case of Disestablishment and Disendowment other denominations will have an equal chance. The conservative position in this matter seems to be even weaker than in matters of private property and taxation. If, as is alleged, the Church of England does no longer enjoy any real privileges, why fight over them? Why keep the semblance of preference—a shadow, when there is no reality? The fact is that there is still considerable prestige attaching to that Church, and privileges are not usually surrendered with readiness. One wonders on what grounds the (Protestant) Church of Ireland remained established till 1869! The Establishment of a religion, which is professed by an overwhelming majority is perhaps justifiable, though even then it would handicap freedom of thought and is not fair to Science and Philosophy. Altogether the conservative arguments for Establishment and Endowment are hopelessly unconvincing.

Nor is the Conservative position as regards Poor Relief any more satisfactory. The argument that Christian teaching as regards wealth is purely individualistic, and refers to spiritual rather than temporal welfare, and therefore the poor need not to be made rich, can be met by saying that Liberalism in relieving the rich of their wealth aims at their spiritual welfare, and wishes to relieve the poor from their poverty in the temporal sense. To argue that because St. Paul allowed slavery, therefore poverty has Christian sanction, is fatuous.

Next we come to Property and Taxation. It is urged that (a) the community creates the value of land, (b) land is a monopoly, and (c) landholders are best able to bear taxes; therefore all kinds of rates and taxes should be shifted to the landowners. It must be said in reply that while (a) is in part at least correct, land is not exactly a monopoly, and it does not seem fair to shift all the burden to the landowners. The burden must be shared between the landowner and the capitalist (or industrialist). The conservative arguments that there should be no taxation without representation and that one section should never be taxed for the benefit of another, seem sound for practical application.

According to the conservative principle that the State cannot inflict an undeserved injury (e. g., taxation) on any individual, the State cannot reward any person for good service either. This principle seems also inconsistent with the conservative claim for Government interference or authority. "A state which refuses to relieve the poor may be wicked, but is not unjust." This is not convincing, without some such doctrine as the exploded theory of "Natural rights". Nor does it prove the cause against poor relief by taxation of the rich. Poor relief can really be defended on ground of morals, charity and expediency, and in a way also of justice. Conservatives can deny it neither on theoretical nor on practical grounds.

In Tariff reform policy, Conservatism cares for the land-owner and the industrialist, not for the consumer. The connection between protectionism and imperialism is obvious. The landowning classes are too effete to compete with the foreigner.

Foreign and Imperial Affairs: While allowing for the difference between individual and state morality (the state being a trustee), the liberal doctrine of a high international morality seems to be large-minded and dignified. An Imperialism based on an immoral and callous hankering for national self-aggrandisement is not an inspiring creed.

One wonders on what principles, conservative or liberal, modern Europe's land hunger is to be justified. Invidious and artificial distinctions between states of civilisation, the talk about "Missions" and "Vocations" is the most transparent twaddle. Surely it ought to be possible to formulate a code with a decent approximation to definition of rights and obligations between class and class, and nation and nation. It may be a difficult task; but surely one cannot say that the subject matter is essentially, and will remain permanently, chaotic. An advance from individual to international morality is surely conceivable. Better education, wider sympathies, greater imagination will bring about a cosmopolitan morality. To hold any other opinion is to surrender this beautiful world to the force of evil.

Parliamentary constitution.

(1) *Kingship*. Conservatism has decidedly lost ground as far as the principle of divine right of kings is concerned. A more modern position is that a king who is above party should take a more active part in the administration, and kingship should of course continue hereditary.

(2) *House of Lords.* Conservatives of course insist on a hereditary House of Lords, but they say it should be made stronger on non-partisan lines, so as to represent all parties. This House stands for service only for honour.

(3) *House of Commons.* Much of Conservative criticism against the representative character of the House of Commons is quite valid, though it really affects the party system of government. But that only exemplifies the imperfection and limitation of human institutions. It is worthy of note that conservatives are unable to suggest any better system of representative government than the one characterised by a more powerful second chamber and a stronger and more active sovereign than we have at present. It is curious that the conversatives propose no substantial reform of the lower house, for the Referendum, in more important measures, is at best a clumsy, troublesome and unsatisfactory solution, and we have not only the House of Commons, which mirrors public opinion on all matters of importance fairly faithfully, but also the Press, which is a useful safety-valve when the Lower House shows sign of being arbitrary.

Perhaps one reform in the House of Commons is necessary, viz, that the franchise should be so distributed as to ensure expression of as many free individual opinions as possible, not opinions of interests, the right of suffrage should be freely exercised without pressure from landlords and capitalists. Else the present House of Commons will one day degenerate into a commercial oligarchy.

In conclusion one may remark that Conservatism and Liberalism (unhappy as these terms are) are obviously both necessary to human progress, like analysis and synthesis in science. Pure Conservatism is stagnation, pure Liberalism is revolution. Conservatism is characterised by a certain kind of narrow-mindedness, which is perhaps inseparable from its historical antecedents But it is a useful check on the disruptive tendencies of a socialistic and revolutionary era; specially when we are slowly realising that the democratic form of government, with its bold challenge and extensive claims, has not redeemed, and is farther than ever from redeeming, the generous promises it has always held out.

Having made this rapid survey of the main lines of Conservative thought, the question recurs: what about a nation that remains a rigid adherent of this creed and continues withal to lead the world through war and vicissitude to its great destiny? For now there is no Germany to dispute either its political supremacy or its intellectual hegemony.

The first idea that strikes one is the "solidity" of character, if one may use the phrase. The more we think over it the more we are impressed by the fact that English Conservatism as an article of political faith is only an effect of an underlying cause, viz., the English temperament. The real "Conservatism" that is to say, lies in the English character We find abundant evidence of this temperament in the whole course of England's political history as well as in the history of her social institutions. It is not by chance that most of England's revolutions have been peaceful. We note that in England there have been changes, at times even radical changes, but there was never a violent break with the past. There is always present a tendency to introduce changes under the name of some thing old and familiar theories are retained where practice has changed under pressure of new requirements. Stereotyped procedure continues even when new understandings are developed as a remedy against its undesirable consequences.

In the political field, the English have always wisely used the results of political experiments tried in other countries, such as France, Russia, etc It is not by mere good luck that England has always escaped catastrophes, which have befallen successively all the powers around her (France in 1789-1815, and again in 1871, Germany and Russia in the last war). These miraculous escapes are in large degree due to her sterling good sense, her imperturbable sanity and her phlegmatic temperament. The English genius, for instance, rebels against all kinds of socialism, because the experiment has never been successfully tried. Even her "Labour" is not really socialistic. Notwithstanding all this, conservatism has never stood in the way of England's progress.

We find the same principles abundantly illustrated in the development of English Law, from such nebulous vapour as the Common Law of England through a living growth of case-law and precedent to a remarkably well-orderd system, disguised under complicated theory and procedure.

We may wind up by remarking that although we join issue with most of the positions taken up by the Conservative politicians,

English Conservatism, so far from being a sign of decay and ossification, is actually a sheet anchor, a guarantee against ill-advised changes and violent methods. No other nation has had similar conservatism; no other nation could so use it if it had it.

Nov. 15, 24

EARLY BUDDHISM AND THE LAITY

By Dr NARENDRA NATH LAW, M.A., B.L., P.R.S., PH. D.

ANY one who tries to acquaint himself with the process of spread and development of Buddhism from its earliest beginnings naturally asks the question whether Buddhism in its earliest stages had a lay society of its own to support it; if not, what was its position in regard to lay society, without which it is difficult, if not impossible, for a religion to flourish in the way Buddhism did. It has been aptly said by Carlyle that

"The Ideal always has to grow in the Real, and to seek out its bed and board there, often in a very sorry way. No beautifulest Poet is a Bird-of-Paradise, living on perfumes. The Heroic independent of bed and board is found in Drury-Lane Theatre only. Many an Ideal monastic or other shooting forth into practice as it can, grows to a strange enough Reality; and we have to ask with amazement. Is this your Ideal! To avoid disappointments, let us bear this in mind."

It must not be supposed that Buddha committed a mistake of this sort by founding his Ideal upon no basis of what Carlyle calls the Real. The paucity of details as to the lay community in the Digha and the Majjhima Nikayas lends colour to such a notion, but it should be noticed that though Buddha did not try from the beginning to have a stereotyped Buddhist community of laymen, yet his monastic system was broad-based upon the Real. The reasons why he did not care to have at first such a community of Buddhist laymen are:—

(1) He looked upon all men, irrespective of their religion or society as badly in need of initiation into the Truths discovered by him and whatever might have been their attitude towards him or his religion, they were never regarded as unworthy of his solicitude for their moral and spiritual welfare.

(2) There was in India at the time of Buddha a large number of Hindus who were not strong in their faith, or were not satisfied with the social status to which they were rooted by their birth Buddha could have a sufficient number of these people to embrace his religion and support the Buddhist monks.

(3) It was not perhaps possible for Buddha with his wide catholicity and infinite fund of mercy for the suffering humanity to limit the benefits of his religion only to those who belonged to a particular lay community of his own creation On the other hand, however, the *nirvana* which formed the summum bonum of human existence could not, according to him, be attained except by the process of *sadhana* forming a part of the Truth discovered by him To make the benefits of his religion available to as many people as possible, he prescribed only the sincere taking of refuge in Buddha, Dhamma, and Sangha, and the observance of the five *silas* as the minimum requisite, and a sufficient indication of a mental attitude, which the followers of the Truth promulgated by him should have The restriction of belonging to a particular lay community originated by Buddha for making them eligible to his spiritual ministration would have been to thrust into narrow limits a Personality that was yearning to rend asunder all limitations to uplift humanity.

(4) According to Buddha the initiation into the Buddhist order and the performance of the *sadhana* incident to it constituted the only door to *nirvana* The laymen could rise higher spiritually by their moral ways of life but could not reach nirvana which, according to him, could be attained by the sadhana incident to the Buddhist order It may seem to us that Buddha was very hard upon the lay community who could not, in his view, attain nirvana, whereas the laymen belonging to other communities, e. g. the lay Hindus,

would, according to their spiritual guides, attain salvation by their meritorious acts. But the reason for the holding of such an opinion by Buddha is not far to seek. Nirvana was attainable only by the Buddhist order over which he could impose the discipline through which alone a man could be fit for the same, while in the case of the laymen, over whom he exercised no such control for the reasons already stated, they could reach only stages of spiritual improvement lower than nirvana.

All these factors contributed to bring into being the following state of things, *viz.*, that it was chiefly to the monastic order that Buddha turned his attention, because it was in his view the only effective means of attaining the highest end of human existence. He was no doubt compassionate to the householders but as mere meritorious deeds could not enable them to attain nirvana during their life-time as householders, his ultimate aim was to persuade as many of them as possible to renounce the world and join the monastic order, live the disciplined life of a monk performing *dhyana*, *dharana*, *samadhi*, etc, and thus uplift themselves to the stage in which they could have nirvana Hence Buddha tried by his speeches and discussions to attract people with their worldly turn of mind many of whom were, of course, householders, to become members of his order and when they were unable to advance so far, they could perform the five or eight silas, and thereby rise to the higher rungs of moral and spiritual development attainable by a householder. He did not care therefore whether the candidates for admission into the monastic stage belonged to the Hindu, Jaina, or any other community. What he cared for most was the entrance into the monastic order, which alone was the effective means of reaching the highest goal of life. There was, at the time of Buddha, a section of people opposed to Hindu orthodoxy, or smarting under the invidious differential treatment meted out to them under the Hindu social system. These people were very probably the first to be impressed most by the doctrines preached by Buddha and be enlisted as his followers; but yet there are evidences in the Nikayas to show that the opposition that Buddha had to overcome in the pursuit of his goal was strong and bitter on account of the presence of orthodoxy characterising, I think, the major section of the Hindu community. Just before the advent of Buddha, Hindu society reached a time when a reaction against the evils that had cropped up in it grew in volume and was seeking an outlet. The presence of so many sects on the fringe-area of Hinduism, or expressly opposed to it, testifies to the existence of this state of things. Mahavira had raised his flag of revolt, round which mustered perhaps a large number of adherents than round that of any other heretic sect of the time. Buddha came in the wake of these sects but with greater potentialities of growth and resistance than its predecessors. The opposition put forth against him from the strongholds of Hindu orthodoxy was naturally in proportion to the larger encroachments that this new religion threatened to make upon the domain of Hinduism. There are references in the Nikayas to the stigma attaching even to the paying of visits to Buddha, not to speak of conversion to his doctrines or showing him marks of respect The learned brahmana Sonadanda was asked not to see Buddha on account of the loss of reputation he would incur thereby (D.N. I.p 113). Similarly, the erudite brahmanas Kutadanta, Canki, and Pokkharasadi were reminded of the risk they were running by going to meet him. Instances of this sort may be multiplied. They show how difficult it was for the preacher of the new religion to win over to his side persons belonging to the orthodox community. But even this difficulty was overcome by him at times so easily that one may be led to think from such instances of conversion as if orthodox Hinduism allowed these conversions to take place without any grudge. We see, for instance, Assalayana (M.N. II, pp. 147ff) coming to Buddha for defeating him in a debate, but is defeated in the end, and the very moment, takes refuge in Buddha, Dhamma and Sangha When renouncing the religion of which he was an adherent, he did not delay the least to think of the social disadvantages that might follow in the train of his conversion Such sudden conversions depended upon the deep impression made by Buddha upon the minds of the persons who came into contact with him and felt the magnetic influence of his pesonality. It would not, I think, be correct to infer from the examples of such conversions that these converts were ungrudgingly allowed by the Hindu community to be at liberty to embrace Buddhism in pursuance of their unfettered conviction.

During the life-time of Buddha, the mark that distinguished the Buddhist laity was the 'taking of refuge in Buddha, Dhamma and

ngha, and the observance of the five silas. is was, of course, the minimum requisite of Buddhist layman. Those converts who wished be more advanced in discipline and to epare themselves for greater religious rit observed the eight silas, and tried to uld their lives as far as possible in accordce with the ideas set forth in several ices of the Nikayas. To these we shall ve occasion to turn later on. A Buddhist man who thus went higher up the ladder of igious discipline prescribed in the Nikayas the laity had naturally to come into quent contact with the Buddhist kkhus, hear their discourses and card gradually all those beliefs and ctices which did not find favour with Buddhists. For him, of course, who had ssed the door-sill of Buddhism very ently, no other restriction than that of three refuges and the performance of five silas was imposed. This gave a good deal of freedom in regard the holding of beliefs and the performance rites and practices which might have n very dear to him before his conversion. would be apparent that the Buddhist y formed at first in this way must have sisted of people from whom uniformity beliefs, rites, and ceremonies could not expected. If Buddha or his followers ild have tried to have the minds of the r converts shorn of their cherished beliefs, their faiths in rites and ceremonies which e meaningless in the eye of the Buddhists, ir attempt would certainly have been le; for it is only the strong-minded people t can free themselves from their former hs all at once.

An examination of the Nikayas shows t though the laymen were declared incoment by reason of their mental and spiritual fit to reach the highest stage of spiritual elopment, viz. arhathood, yet it was open them to attain to the three lower stages, *sotapanna*, *sakadagami*, and *anagami*. The hod by which these laymen were made npetent for these stages would be apparent n the passages in the Nikayas, where the oval of the *samyojanas* has been treated M.N. I, pp. 462-8, D.N. I, p. 92). The five *yojanas* that the house-holders had to r, viz. *sakkayaditthi* (the view of the stence of individuality), *vicikiccha* (religidoubt), *silabbataparamasa* (domination the belief in ritualism) *kama* (bodily sions), and *patigha* (hatred). Of these *kiccha* and *silabbataparamasa* are of special importance, because by the first, a very strong adherence to the Buddhist faith is intended to be developed, while by the second, the influences of the former faiths and superstitions of the converts are meant to be counteracted. The development of the influence of these two factors on the minds of the new adherents of the Buddhist faith brings them more and more within the Buddhist fold and makes them out-and-out Buddhist. Implicit faith in Buddha, Dhamma, and Sangha gradually asserts itself to the exclusion of the other faiths that may be struggling with it for the upper hand, and beliefs in the efficacy of the rites and ceremonies are by degrees denuded of their strength by the stimulation of the constant endeavour on the part of the converts themselves to achieve this object, as also by the hearing of frequent discourses of the Buddhist monks at the monasteries or outside, and the carrying out of their directions as to the mental and moral discipline. There are rules in the Vinaya providing ample facilities for the converts to come into frequent contacts with the Buddhist monks. They met at the monasteries on the 8th, 14th and 15th day of every lunar fortnight at gatherings in which the monks delivered religious discourses and dispelled doubts on the points about which questions were put to them. Every morning they came into contact with the monks begging alms from door to door. Though long religious discourses were not suitable to such occasions, they could have been easily utilized for imparting to them bits of teachings intended to wear off their attachment to worldly matters, and stimulate their eagerness to subject themselves rigidly to moral and spiritual discipline, —the path to salvation. The afternoons were allowed by the rules of the monasteries to be utilized by the house-holders by coming there and having spiritual enlightenment from the monks through conversation and religious discourses. The householders were also permitted to invite to meals the monks singly or by batches. These were, invariably, occasions for delivering suitable religious discourses. The *vassa* (the four months of the retreat from the full moon of *Asadha* to that of *Karttika*) is a prolonged period during which the monks had to stay at a fixed place, generally a monastery. These four months afforded ample opportunities to the monks to mould the spiritual and religious life of the laymen as much according to the Buddhist ideal as practicable.

It was through these instructions and dis-

courses that the Buddhist house-holders could make moral and spiritual progress as evidenced in the many narratives in the Nikayas, e.g., those relating to Anathapindika, Visakha, Nakulamata and Nakulapita. Some of the lay-devotees are mentioned with appreciation in the *Anguttara Nikaya* as adepts in *dhyana*; this shows that the house-holders were allowed much scope for self-improvement and spiritual culture, though the passage already cited may give rise to the notion that they could not rise much in the scale of spiritual culture until they joined the monastic order. That they could rise as far as the stage of *anagami* goes to show that the house-holders were given a good deal of latitude for improving themselves spiritually, not merely by the observance of the *silas* but also by the practice of *dhyana*,—a process of *sadhana* which may be misconceived to have been the monopoly of the monks and nuns. With the lapse of time there came into being a society of Buddhist laymen who could be distinguished from the laymen of other denominations not only by their distinctive faiths but also by their social and religious practices that became gradually stereotyped as Buddhistic. Marriage into such Buddhist families or perhaps commensality or mixing in other ways with the Buddhist laymen came to put the Buddhist impress upon the doers of these acts. The ancient Hindu community allowed wide range of religious views to its members, but it was very touchy in regard to two or three points, viz. (1) the supreme authority of the Vedas, (2) the observance of the caste-rules bearing specially on marriage and commensality, and (3) the observance of at least one or two sacraments. In consequence, those who deviated from the groove laid down by the Hindu community had to remain separate from the community and could not hope to be restored to their former status (which even was impossible in some cases) except by the fulfilment of certain expiatory and stringent conditions. To the Buddhist community this was an advantage, because the way to join them was made very easy and attractive, but the way to return to the community to whic they had belonged previously,—specially t the Hindu community, was not so easy an sometimes very difficult. Hence, though th distinctive external marks of the Buddhi laymen appear at first sight to be almost ni a closer examination shows that there wer such marks, some of which owed their origi not to the Buddhists themselves but to th peculiar social and religious environmen surrounding Buddhism and the Buddhist la society. At the time of Buddha, of which w are speaking at present, as the Buddhist la society was receiving immigrants from quit a number of other sects and communitie it is difficult to find out at first sight it distinctive features concealed under its cos mopolitan character, but what I have sai before will, I hope, show that though th state of things was nebulous at the time, th Buddhist society of laymen was not withou peculiar features of its own. It was mor upon this society of laymen that the Buddhis monks could rely than any other fo help, patronage, and daily alms. It is natural that the Buddhist laymen should be mor interested in the furtherance of the Buddhis ideals, and more devoted to the Buddhis monks than the laymen of other communitie however great might have been the catholicity and the spirit of toleration that animate the people of ancient India. Narratives ar found in the *Nikayas* describing how Buddh himself could not get a morsel of food as alm in a village where the brahmanas predominated This gives but a glimpse of a state of thing which could not but have prevailed at a tim when the adherents of the diverse religion were struggling for supremacy in the religiou struggle. It is therefore not an error to thin that during the life-time of Buddha, ther came into being the lay society of th Buddhists, upon whose help and co-operatio the monks could rely with confidence in th midst of the stress and strain which they ha to bear in their struggle with the supporter of the rival religious systems.

SHELLEY ON POLITICAL REFORM

By D. V. GUNDAPPA

POETRY AND POLITICS

ON the high summits of human life, Poetry and Politics, far from being the irreconcilables they appear to be in our work-a-day world, are seen to dwell as comrades inseparable from each other. All great poetry is, in truth, politics idealised; and all great politics is, equally, poetry realised. The poet is the eye through which men obtain glimpses of the beautiful and the good; and the statesman is the arm with which they strive to remove all that stands between them and the object of their vision. Or, to vary the figure, the poet produces the martial music which stirs and impels us to new and noble conquests, while the statesman supplies the leadership without which our hosts would be marching only to their ruin. Poetry not motived by politics is mere vanity of words, and politics not inspired by poetry is nothing better than blindman's buff.

This description of the alliance between the dreamer and the man of affairs will perhaps meet with readier and wider acceptance if we make clear what we mean by the words by which we designate their work. Poetry, properly so called, is the expression of a passionate longing for whatever is lovable and lovely in the thought and feeling, and aspiration and endeavour of man. In other words, its office is to induce us,—to tempt us, as it were, by giving us a foretaste of the joy of the better world visualised by the poet,—to strive for improvements in the conditions around us. Such striving, it is the business of politics to facilitate and direct. The poet stimulates thought and effort in the direction of the good; it is the part of the politician to pave the way and provide the means for that effort. Politics, in its highest sense, is the art of materialising the ideals of individual and social welfare which are fashioned and commended by poets and thinkers. The poet and the statesman alike concern themselves with the well-being and the well-doing of their fellow-men; the first outlines the plan and prepares the material which the second takes into his hand in order to leave behind a world better than the one he first found. They are both collaborators in a large part of the same field. If the domain of poetry is much wider than that of politics which it includes, the dominion of politics makes itself felt more readily and more tangibly. Let us not then talk of the poet and the statesman as though they were antipodes to each other.

Evidences of the intimate and profound connection between poetry and politics are abundant enough in history. We know that the *Republic*, the far-famed treatise on the ideal state, is essentially the work of a poetic mind;—that Plato the political idealist has indeed been the philosopher dear to the poets, a veritable poet among political philosophers. We also know that Milton did not despise, "forsaking the 'quiet air of delightful studies', to play a man's part in the confusions of his time;" that he was a passionate advocate of civil and religious freedom as well as of national independence and was the inspirer and assistant of Cromwell. Dante was not inconspicuous in the political affairs of his country; and Goethe was no stranger to politics. On the other side, one has but to recall the names of Pitt and Gladstone, Burke and Mazzini, and Morley, to realise what an ample and fruitful part poetry has played in moulding the ideals and policies of great statesmen and political reformers. Indeed, to stand out as a reformer is to give evidence of an essentially poetic gift, namely, the vision of a society arranged better and a world made happier. The most important ingredients of the poet's mind and of the statesman's mind, are, in truth, the same, insight, imagination, sympathy, benevolence, though the proportions and the processes in which they are compounded in the two may be different. The material which both intend to handle is the same, namely, human life. They both have to deal with the passions, emotions, ideas and idiosyncrasies of men. They should, therefore, be both men quick to feel and quick to understand, with hearts and eyes ever wakeful to the possibilities of human nature as well as to the actualities of life around them. The same zeal for human improvement is the life-breath of both. What

through one takes the form of lyric and epic and drama, takes through the other the form of law and court and council. Their means and methods of expression are different; but their prime motive is the same.

It should thus be no transgression of bounds in a poet to speak out a word or two concerning the practical affairs of the statesman, even as it may not be out of bounds for a man of affairs to plead for a higher poetic inspiration for his age and country. Of course the poet's discourse on political or social reform can only be speculative in method and tentative in import; for he must necessarily be lacking in that knowledge and experience which can come only from the actual handling of affairs. Nevertheless, his political utterance is of value to us, because it is prompted and touched by the same vision as gives value to his poetry. It is a philosophical prose-version, so to say, of his poetic dreams. If that be so, it may not be unprofitable, amid the political excitements and distractions of our day, to turn to Shelley, the great poet of the Revolutionary Epoch, and take note of his views on the vexed subject of political reform.

The Revolutionary Epoch

Wordsworth, Byron and Shelley are the three great English poets who represent to us the epoch of the French Revolution and Shelley, the youngest of the three, is admittedly the most devoted exponent of the spirit and meaning of that epoch An aggressive intolerance of tyranny in whatever form was the gift bestowed on him at birth by the grim god of destiny. Every student is familiar with the story of how, while still at school, he made himself notorious as "Mad Shelley" and "Shelley the Atheist" by his resolute opposition to the odious system of fagging and by his cherishing what then were strange notions of justice and independence. A rebel at twelve and a heretic at nineteen, he braved the anger of his father and preferred to be banished from home and heritage at what must have been to him the most enjoyable period of life rather than yield to the despotism of blind custom. Shelley was in his twenty-first year when, in his first important poem, "*Queen Mab*", he declared:—

> Kings, priests and statesmen blast the human flower
> Even in its tender bud; their influence darts
> Like subtle poison through the bloodless veins
> Of desolate society..........................
> Let priest-led slaves cease to proclaim that man
> Inherits vice and misery, when force
> And falsehood hang even o'er the cradled babe
> Stifling with rudest grasp all natural good.

The standard of revolt thus raised against "force and falsehood", with all the injudicious downrightness and the extravagant fervour of youth, was held aloft with unwavering zeal throughout the remainder of Shelley's life. In poem and play and song, of wonderful variety of beauty and richness, he stood up for the "perfectibility" of man and against the tyranny of the Established Order of things. In almost every noteworthy poem, we hear the same sigh for freedom, the same cry against oppression. In the last and the longest of his poems, "*Prometheus Unbound*", we perceive the same passionate discontent with existing social arrangements, but expressed in more chastened and balanced phrases:—

> Hypocrisy and custom make men's minds
> The fanes of many a worship, now outworn.
> They dare not devise good for man's estate,
> And yet they know not what they do not dare.
> The good want power, but to weep barren tears
> The powerful goodness want——worse need for them
> The wise want love; and those who love want wisdom
> And all best things are thus confused to ill.
> Many are strong and rich, and would be just,
> But live among their fellow-men
> As if none felt.....................

Indeed, the whole drama may be taken to be an allegorical representation of humanity's emancipation from the clutches of man-made convention and soul-suppressing custom.

"Philosophical View of Reform"

This impassioned and dauntless child of the revolution has left, as legacy to those who care for him, a fragment of a prose essay on political reform which anyone today would readily acknowledge to be a sober enough document remarkably sober indeed if we remember the constant and consistent iconoclasticism of its youthful author. The warm glow which the sight of the revolutionary flame had brought into the youthful heart of Wordsworth was gradually rendered soft and mellow by the sixty winters that passed over his head. Not so with Shelley. He was in the first bloom of manhood and at the very height of his mental powers when he recorded his thoughts on political reform. He called the tract a "philosophical" view of reform therein suggesting that it is a record of his deliberate and carefully expressed opinion. In fact, he said of it in a letter to Leigh Hunt:—

"It is boldly but temperately [illegible] and

[illegible] It is intended for a kind of standard book for the philosophical reformers".

The book is of much practical interest even today and it is particularly so for us in India. Let us therefore proceed to see what Shelley has to say on the many knotty points that try the skill of the political reformer.

The year (1820) in which Shelley wrote his tract,—which, let us not forget, was written solely with reference to his own country, was the year of the death of George III, the fifth year after the Battle of Waterloo, the year, we may also note, of the Cato Street Conspiracy. The shock of the great revolution in France was then still fresh in England. The Napoleonic struggles had brought about wide-spread economic distress everywhere. The middle classes were full of discontent and the upper classes full of apprehension and alarm. There was yet no sign on the horizon to announce the great days of Canning and Peel and Huskisson; and much less was there any pre-assurance of the great parliamentary reforms of a later day (1829-30). The whole atmosphere in England was one of profound and universal unrest, premonitory of change. It was at this juncture that Shelley, with the prevision characteristic of the poet no less than of the statesman, grasped the spirit of the times and sought to find proper accommodation for it in the institutions of his country.

He begins the essay with the remark that, excluding those personally interested in the maintenance of power as it was, "there is no inhabitant of the British Empire, of mature age and perfect understanding, not fully persuaded of the necessity of Reform." Then, attempting a brief history of the movement for Freedom in Europe, he characterises the Roman Empire as a "vast and successful scheme for the enslaving of the most civilised portion of mankind" and adds that it was succeeded by a series of smaller schemes operating to the same effect up to the epoch of the French Revolution. Incidentally, he pays his tribute to the founder of Christianity; it is interesting and worthy of note. He writes:—

"Names borrowed from the life and opinions of Jesus Christ were employed as symbols of domination and imposture; and a system of liberty and equality—for such was the system planted by that great Reformer—was perverted to support oppression. Not his doctrines, for they are too simple and direct to be susceptible of such perversion, but the mere names. Such was the origin of the Catholic Church, which, together with the several dynasties then beginning to consolidate themselves in Europe, means.....a plan according to which the cunning and selfish few have employed the fears and hopes of the ignorant many to the establishment of their own power and the destruction of the real interests of all."

Prospects of Reform in Europe

After this remarkable acknowledgment of the value of the message of Christ, the poet sums up, in phrases not always judicious, the histories of the reformist movements in Italy and, in Central Europe, particularly Holland and Switzerland, betraying his republican proclivities in fugitive remarks. Coming to speak of the English Renascence and the Revolution of 1688, he exults over the establishment of the doctrine of popular sovereignty once for all;—

"(William of Orange and Mary) acknowledged and declared that the Will of the People was the source from which their powers derived the right to subsist. A man has no right to be a King or a Lord or a Bishop but so long as it is for the benefit of the People and so long as the People judge that it is for their benefit that he should impersonate that character. The solemn establishment of this maxim as the basis of our constitutional law ... was the fruit of that vaunted event (the Revolution). Correlative with this series of events in England was the commencement of a new epoch in the history of the progress of civilization and society......The Will of the People to change their government is an acknowledged right in the Constitution of England." (Pages 6 and 7).

After thus pointing to the Nation's inherent right of Self-Determination as regards the form of its government, Shelley proceeds to consider the philosophy of politics that grew up in England and in Europe through the speculations of Bacon, Spinoza, Hobbes, Montaigne, Locke and other thinkers. "Of this new philosophy, the system of government in the United States of America was the first practical illustration" . . . . . "It has no king; that is, it has no officer to whom wealth, and from whom corruption flow. It has no hereditary oligarchy; that is, it acknowledges no order of men privileged to cheat and insult the rest . . . . It constitutionally acknowledges the progress of human improvement, and is framed under the limitation of the probability of more simple views of political science being rendered applicable to human life. There is a law by which the constitution is reserved for revision every ten years."

Shelley next has some words of sympathy and hope for the French whose Revolution he considers the second result of the new awakening of public opinion in Europe. He was by no means unaware of the imperfec-

..., and the resultant reaction in the work of the Revolution; "but reversing the proverbial expression of Shakespeare, it may be the good which the Revolutionists did leave after them, their ills are interred with their bones." This, we may note in passing, is a verdict that has since been upheld by philosophical historians like Morley and Lecky. Shelley then speaks of Germany's "rising with the fervour of a vigorous youth to the assertion of those rights for which it has that desire arising from knowledge, the surest pledge of victory." Having expressed his admiration for the intellectual tendencies and attainments of the German people, he observes:—

"Every great nation either has been, or is, or will be free........The panic-stricken tyrants of Germany promised to their subjects that their governments should be administered according to republican forms, they retaining merely the right of hereditary chief magistracy in their families. This promise, made in danger, the oppressors dream that they can break in security. And everything in consequence wears in Germany the aspect of rapidly maturing revolution."

The prophecy had to wait till our day to come true. After Germany, Spain has come in for the poet-reformer's attention. In phrases of characteristic power and pungency, he depicts the struggle between Despair and Tyranny that was going on in that country, and winds up his vehement denunciation of the despots of Spain with a note of optimism in behalf of the people:—

"These events, in the present condition of the understanding and sentiment of mankind, are the rapidly passing shows, which forerun successful insurrection, the ominous comets of our republican poet (Milton) perplexing great monarchs with fear of change. Spain, having passed through an ordeal severe in proportion to the wrongs and errors which it is kindled to erase, must of necessity be renovated."

After making a very sanguine reference to the prospects of republicanism in South America, Shelley turns to Asia and observes:—

"The Great Monarchies of Asia cannot, let us confidently hope, remain unshaken by the earthquake which is shaking to dust the 'mountainous strongholds' of the tyrants of the Western world."

Reform in India and the East

And here follows a paragraph on India which is as critical in method as it is prophetic in import and is as full of deep thinking as of humanitarian fervour. He says:—

"Revolutions in the political and religious state of the Indian peninsula seem to be accomplishing, and it cannot be doubted but the zeal of the missionaries of what is called the Christian faith will produce beneficial innovation there, even by the application of dogmas and forms of what is here an outworn incumbrance. The Indians have been enslaved and cramped in the most severe and paralysing forms which were ever devised by man; some of this new enthusiasm ought to be kindled among them to consume it and leave them free, and even if the doctrines of Jesus do not penetrate through the darkness of that which those who profess to be his followers call Christianity, there will yet be a number of social forms, modelled upon those European feelings from which it has taken its colour, substituted to those according to which they are at present cramped, and from which, when the time for complete emancipation shall arrive, their disengagement may be less difficult, and under which their progress to it may be the less imperceptibly slow. Many native Indians have acquired, it is said, a competent knowledge in the arts and philosophy of Europe, and Locke and Hume and Rousseau are familiarly talked of in Brahminical society. But the thing to be sought is that they should, as they would if they were free, attain to a system of arts and literature of their own."

The time at which this was written was, let us remember, the epoch of Raja Ram Mohan Roy, the first great nationalist and internationalist of modern India. That brave and puissant pioneer of social and political reconstruction as well as of rationality (which is not the same thing as rationalism) in religion, was a notable figure in the political and religious controversies of that time in England also; and reports of his work and opinions must, evidently, have furnished ground for Shelley's cautiously expressed hope.

Shelley next makes a rapid review of the birth and working of what we may call the "New Spirit" in the other Asiatic countries. The Persians, "a beautiful, refined and impassioned people", "would probably soon be infected by the contagion of good'." "The Turkish Empire is in its last stage of ruin". "In Arabia Wahabees, who maintain the Unity of God and the Equality of Man, must go on conquering and to conquer". In Egypt is "beginning that change which Time, the great innovator, will accomplish in that degraded country". "The Jews may reassume their ancestral seats." "Lastly, in the West Indian islands . . . . the deepest stain upon civilized man is fading away".

The Crisis in England

After this re-assuring "sketch" of the hopes and aspirations of mankind all over the world, Shelley proceeds to consider the crisis in England and cites two circumstances as evidences of it: first, the new literature of

the times; second, "a desire of change arising from the profound sentiment of the exceeding inefficiency of the existing institutions to provide for the physical and intellectual happiness of the people." He dwells at some length on the merits of the former, without in the least exposing himself to the charge of immodesty, and indicates the relation, that always exists between poetical tendency and political change, the intimate relation which we tried to explain at the outset. He writes:-

"The literature of England, an energetic development of which has ever followed or preceded a great and free development of the national will, has arisen, as it were, from a new birth. In spite of that low-thoughted envy which would underrate, thro' a fear of comparison with its own insignificance, the eminence of contemporary merit, it is felt by the British that this is in intellectual achievements a memorable age, and we live among such philosophers and poets as surpass beyond comparison any who have appeared in our nation since its last struggle for liberty. For, the most unfailing herald, or companion, or follower, of an universal employment of the sentiments of a nation to the production of a beneficial change, is poetry, --meaning by poetry an intense and impassioned power of communicating--intense and impassioned impressions respecting man and nature.........It is impossible to read the productions of our most celebrated writers..... without being startled by the electric life which there is in their words.........They are the priests of an unapprehended inspiration, the mirrors of gigantic shadows which futurity casts upon the present; the words which express what they conceive not; the trumpet which sings to battle and feels not what it inspires; the influence which is moved not, but moves. Poets and philosophers are the unacknowledged legislators of the world."

This eloquent exposition of the mission of poetry, we may in passing note, is in entire accord with the Indian poet's dictum that the poet is the eye of the king. The Sanskrit word "Kavi" is the name not only of the composer of verses, but also of the seer, of the wise man. The poet has not only to sing and to delight the ear and through it the mind, but also to open the eye to unseen truths and unperceived beauties and thereby elevate the feelings and aspirations of man. That is how the miracle described in Bhavabhuti's epigram comes about: "The speech of the ordinary honest man follows an existing fact; but fact itself follows the speech of the poet-prophet".

We may now pass on to Shelley's replies to opponents of reform. "These persons", he says, "propose to us the dilemma of submitting to a despotism which is notoriously gathering like an avalanche year by year, or taking the risk of something which (it must be confessed) bears the aspect of revolution". The despotism he alludes to consisted in the Parliament's becoming the representative of only certain classes of the nation. As a result of the great economic prosperity which followed the political revolution of 1688, there was an increase of population; and there evolved out of the population a small class of comfortable capitalists and a large class of poor labourers. A vast "unrepresented multitude" had thus come into being; and it had made for an increase of the power of the rich. The despotism that had to be subdued was thus of the aristocracy, not of the monarchy. "The name and office of king is merely the mask of this power, and is a kind of stalking-horse used to conceal these 'catchers of men' whilst they lay their nets. Monarchy is only the string which ties the robber's bundle." "An oligarchy exacts more of suffering from the people (than absolute monarchy) because it reigns both by the opinion generated by imposture and the force which that opinion places within its grasp." Shelley goes on to point out that the National Debt and the 'alloyed coin' and paper money were devices contrived by the rich to extort money and labour from the common people. "They have the effect of augmenting the prices of provision, and of benefiting at the expense of the community the speculators in this traffic." One need not be surprised if this lay criticism of monetary reforms fails to meet with the approval of the expert. Shelley spoke merely as any man of intelligence, with a distinct popular bias, would have spoken, and not as a scientific student of public finance. The fact anyhow was there that a new aristocracy had arisen in the land, whether we accept or not the explanation offered as to its origin. Shelley had the moderation of temper to see that the aristocracy, "a prodigious anomaly in the social system," was yet "an inseparable portion of it." "There has never been an approach in practice towards any plan of political society modelled on equal justice, at least in the complicated mechanism of modern life." Aristocracy is unavoidable; and "the object therefore of all enligtened legislation, and administration is to enclose within the narrowest practicable limits this order of drones." Aristocracy, in Shelley's reckoning, was of two kinds. He would not object to our acquiescing, like all other great communities, in the existence of one kind of aristocracy, that of the great land-lords and merchants; for they are distinguished by "a certain generosity and refinement of manners

... opinion". But "there is nothing to ... our disapprobation" of the other variety of aristocracy,—that of "attorneys and excisemen and directors and government pensioners, usurers, stockjobbers, country bankers, with their dependents and descendants" who "eat and drink and sleep, and in the intervals of these things, performed with most vexatious ceremony and accompaniments, they cringe and lie". "Since the institution of this double aristocracy", the working-class people "eat less bread, wear worse clothes, are more ignorant, immoral, miserable and desperate. This then is the condition of the lowest and largest class from whose labour the whole materials of life are wrought, of which the others are only the receivers or the consumers. This degradation of the lower classes was not without a reaction in the higher. The aristocracy reaped the bitter fruit of its "short-sighted tyranny" in "the loss of dignity, simplicity and energy and in the possession of all those qualities which distinguish a slave-driver from a proprietor." This candid and unsparing analysis of the situation brings Shelley to an enunciation of the fundamental principle and object of political change. He puts the matter thus with admirable simplicity :—

"Right government being an institution for the purpose of securing such a moderate degree of happiness to men as has been experimentally practicable, the sure character of misgovernment is misery ; and first discontent, and, if that be despised, then insurrection, as the legitimate expression of that misery. The public right to demand happiness is a principle of nature ; the labouring classes, when they cannot get food for their labour, are impelled to take it by force. Laws and assemblies and courts of justice and delegated powers placed in balance and in opposition are the means and the form, but public happiness is the substance and the end of political institutions."

"A Reform in England is, therefore, most just and necessary." But before setting forth his proposals of reform, Shelley pauses to denounce the doctrine of Malthus, "a priest, of course, for his doctrines are those of a eunuch and of a tyrant," that "the evils of the poor arise from an excess of population" and that they should be required "to abstain from marrying under penalty of starvation." Why, asks Shelley, should this restriction be imposed upon the poor while the rich are left free to breed as ever? And here incidentally he is led to state his view of the vexed and vexed question of liberty and ...

"... of all men are intrinsically and ... and they forgo the assertion of all of them only that they may the more securely enjoy a portion."

SHELLEY' PLAN OF REFORM

This shows that Shelley was not a slave to a shibboleth and that he had a full appreciation of the principle of limitation implied in the flaming gospel of natural rights, and of the consequent need for compromise, or accommodation, or adjustment, or the art whatever be the name by which we may be pleased to call it of securing some degree of actuality for what has been a large and fascinating dream of the heart. Shelley's plan of reform comprised the following items:-

"We would abolish the national debt.
"We would disband the standing army.
"We would with every possible regard to the existing rights of the holders, abolish sinecures.
"We would with every possible regard to the existing interests of the holders, abolish tithes, and make all religions, all forms of opinion respecting the origin and government of the Universe, equal in the eye of the law."

We would make justice cheap, certain and speedy, and extend the institution of juries to every possible occasion of jurisprudence.

Of these several measures of reform, the first naturally claims Shelley's attention most, because in his view the national debt was the origin of all the iniquity in the distribution of national wealth and all the resultant misery and degradation of the lower classes. "The national debt was contracted chiefly in two liberticide wars, undertaken by the privileged classes of the country." Shelley therefore thought it just and proper that the rich alone ought to pay it. "It would be a mere transfer among persons of property." Shelley is by no means an opponent of private property of all kinds. He makes a clear distinction between just and unjust property, and would make only the latter liable for re-appropriation by the state towards the adjustment of the national debt. "One of the first acts of a reformed government would undoubtedly be an effectual scheme for compelling these to compromise their debt between themselves."

It is interesting to note in our day, when the cry against private property and for the State-ownership of everything is so loud and insistent, that Shelley, republican and equalitarian though he was, had deep and genuine respect for the individual's right of acquiring and possessing. He repeatedly says:—

"Labour, industry, economy, skill, genius, or any similar powers honourably and innocently ...

erted are the foundations of one description of operty, and all true political institutions ought to fend every man in the exercise of his discretion ith respect to property so acquired."

How to Work for Reform

We now come to the crux of the problem f reform: How is it to be accomplished? is satisfying to find that Shelley is not the octrinaire that a man of letters is commonly ipposed to be. He is well aware of the fact iat politics know no laws immutable like those mathematics. "All political science", he rites while speaking of arrangements or the liquidation of the national debt, abounds with limitations and exceptions". The reformer who starts with this iom is not likely to be an extremist. So e find Shelley reproaching demagogues and ommending patience and reason. His ideal undoubtedly a democracy:—

"No individual who is governed can be denied direct share in the government of his country ithout supreme injustice. ... ... he great principle of reform consists in every idividual giving his consent to the institution and ie continuous existence of the social system which instituted for his advantage and for the advantage of others in his situation. As in a great ation this is practically impossible, masses of idividuals consent to qualify other individuals hom they delegate to superintend their concerns. hese delegates have constitutional authority to xercise the functions of sovereignty. they unite in he highest degree the legislative and executive unctions A government that is founded on any ther basis is a government of fraud or force and ught on the first convenient occasion to be overhrown."

Though an adherent thus to the doctrine of popular sovereignty, Shelley was no advocate of universal suffrage. His moderation on this question is indeed noteworthy. He would only have gradual reform; he is keenly alive to the many evils of sudden social change.

"No doubt the institution of universal suffrage would ... ... immediately tend to the temporary abolition of these forms (monarchy, aristocracy, inordinate wealth etc); because it is impossible that the people, having attained the power should fail to see, what the demagogues now conceal from them, the legitimate consequence of the doctrines through which they had attained it."

But this achievement, he notes, would only be "temporary". And it would incidentally develop a habit of mind in the people which can never be to their true and lasting good.

"A Republic, however just in its principle and glorious in its object, would, through the violence and sudden change which must attend it, incur great risk of being as rapid in its decline as in its growth. It is better that they (the people) should be instructed in the whole truth; that they should see the clear grounds of their rights, the objects to which they ought to tend; and be impressed with the just persuasion that patience and reason and endurance are the means of a calm yet irresistible progress."

In other words, reform should be gradual and steady—that is, proportioned to the sense of responsibility and political intelligence in the community. Its political constitution should keep pace with, but not be in advance of, its general education and civic capacity. If the pace of reform be unduly hastened by means of a revolution, a deadly evil is sure to creep in together with it:—

"A civil war, engendered by the passions attending on this mode of reform, would confirm in the mass of the nation those military habits which have been already introduced by our tyrants, and with which liberty is incompatible From the moment that a man is a soldier, he becomes a slave. He is taught obedience; ..... He is taught to despise human life and human suffering, this is the universal distinction of slaves: he is more degraded than a murderer, he is like the bloody knife which has stabbed and feels not."

This, by the way, explains why Shelley made the abolition of the standing army a cardinal point of his programme of reform. He was essentially a humanitarian, one who stood up for the high destiny and dignity of man, and therefore a pacifist in his inclinations. Reform by means of an insurrection or a violent coercion of the existing Government being for the above reasons undesirable, Shelley looks to what we might call "constitutional action" for securing the desired reforms. His words have a peculiar force and appeal for us in India in our present political struggle:—

"The public opinion in England ought first to be excited to action No law or institution can last if this opinion be decisively pronounced against it. For this purpose Government ought to be defied in cases of questionable result, to prosecute for political libel.........The tax-gatherer ought to be compelled in very practicable instance to distrain, whilst the right to impose taxes ..... is formally contested by an overwhelming multitude of defendants before the courts of common law.........The nation would thus be excited to devolop itself, and to declare whether it acquiesced in the existing forms of Government............Simultaneously with this active and vigilant system of opposition, means ought to be taken of solemnly conveying the sense of large bodies and various denominations of the people in a manner the most explicit, to the existing depositaries of power. Petitions, couched in the actual language of the petitioners, and emanating from distinct assemblies, ought to load the tables of the House of Commons. The poets, philosophers and artists ought to remonstrate, and the memorials entitled their petitions, might show the universal

conviction they entertain of the inevitable connection between national prosperity and freedom, and the cultivation of the imagination and the cultivation of scientific truth, and the profound development of moral and metaphysical enquiry............These appeals of solemn and emphatic argument from those who have already a predestined existence among posterity, would appal the enemies of mankind by their echoes from every corner of the world in which the majestic literature of England is cultivated...........It would be Eternity warning Time.

Shelley's faith in the influence of men of letters to persuade, or else to overawe, those who have political authority in their hands, must no doubt seem a little excessive in our day; but this is a fact that does discredit, not so much to literary advocates of political reform, as to successive generations of politicians, both official and popular. The average politician has always been a philistine: He has a cheap sneer for the man of visions. He scorns to open his heart to poetry and philosophy. If he did not despise idealists, if ministers and popular leaders were men with a cultivated love for the finer things of the spirit, if like Gladstone or Burke they were men whose minds and souls had been touched by the magic of great literature, the course of human progress should have been far more smooth and far less interrupted by unedifying incident. Shelley had not the experience we now have of the ways of politicians and his optimism was therefore only natural.

Utility of Insurrection

But even he was under no delusions. If constitutional agitation failed to bring about the desired reform in some appreciable measure, he would not then hesitate to recommend insurrection. But mark it, he would not be in a hurry to employ that method. He knew that it would work surer and quicker; but he had a lively apprehension of its concomitants and its effects. His hope was that when constitutional agitation was intense and wide-spread,

"the oppressors would feel their impotence and reluctantly and imperfectly concede some limited portion of the rights of the people, and disgorge some morsels of their undigested prey. In this case, the people ought to be exhorted by everything ultimately dear to them to pause until, by the exercise of those rights which they have regained, they become fitted to demand more. It is better that we gain what we demand by a process of negotiation which should occupy twenty years than that by communicating a sudden shock to the interests of those who are the depositaries and dependents of power, we should incur the calamity which their revenge might inflict upon us by giving the signal of civil war."

But if those in power are obdurate, "we are to recollect that we possess a right beyond remonstrance. It has been acknowledged by the most approved writers on the English constitution, which has in this instance been merely a declaration of the superior decisions of eternal justice, that we possess a right of resistance. But Shelley feels compelled to repeat his warning about the evils of an armed rising.

"There is secret sympathy between Destruction and Power, between Monarchy and War; and the long experience of all the history of all-recorded time teaches us with what success they have played into each other's hands. War is a kind of superstition: the pageantry of arms and badges corrupts the imagination of men..............If there had never been war, there could never have been tyranny in the world; tyrants take advantage of the mechanical organization of armies to establish and defend their encroachments. It is thus that the mighty advantages of the French Revolution have been almost compensated by a succession of tyrants (for demagogues, oligarchies, usurpers and legitimate kings are merely varieties of the same class). War, waged from whatever motive, extinguishes the sentiment of reason and justice in the mind. The motive is forgotten, or only adverted to in a mechanical and habitual manner. A sentiment of confidence in brute force and in a contempt of death and danger is considered the highest virtue............"

We who have had the opportunity of witnessing the ghastly orgies of militarism for over nine years continually in Europe are in a position to appreciate how profoundly true Shelley's words are. Civil war, which is another name for insurrection or revolt is not different from wars of other kinds in essence and in influence on national character and is as such bound to result in endless anarchy. It would be rash easily to indulge the hope that when independence has once been won by means of an armed revolution we would be able to induce the people immediately to convert their swords into ploughshares. The transition from war to peace cannot be so very smooth and certain Shelley's observation is truly philosophical:—

"No fallacious and indirect motive to action can subsist in the mind without weakening the effect of those which are genuine and true.........The person who has been accustomed to subdue men by force will be less inclined to the trouble of convincing or persuading them."

Such is the psychology of all Napoleons in history. Once in the seat of power, no more will the victorious leader agree to come down and fraternise with his fellows in his old way. The era of triumph which he helps to open for the people is inevitably led on to an era of despotism by his own

ard transformation. All this risk of the ergence of a new tyrant at the head of opular revolution notwithstanding, Shelley uld not hesitate to raise the hand to strike all other means of overthrowing, or at st reducing, present tyranny were to fail. imagine", he ruefully says, "that before English Nation shall arrive at that point moral and political degradation now occupied the Chinese, it will be necessary to eal to an exertion of physical strength." d after the success of the upheaval, he uld have the nation be careful to avoid likely evils: first, a spirit of wanton red of all the things of the old order, and ond, a spirit of ruthless revenge towards old ruling class. He says:—

"When the people shall have obtained, by whatr means, the victory over their oppressors, ... re will remain the great task of accommodating that can be preserved of ancient forms with improvements of the knowledge of a more ightened age."

This is the principle of the reformer who mes not to destroy, but to fulfil. He would e what there has been as the basis for ilding up what there should be. This ctrine, which we may call the doctrine of olutionary development, has received the upulous adherence of every great reformer m Buddha and Jesus down to Dadabhai d Morley, not excluding even the revolunary genius of Mazzini. Burke's "Reflecns" are an elaborate and impressive esentment of the same doctrine.

Of the second of the evils above mentioned, elley uses words that will by no means pear too strong if we remember, as indeed cannot with our present experiences help membering, how deep-seated and persistent d how very reckless class-jealousies always e. He writes:—

"There is one thing which certain vulgar agita-s endeavour to flatter the most uneducated part the people by assiduously proposing, which they ght not to do nor to require: and that is tribution. Men having been injured, desire to ure in return. This is falsely called an iversal law of human nature; it is a law from ich many are exempt and all in proportion their virtue and cultivation."

The Ideal and the Feasible

Shelley did not confound the philosophic- and the practical, or the moral and the litical forms of democracy. It is impossible could not have had a full sense of the eatness of the ideal; but he was not at the me time wanting in the appreciation of the rcumstances amid which the ideal would have to find fulfilment. His plan of work was not conceived exclusively from the point of view of the ideal; on the other hand, he gave to the ideal no more than its proper place in his scheme of practice, so as to find proper room in it for the other factors of the case. Speaking of the principle of equality which has in our day degenerated into a shibboleth, he says:—

"The first principle of political reform is the natural equality of men, not with relation to their property, but to their rights. That equality in possessions which Jesus Christ so passionately taught is a moral rather than a political truth and is such as social institutions cannot without mischief inflexibly secure. Morals and politics can only be considered as portions of the same science, with relation to a system of such absolute perfection as Plato and Rousseau and other reasoners have asserted......... Equality in possessions must be the last result of the utmost refinements of civilization: it is one of the conditions of that system of society towards which, with whatever hope of ultimate success, it is our duty to tend. We may and ought to advert to it as to the elementary principle, as to the goal, unattainable, perhaps, by us, but which, as it were, we revive in our posterity to pursue. We derive tranquillity and courage and grandeur of soul from contemplating an object which is, because we will it, and maybe, because we hope and desire it, and must be, if succeeding generations of the enlightened sincerely and earnestly seek it. But our present business is with the difficult and unbending realities of actual life, and when we have drawn inspiration from the great object of our hopes, it becomes us, with patience and resolution, to apply ourselves to accommodating our theories to immediate practice."

Shelley's distinction between the moral and the political aspects of the equalitarian ideal brings to our mind the following penetrative and lucid remark of Morley:—

"Democracy is the name for a general condition of society, having historic origins, springing from circumstances and the nature of things; not only involving the political doctrine of popular sovereignty, but representing a cognate group of corresponding tendencies over the whole field of moral, social, and even of spiritual life within the democratic community. Few writers have consistently respected the frontier that divides democracy as a certain state of society from democracy as a certain form of government."

That Shelley, with all the imaginative sweep of his rare genius and all his burning sympathy for the oppressed and the inevitable zeal for radical reform, had yet a constant and lively sense of the feasible and that he believed the best chances of the ideal to lie in a compromise with the actual, are facts which prove to us the practical soundness in a very real sense of a great poetic mind and they are full of wholesome significance to those of us that are apt to be hasty in the choice

of remedies for long-persisting social and political ills. When voice so different in tone and timbre as Shelley and Burke speak alike about the legitimacy and the uses of compromise in practical politics, it would surely be proper for us to guard ourselves against undue impatience in working and hoping. Shelley puts his argument pithily in the following words:—

"Any sudden attempt at universal suffrage would produce an immature attempt at a Republic. It is better that an object so inexpressibly great and sacred should never have been attempted than that it should be attempted and fail. It is no prejudice to the ultimate establishment of the boldest political innovations that we temporize so that, when they shall be accomplished, they may be rendered permanent."

We may note in passing that Shelley was not an advocate of suffrage for women in his day. "Mr. Bentham and other writers have urged the admission of females to the right of suffrage; this attempt seems somewhat immature." But in principle, he had no objection to that reform; he would indeed be "the last to withhold his vote from any system which might tend to an equal and full development of the capacities of all living beings".

POSSIBILITY OF PASSIVE RESISTANCE

We may conclude this essay with noting what Shelley had to say about the imperative duties of a true patriot. He sees that long-continued oppression and the fraud and terrorism practised by its agents may have rendered the people utterly incapable of concerted and systematic action on a large scale for the winning of liberty. When such is the case, as, for whatever reasons, has been the case in India for a long time now,

"The true patriot, (says Shelley) will endeavour to enlighten and to unite the nation and animate it with enthusiasm and confidence. For this purpose he will be indefatigable in promulgating political truth. He will endeavour to rally round one standard the divided friends of liberty, and make them forget the subordinate objects with regard to which they differ, by appealing to that respecting which they are all agreed. He will promote such open confederation among men of principle and spirit as may tend to make their intentions and their efforts converge to a common centre. He will discourage all secret associations which have a tendency, by making the nation's will develop itself in a partial and premature manner, to cause tumult and confusion. He will urge the necessity of exciting the people frequently to exercise their right of assembling, in such limited numbers (let us mark this) that all present may be actual parties to the proceedings of the day."

And here comes a difficulty, one which gives Shelley an occasion to recomme[nd] what we today call "passive resistance" as [a] remedy for terroristic tyranny. If a politi[cal] gathering be very large, not only will it [be] impossible for each and every citizen prese[nt] to be an actual and intelligent participa[nt] in the proceedings, but the suspicions a[nd] anger of the authorities might also [be] roused. Then,

"if the tyrants command the troops to fire u[pon] them or cut them down unless they disperse, [he] will exhort them peaceably to defy the dan[ger] and to expect without resistance the onset of [the] cavalry, and to wait with folded arms the event [of] the fire of the artillery and receive with unshr[ink]ing bosoms the bayonets of the charging battal[ions] ......And this, not because active resistance is [not] justifiable when all other means shall have fa[iled] but because in this instance temperance and cour[age] would produce greater advantages than the m[ost] decisive victory."

Shelley's grounds for entertaining t[his] hope are that the "soldiers are men a[nd] Englishmen, and it is not to be believed t[hat] they would massacre an unresisting multit[ude] of their countrymen drawn up in unarm[ed] array before them and bearing in their lo[oks] the calm, deliberate resolution to perish rat[her] than abandon the assertion of their right[s]. If the soldier should observe "neither res[ist]ance nor flight, he would be reduced [to] confusion and indecision". "This unexpec[ted] reception (of the soldier's fire by the cro[wd]) would probably throw him back upon a [re]flection of the true nature of the measures [of] which he was made the instrument, and [the] enemy might be converted into the all[y]. This optimistic view of the soldier's psyc[ho]logy may be tenable in a country like Engl[and] where the army and the people are both [of] the same nationality and are sharers in [a] common patriotism. But such a hope wo[uld] be entirely out of place in a country l[ike] India where the ruling and the military cl[ass] happens to be of a nationality different fr[om] the people's and where there is not a comm[on] patriotism to bind the soldier and the citi[zen] together. This was proved three years [ago] in the Punjab on a colossal scale. That be[ing] so, peaceful, passive resistance as agai[nst] military terrorism can have but little cha[nce] of success in India. When national [and] racial prejudices are at their worst, the ap[peal] of our common humanity becomes too fe[eble] and obscure to make itself heard [and] heeded.

CONSTITUTIONAL AGITATION

Shelley lays the utmost emphasis on

importance of energetic and persistent propaganda :—

"The patriot will be foremost to publish the boldest truths in the most fearless manner, yet without the slightest tincture of personal malignity. He would encourage all others to the same efforts and assist them to the utmost of his power with the resources both of his intellect and fortune. He would call upon them to despise imprisonment and persecution and lose no opportunity of bringing public opinion and the power of the tyrants into circumstances of perpetual contest and opposition."

Such are Shelley's views on the large and complex problems of political reform—its objects, its principles and its methods. Written a hundred years ago for the public of England, they are not without practical value to us in India today. That indeed is how the man of imagination and thought stands far, far above the mere political pamphleteer. The true poet and thinker sees into the very soul of things, takes his stand on the universal realities of human nature and speaks with a voice and a vision that time cannot stale nor geography restrict. Permanence and extensiveness of applicability are among the inherent marks of all great literature; and if Shelley of "*The Skylark*" and of the "*West Wind*" could be immortal and universal in his appeal, he could not possibly be altogether ephemeral and parochial on the subject of political reform. Nothing trivial could come from such a one. There is no necessary antithesis between the mind that can produce a sound political thought and the mind that can produce a sweet lyrical ecstasy. Reason and imagination may co-exist, and must indeed co-exist in all great minds, the one or t[he] other faculty only taking precedence over t[he] other, but never wholly divorced from [it] according to the nature of the theme. Lar[ge] and clear as was Shelley's vision of t[he] secrets of heaven, equally large and clear w[as] his insight into the realities of the earth. [If] elsewhere it is his imagination, it is here h[is] rationality that pleases and strengthens u[s]. He took a broad and exalted view of t[he] business of politics. It was to him no par[ty] feud or scramble for office. It was t[he] supreme question of securing the nation[']s highest destiny. It was part of general ethi[cs] and it had a vital connection with the grow[th] of poetry and philosophy He despised n[ot] politicians at all, but only demagogues. [He] set a sovereign value on educating and pr[e]paring the public for political power. Wh[ile] he aimed high, he was not reckless in h[is] programme. He did not confound hastine[ss] with enthusiasm and rashness with coura[ge]. Progress he desired, but not by leaps a[nd] bounds, but by steady paces. Better the zigz[ag] path of compromise than the straight b[ut] precipitous road of revolution. By the o[ne] we go safely, though somewhat slowly, fr[om] power to power; by the other, we may [be] doomed, like Sisyphus, to waste ourselves [in] rolling the stone up the hill, with every m[oment] of the huge thing rolling down upon [us] time after time This is the lesson, let [us] note, which a poetical idealist, and not a me[re] political opportunist, has essayed to impr[ess] upon our minds.

THE LEAGUE OF NATIONS*

BY DR. M. AHMED, M.A., LL. M., PH. D., BAR-AT-LAW

THE fifth session of the League of Nations opened on the first September 1924 in the reformation hall at Geneva, in Switzerland, where the previous meetings have been held for the last four years. The Canton of Geneva has offered a site for the construction of a special suitable building for the meetings, but that building still awaits funds. The reformation hall can however accommoda[te] two thousand persons, and therefore at prese[nt] suffices for the meetings, which are open [to] the public. The League of Nations is divide[d] into several committees which must be car[e]fully distinguished. There is in the fir[st] instance the full assembly of delegates wh[o] meet only once a year, to deliberate on th[e] great international questions referred t[o] them for decision. There is secondly th[e]

* An adaptation from the French.

council of the league composed of four permanent members, a French man, an Englishman, an Italian, a Japanese (the American having withdrawn) and six non-permanent and annually elected members. During the last year these six non-permanent members belonged to Belgium, Brazil, Spain, Sweden Czecho-slovakia and Uruguay.

The council which meets every three months is a sort of executive committee of the League. It undertakes to prepare the work of the League, and regulate certain questions within its jurisdiction, such as the general reduction of armaments, the control of international mandates, the administration of the territories of La Sarre, Dantzig, etc. In the same way as the work of the full League is prepared by previous discussion in the council, the latter makes use of the suggestions and deliberations of the consultative technical commissions which meet during the intervals of the quarterly sittings of the council, and the annual session of the League. The most important of these permanent consultative technical commissions is the one which deals with military, naval and air questions and is composed of the representatives of Italy, Great Britain, Czecho-slovakia, Sweden, Belgium, Spain, France, Uruguay, Japan and Brazil. Besides these, the representatives of other countries can be co-opted when questions directly affecting their interests are to be discussed by the technical commission. The permanent consultative commission for military, naval and air questions has lately been chiefly concerned with projects of treaties of mutual assistance, the control of the Commerce in arms, and of their manufactures in private. As may be presumed, the deliberations of these technical commissions are not published and are directly reported to the council of the league. These commissions naturally work *in camera* and with the single purpose of arriving at solutions that may be *above all* reasonable and efficacious and at the same time acceptable to all states and governments. There is, finally, a permanent secretariat located at Geneva, which goes through an enormous amount of technical work necessitated by the periodical meetings. Although the fifth session recently commenced has to continue a well-established tradition, it has nevertheless excited special curiosity, unknown in former years. This is due principally to the presence of the three prime ministers of France, England, and Belgium, Messrs Herriot, MacDonald and Theunis, who have thus testified to the esteem, in which they hold the work of the League. The programme is no less interesting consisting as it does of 26 items. Among these are the protection of young women travelling alone, legal assistance to the poor, the demand of the Chinese Government for the reduction of its contribution, the control of armaments and the maintenance of peace in the world. The last two subjects are evidently the most important of all. It is necessary to determine the conditions under which, the League will proceed to control the armaments of Austria, Hungary and Bulgaria, and exercise its rights of investigation in these countries. Then there is the question of German armaments, which according to the terms of the treaty of Versailles, the League of Nations will be called upon to regulate as soon as the inter-allied commission now sitting shall terminate its operations. The manner in which the League will deal with the Austrian and Hungarian armaments, will constitute a very important precedent to be subsequently applied to Germany. The league has also to examine the replies received from the different states, regarding the protocol or project for mutual assistance elaborated and submitted to them by the council. Thirty states have already replied, eighteen favourably with certain reservations. Among them are, France, Belgium, Italy, Czecho-slovakia, Roumania, Poland, Servia, Portugal and Finland. On the contrary, the United States, Great Britain, Germany, Russia, Australia Sweden, Norway, Spain, Holland Switzerland and Denmark, have rejected the project. The French delegates will support the amendments detailed in a recent letter of M. Herriot addressed to the general secretary of the League. A counter proposal has privately been presented by the United States.

The proceedings of the League commenced with the usual ceremonial under the chairmanship of M. Hymans, the Belgian minister of foreign affairs. In his opening address welcoming the delegates, M. Hymans enumerated, not without legitimate pride, the first fruits of the league's work, and indicated the lines on which its work has so far proceeded. The adhesion of fifty four states, and the increasing importance of the problems, submitted to its arbitration, give grounds for hoping, remarked M. Hymans, that sooner or later, the League will be able to fulfil its raison d'etre and maintain the peace of the world. The League then elected by forty-five votes out of forty-seven, M. Motta, a former president of the Swiss Republic, as its chairman

for the present year. The delegates of the different countries then proceeded to nominate their representatives for the six subcommittees appointed this year for the consideration of (1) legal, (2) economic and financial and (3) peace and disarmament questions, (4) the budget of the League, (5) humanitarian and social and (6) political questions. Finally after the election of six vicepresidents, *viz.*, Messrs. L. Bourgeois (France) Salandra (Italy), Lord Parmoor (England), Uruceia (Columbia), Skyzyenski (Poland) and Tang Tsi Fou (China) the League commenced its work of the present session.

The League has this year chiefly discussed the Polono-lithuanian conflict, the situation in Poland of the emigrants from Dantzig, the medical assistance to Albanions, the lot of Russian, Grecian and Armenian refugees, the financial relief of Hungary and the events in Georgia. But these comparatively un-important matters pale into insignificance when compared with the dominant questions of arbitration and disarmament and the signing of the protocol for the maintenance of peace which have throughout been the chief preoccupations of the League.

In the course of a recent letter to the London *Times* on the results of this year's Geneva Session, Lord Parmoor the British vice-president of the league writes:—

"I do not hesitate to claim on behalf of the British delegation (which acted throughout in close consultation with the representatives of India and the Dominions) that it achieved a notable success. The protocol which in no way interferes with the sovereignty of any nation as regards the use of its military, naval and air forces constitutes a great step towards the pacific settlement of all international disputes… ..I have endeavoured without success to ascertain a basis for the fantastic statement coupling the British navy with the League."

Among the Indian delegates to this year's session of the League Sir Muhammad Rafique, a retired Judge of the Allahabad High Court, delivered a fine speech on the 22nd September 1924 when the question of intellectual co-operation was under discussion. Said he,

'As an Indian I feel happy and proud to think that the culture of my country not so well understood in the West as it ought to be, will once again in the future, as by common consent it did in the past, contribute its own share to the attainment of the ideals on which the League is established. I have not the slightest doubt that by the efforts of this committee, the culture of India will be more widely appreciated and spread than it is to-day. I am here to proclaim the contribution which India is able and ready to make to the world's stock of knowledge from her own treasures, which are increasing every day through the labours of her devoted sons. I am here to declare the message which India has to give to the West from her deep and diffused spirituality, from her respect for ascetic ideals, from rare capacity for sacrifice and service, divorced entirely from material considerations. The East and specially my country, I may be permitted to remark, has many valuable thoughts to offer for the enrichment of the world's literature, science and philosophy, if only her sciences and institutions are properly understood and studied. Take for instance the Hindu culture, the proud inheritance of the vast majority of my countrymen, and you will find that before the dawn of history in the West it taught the lessons of universal brotherhood and universal peace for the acceptance of which this illustrious gathering is working to-day. The achievements of my countrymen in the past are beyond dispute. Their achievements to-day are worthy of serious notice.

As remarked by several European journalists, Sir M. Rafique's was the speech of the day. It was delivered in English and immediately translated into French, as French and English are the only two official languages recognised by the League.

The most recent proof of the real usefulness of the League is that Turkey and England have both agreed to refer back to the council of the League their acute dispute regarding Mosul. May the League's impartial decisions continue to command an increasing measure of confidence and thus ensure the peace of the world.

28th Octobor, 1924.

A CALL FOR ASIAN EMANCIPATION

ONE of the prime requisites for attainment of Swaraj in India is to create self-confidence among the people, particularly the leaders and the younger generation that they may control, and direct the destiny of the nation. This means that the people will have to shake off their slave mentality. Certain Indians are singing the song that the people of India lack the experience of self-government and that they should wait and receive the instalment of self-government and the kind of self-government their masters

a England will in good time decide to confer on them.

The Anglo-Indian officials are loud to xpound the theory that the inexperience of he Indian people in the field of self-overnment will be fatal to India's good. It muses many of us who note that only less han ten years ago, the Labor leaders in ngland like the Rt. Hon. Ramsay MacDonald nd others were charged with being wild reamers who would destroy the world-flung British Empire, if they were entrusted with ne responsibility of running it. More than wenty of the present members of the British 'arliament were put in jail during the world 'ar for their political and economic views nd the present Premier was held to be uite an irresponsible person; but these nen are now governing the country. This ıct should hearten the Indian leaders and hould convince Anglo-Indian officialdom, if ney are open to conviction at all, that the opular leaders of India, especially those who re today victims of the lawlessness of the ritish Indian Government, which is ruling ne country by enforcing the Regulation I of 1818, will be the rulers of India. nere is no power on earth to stop this estiny of the reassertion of India which will gain give a humane civilization to the orld.

The people of India and those of the other arts of the Orient are often told by the estern people, particularly the so-called perior Anglo-Saxons, that there is no mmon honesty among the people of the rient in matters of Government. But the ople of India should not be discouraged out this allegation, as if corruption is herent in all the people of the Orient and nesty and decency is the monopoly of the est. In the face of the facts that have me to light regarding the cases of abominle corruption during the world war, in e foremost western democracies such as eat Britain, France and the United States, can be safely asserted that the spirit of cency and civic righteousness is not a nopoly of the West. There is a good al of lawlessness even in very high places the Governments of the western world. e story of corruption in British Air Ministry, lousy between Lloyd George and Sir uglas Haig (now Lord Haig) and the waste public funds in Great Britain by some of most prominent members of the British rliament is not unknown to the people of lia. The following story of corruption in high places in New Zealand is an example of what can be found in other British dominions:—

EX-PREMIER ARRESTED AS THIEF

SIR RICHARD SQUIRES OF NEWFOUNDLAND CHARGED WITH $20,000 LARCENY—OTHERS TAKEN.

St. John's. N. F., April 23.—Sir Richard Squires, former Premier of Newfoundland, was arrested yesterday charged with larceny. The charge was based on the findings of a commission which recently investigated alleged irregularities under the Squires government, which resigned last July.

Dr. Alexander Campbell, who was Minister of Agriculture in the Squires Cabinet, also was arrested on similar charges, as were John Meaney, former Government liquor comptroller, and Whitford McNeilly, formerly a clerk in the Crown Lands Office. All were admitted to bail.

Further arrests are probable, officials said.

The specific charge against Sir Richard Squires was larceny of $20,000 of Government funds. Campbell was charged with larceny of $400. Meaney with theft of $100,000 and McNeilly with larceny of $30,000. The former Premier, Meaney and McNeilly were admitted to bail in $40,000 each, while bail in the case of the former Minister of Agriculture was set at $4 000.

It was announced that Alexander Rooney, Accountant-General in the Post Office Department, who is charged with larceny of $3,000, had escaped to Canada two weeks ago, and that William O'Reilly former Magistrate at Placentia, would be brought to this city to-day on charges of obtaining $12,000 by false pretences.

The Squires Government, which had been returned to power a few months before, resigned last summer after internal dissensions due to charges that there had been misuse of public funds. Attorney-General W R. Warren, on accepting a mandate to form a new government, promised an investigation, and when no Newfoundland jurist could be found to conduct such an inquiry, the British Colonial Office named Thomas Hollis Walker recorder of Derby, England, to act as commissioner.

The charges, said to be the most serious that have been preferred against a government in British North America since the so-called Pacific scandal caused the fall of Sir John A. MacDonald's cabinet in Canada in 1873, fell into two divisions. It was alleged that Sir Richard Squires while premier had improperly received public moneys from the liquor control department and also received moneys from the British Empire Steel Company at a time when this company was negotiating a new ore royalty contract with the Government. A second set of charges alleged that waste and corruption were practised in connection with expenditures made by the departments of Agriculture, Mines and Public Works for relief and other services in periods of unemployment.

Commissioner Walker in his report, made public a month ago, found the charges against Sir Richard Squires sustained by the evidence. Dr. Campbell was declared guilty of misconduct and extravagance in connection with relief expenditures made through the Department of Agriculture. The alleged misconduct was in paying personal expenses from public funds and using the patronage of his department to advance his political fortunes.

The Commissioner severely censured various)lic officials who received payments for alleged ra services on the ground that these payments re illegal. The report closed with the hope t "exposure of all these conditions may result the people taking steps to purge themselves from same and effecting much needed reforms.—*he Sun (New York) Wednesday, April, 23, 1924.*

The French political world is ringing with :usations of all kinds of misuse of funds ring the world war and also of reconstruc-n in the devastated regions.

The United States of America is regarded the greatest of the western democracies. e people of the United States are surely greatest of the idealists among the west- nations. It is said that the United tes entered the World War "to make the rld safe for democracy"; and certainly masses of this great republic did not re any other motive but to fight for the ise of human liberty, altho they might re been misled by the propaganda of the ied Powers against Germany. Today we l that many responsible businessmen of United States are charged with defrauding Government in war contracts; and the ount involved in these cases amounts to ions of dollars. The United States Senate now engaged in various investigations h as leasing of the oil lands reserved for needs of the United States Navy to vate corporations by cabinet ministers and least one of whom received large sums money from big oil interests for trans-ng the land to corporations which made ge profit. It is an open secret that many ponsible Government officers of the United tes of America during the last world , disposed of property and business of vate German citizens (enemy aliens) for ch less money than their real value and s indirectly profited themselves.

None should construe from the above ts that the United States is a nation of honest people. On the contrary, average iesty and idealism of the American people nost praiseworthy. The point I wish to phasise is that the people of India and rest of the Orient are in no way inferior matters of innate national virtues h as honesty, toleration, to the people of West. The ideal of international morality world affairs is rather higher in the ent than that is to be found in the West; ause the power-mad West has a double ndard of international morality, one for the called superior whites and the other for the other races of people. The people of the Orient should also remember that while the Christian missionaries speak of Christian virtues and the superiority of the Christians over the heathen, they do not always tell the actual state of affairs in Christian lands which have dark sides as well.

The Orient indeed has much to learn from the West, but the West has much to unlearn, particularly its arrogance.

Corruption exists in the West, as it does in the East; this should not be an excuse for the people of India and the rest of the Orient to condone the evils and lack of efficiency in political and industrial life of the nation. There is nothing like innate backwardness of the people of the Orient and absolute superiotity of those of the occident.

The time has come for the people of the Orient, particularly India, to demonstrate to the world that altho they are now in many ways at a disadvantage, altho there is a kind of conspiracy among the so-called 'superior white peoples of the world to keep the rest of the world under subjection, yet morally, politically and intellectually they (the people of the Orient) are in no way inferior to any people and they are determined to get out of this abject condition of subjection and supposed inferiority, through ardent sustained efforts and to bring about a new social order based upon the ideal of equality of nations through Asian independence and emancipation of all subject nations.

This ideal can be fulfilled if the people of the Orient can de-hypnotise themselves from the clutches of the idea of their racial inferiority and from the bonds of slave mentality. This can be accomplished through achievement. Let the younger generation of the Orient, particularly India, realise their responsibility and calmly devote their best energies to surpass the West in honest competition in the field of achievement and this will lead to permanent emancipation of Asia and therefore India and better understanding between the East and the West.

Asia, that in the past gave to the world Confucius, Buddha, Jesus, Mohammed and at present Tagore and Gandhi must emancipate herself to lead the world from its present condition—"civilised barbarism". There is not the least doubt that the West, which worships power, will not pay any attention to the genuine greatness of the Orient unless Asia can assert politically. This political assertion of India and the rest of Asia must

neither be regarded nor directed as a movement for national jingoism. In the call for Asian emancipation I see a special spiritual value, a new ideal of freedom for all, particularly the emancipation of the "Power-mad West" from its present dangerous illusions.

New York City.
April, 24, 1924.

KAMAL

HISTORICAL RECORDS OF NORTHERN INDIA, 1700-1817

By Prof. JADUNATH SARKAR

I

I shall not deal here with the historical records of this period written in European languages. The English records have been mostly hand-listed up to 1793, and many of them have been printed, some in full, some in the slightly abridged form called calendars. The French records at Pondicherry have been catalogued and are in a rapid process of publication, thanks to the enterprise of the Society for the History of the French Colonies and the impetus given to Indo-French history by M. Alfred Martineau.

As for the Portuguese papers preserved at Goa, the more important of them, such as treaties, diplomatic correspondence, instructions to Government officers &c., have been printed by J. F. J. Biker in his *Colleccao de Tratados e concertos*, 14 vols. The other papers in the Goa archives are of minor importance, because in the 17th century the Portuguese ceased to occupy an influential position in Indian politics, and sank into a mere provincial power. They lost connection with the imperial Government of Delhi, and had diplomatic relations only with the petty chieftains in their immediate neighbourhood, such as the Savant of Vadi ("the Bounsello"), and the desais of Sunda, Sanquelin, Bicholin, Ponda, &c., besides a short war with Shambhuji. Early in the 18th century, they had some hostilities with the Peshwas: but after the peace with Baji Rao I in 1739 their relations with the Poona Government are indicated only by a small series of MS. reports from the Portuguese agents at the Peshwa's Court, in addition to what Biker has printed. The Portuguese records, therefore, cease to be of any value for North Indian history after the accession of Aurangzib.

II

The problem of Indian history in the Mughal period is to find out the most original sources of information. We, no doubt, possess the contemporary official histories, written by order of the Emperors of Delhi from Babur to Bahadur Shah I. But they are derivative works, as they were compiled from still earlier records, or documents written immediately after the events described. To this latter class belong (1) the despatches from the various provincial governors and generals, (2) the reports sent to Court by news-writers and spies, (3) the summaries of such of these despatches and reports as were read out to the Emperor in public Court and embodied in the *akhbarat* or manuscript news-sheets sent to the various Rajahs and nobles by their agents at the imperial *darbar*, and (4) the instructions of the Emperor and his ministers to officers absent on duty. Of the first and fourth classes much material has perished, and the only remnant now surviving is the handful incorporated in formal letter-books left behind by certain secretaries or *munshis* in the service of the Emperor and some nobles. No report of a Government spy or news-writer is now in existence in its full original form. Therefore the scientific historian of the Mughal period is left to depend almost entirely upon the *akhbarat* or news-sheets telling us of the daily occurrences at the imperial Court, the Emperor's movements and public orders, and the news and rumours circulating there.

The importance of these manuscript newspapers or unofficial Court-bulletins has been described by me in a paper read at the Second Session of the Indian Historical Records Commission held at Lahore in 1920. I then called them the Missing Links of Indian History

because at that time only two sets of these documents were known to exist, namely a large collection referring to Aurangzib's reign in the Library of the Royal Asiatic Society, London, and twenty-two sheets only dated the close of Muhammad Shah's reign in the Bibliotheque Nationale of Paris.

Since then large masses of these raw materials of Mughal history have been traced. The earliest and most copious belong to the Jaipur State archives, and run from 1681 to 1725. Those of a later period exist in great volume, but dispersed over many collections and with sad gaps in their midst.

The imperial Government as well as private persons (such as dependent Rajahs) also kept news-reporters in the camps of the Mughal princes and other grandees who governed provinces or commanded expeditions. *Akhbarat* of this class has been found for Prince Muhammad Azam Shah's viceroyalty of Gujrat and Prince Bidar Bakht's governorship of Malwa, both in the closing years of Aurangzib's reign. The former belong to the R. A. S and the latter to Jaipur. For the second half of the 18th century records of this class are copious as I shall indicate a little later. We thus get the raw materials of provincial history, though not in an unbroken series.

III

From 1750 onwards the Emperor's power rapidly declined and the importance of the provincial governors increased. The Delhi Court, therefore, fell into insignificance as the creative centre of political news; it merely continued as a sort of news-exchange. The wazir of Oudh, the Rohila sardar, the Jaipur Rajah, the Jat chief of Bharatpur, Sindhia, Holkar, the successors of Ahmad Shah Abdali, and even Ranjit Singh of Lahore, now dominated the political scene, each for a period only. Happily, many of the news-letters written from their camps and Courts have been preserved, though many more have perished.

But the news-sheets now change their character in two ways: First, unlike the *akhbarat* of Aurangzib's or Bahadur Shah's Court, they do not record any and every news heard there, nor mention every Court incident, great and small. They give longer accounts and of selected news only; or speaking in terms more familiar to us, they cease to be mere telegraphic summaries and assume more and more the character of news-paper reports. Secondly, they join together in one report the news of several days, sometimes a fortnight, instead of giving only one day's or sometimes one noon's news only. This change made it necessary to use two or three very long sheets of paper, while the brief daily news-letters of Aurangzib's or even Muhammad Shah's time were compressed into one small slip of paper only. These late 18th century *akhbarat* exactly resemble the news columns of our old English weekly papers of the days before the telegraph.

The news-sheets also change their name at this period, being no longer designated *akhbarat-i-darbar-i-muala*, but simply *akhbar*, *sawanih*, *parcha-i-akhbar*, or *ahwal-i-taza*.

It may be objected that these news-letters are not authentic, as they contain only what was heard or rumoured at the place of their writing and are not of the same value as despatches and secret State-papers written by the makers of history. An examination of the real character of these *akhbarat* shows that the objection is based upon a misconception. For one thing, they do contain summaries of despatches received or sent out (except secret orders). Secondly, no secret could be kept in Mughal India. And thirdly, the news circulating at the Court of a king or the camp of a general, whether true or false, was the only information available to him, and it determined his line of action. We thus get from the *akhbarat* a knowledge of the true springs of his conduct and policy.

IV

The perishing of the greater part of the Mughal State-papers and Court-bulletins is due to a cause which European historians do not easily realise. In pre-British days the records of every department of the Mughal Government or a feudatory State were usually kept in the house of the Secretary of that department and not in any Government building or archives. No doubt, revenue returns, accounts, &c., would be kept in the record-room of the revenue department, by reason of their immense volume and the need of frequent reference. But all other papers, after they have been read and answered, and thus have ceased to be what we now call "Current correspondence", would be taken by the secretary to his own house, where he transacted his work when not in attendance on the prince or the minister. Administrative convenience dictated this practice, as, in the absence of a State archivist or general record-keeper, the secretary to a department was the only "walking index" to the old records of that department; he alone knew what papers were possessed by the Government

with reference to a particular case and where these papers were. None else could pick them out quickly.

The result of this old practice was disastrous for history, as Sir Dayakishan Kaul pointed out in his paper on the Patiala records read at Lahor in 1920. With the decay of the old families of hereditary secretaries, much valuable material of first-rate importance has perished. Masses of old paper have rotted in their houses or been swept away as rubbish by their poor ignorant descendants, while the masters of the old secretaries have neglected to recover these records from their houses.

V

The Jaipur State archives, as may be expected, contain a large mass of letters from the Mughal Government and the officers of the Rajah to him, besides a huge collection of accounts papers which will be of first-rate importance for the economic history of Rajputana in the 17th and 18th centuries, if such a history ever comes to be written. But one series which I had looked for there cannot be found, I mean the secret correspondence between the Marathas and the Jaipur Rajahs, which must be of very great value, as Sawai Jai Singh brought the Marathas into Malwa, and his successors had frequent relations, usually unfriendly, with the Deccani generals throughout the 18th century.

There are twelve rooms on the ground floor of the Amber palace stored with old State papers, all of which with a few exceptions have been eaten up and reduced to mould by white-ants. I could read three scraps of these and found them to have been sent by Rajah Ram Singh from Rangamati on the Assam frontier in 1674. These, so far as can be now judged from their appearance, were not papers of imperial interest or first-rate importance, but belonged to the minor class of salary bills, accounts, army-lists, revenue returns of villages &c. The old revenue papers of the various parganahs belonging to Jaipur, from the 18th century onwards have been carefully preserved with due arrangement in another office (the Mustaufi daftar) in Amber, (though here, too, some bundles are ant-eaten).

The Jaipur darbar is rich in the possession of a great number of genuine old *farmans* with their seals and embroidered cloth envelopes (*kharitas*) quite intact. These are of extreme value and may properly adorn a historical museum. Nowhere else in the world has such a collection survived.

All the extant records of Udaipur have been embodied by Kaviraj Shyamaldas in his monumental Hindi history the *Vira-vinode*. Stray documents, such as *farmans* from the Emperors, *hasb-ul-hukms* and *parwanahs* from his ministers, and news-letters, are possessed by some other Rajput States, and even by private families. But the time and labour required in listing and co-ordinating them would be out of all proportion to their value. Most of them are later than 1740, and their owners are not always communicative. Lala Sri Ram, M.A., an enlightened *rais* of Delhi, has two volumes of diaries,—one dealing with the Marathas in northern India in 1792-3, and the other with the imperial family in Delhi fort in 1854-55—both of which have been described in the *Journal of Indian History* for Feb. 1922, (Vol. I, pt. 2. They are of rather late dates; but his collection is always open to scholars. Some stray *akhbars* have gone to the India office London. (See Ethe's *Catalogue*.)

VI

The Bharat Itihas Samsodhak Mandal of Poona is building up a store of late 18th century news-letters in Persian (particularly relating to Mahadji Sindhia), which promise to grow in volume if private owners in the Deccan are liberal enough to deposit their historical records of this class in the Mandal library, for ready use by research students. Several families of hereditary State servants of the Peshwa period, such as the Paras-ni Waqnis, &c., still hold large or small bundles of old papers, which are perishing through neglect. The general ignorance of the Persian language prevailing in the Deccan will prevent the examination and use of these records in the houses of their present owners.

As for the news-letters and other historical papers written in the Marathi language there was a very large collection of them in the house of Nana Fadnis at the village Menauli. Some of them have been saved from destruction and printed by Rao Bahadur D. B. Parasnis, and some, I understand have been brought to the Poona Mandal. The entire collection, judging from their owner's position as the *de facto* head of the Maratha State for many eventful years, must be very valuable. They, however, refer to the last quarter of the 18th century.

VII

His Highness the Holkar of Indore has very copious records in the Marathi language, the earliest of which date back to the time of the first Malhar Rao, the founder of the dynasty. There are abundant reports from the agents of this State at the Courts of Oudh, Delhi, Jaipur, Calcutta, etc., in the second half of the 18th century, and particularly of the time of Ahalya Bai. A fire in the archives has destroyed some precious bundles, but much more has escaped with a slight scorching along the edge,—so that at the worst each paper in these damaged bundles has lost only three lines of writing. If these documents are properly arranged and calendared, it would win for His Highness the Holkar the praise and gratitude of the learned world.

It is not known to outsiders that the enterprise and perseverance of the Foreign Office of the Holkar's Government have secured, at an immense cost, faithful transcripts of all the English records in the India Office, London, and the Marathi papers in the Peshwa's Daftar, Poona, relating to Holkar, Sindhia and the Puars of Dhar. The city of Indore, therefore, can now afford nearly all the materials for a full history of Malwa in the 18th century. An earnest historian, if he is prepared to undertake this task, will probably find every help in the learning of Dr. Kibe, the ripe knowledge and devotion of Messrs. Mathu Lal and Phadke, and the scholarship of Mr. A. N. Bhagwat, who are directly connected with the records of Indore.

VIII

In the Land Alienation Office at Poona, miscalled the Peshwa's Daftar,—because the Peshwa's papers form only a fraction of its contents,—there are twenty-four bundles of historical materials in the Persian language. I have made a rapid examination of all of them. About half the mass is absolutely useless, being made up of children's copy-books, lithographed Persian works, fragments of MSS., and ordinary waste paper. An examination of them is apt to produce the hasty idea that the Inam Commission had made house-searches throughout the country, brought to Poona everything written in Persian and every scrap of old writing in Modi that they found anywhere, and left the bundles undisturbed ever afterwards. The fact is that the holders of inam lands deposited all their old papers without discrimination in the office of the Inam Commission, and these have remained there unexamined,—at least unsorted, unindexed, and unreturned. The only thing done has been to tie them up in cloth-bundles of a tolerably uniform size, by bringing together the papers of several families, without distinction of date or place.

Roughly half the contents are waste paper. About one-fourth consists of old revenue accounts of parganahs like Sironj, Chamargunda, Ahmadnagar, etc., and these are of little use now. But the residue of about one-quarter of the mass is true historical material, some of them being of the highest value. They may be classified thus :—

(i) Farmans from the Mughal Emperors and the older Adil Shahi dynasty.

(ii) Parwanahs or orders.

(iii) Copies of grants, attested under the seal of the qazi (*khadim-i-shara*).

(iv) News-letters from Northern India, and a few from British armies, mostly later than 1806.

(v) Private legal documents, such as bonds, agreements, receipts, jury reports (*mahazar*), and petitions to the Mughal Government.

IX

I shall here specially dwell on the fourth of the above classes. The original Persian news-letters that were sent from Lahor, Delhi, Lucknow, Jaipur and other capitals to the British Indian Government at Calcutta throughout the 18th century, have perished. But English translations of them made at the time have been preserved and are printed in 3 vols. of *Calendar of Persian Correspondence*, with two others ready for the press. Similarly, the Imperial Record Office at Calcutta possesses a long series of letters written by Col. J. Collins, Resident at the Court of Daulat Rao Sindhia, to Lord Wellesley or his Secretary, during the very important period just preceding the Second Maratha War. (Only four of Collins's letters have been printed in Wellesley's Despatches ed. by Martin). These contain English summaries of the intelligence sent by traders and British agents from various centres in Upper India. We thus possess the news on which Wellesley shaped his policy.

But there is a vast collection of news-letters in the original Persian belonging to our Government, though not noticed hitherto. These are in the Poona Alienation Office, and exceed a thousand in number. Most of them

[illegible]er to the period leading up to and during the last Maratha War. They came from the courts of Ranjit Singh (who is called Lahor-wala and Sardar, as he had not yet developed into a Maharajah), Amir Khan of Tonk, the Begam of Bhopal, Jagat Singh of Jaipur, Holkar, Daulat Rao Sindhia, Raghuji Bhonsle, Mudhaji Bhonsle Appa Sahib, Zalim Singh of Kotah, and the Nizam, and the camps of Ochterlony, General Beatson, and Metcalfe. Several of these packets of news still retain their covering letter,—some addressed to "Colonel Sahib." This very valuable mass should be flattened, properly arranged, listed, and made available for scholars.

The Land Alienation Office of Poona, on its Persian side, possesses in addition to these varied original materials for political and military history, also several documents fit to be exhibited in a museum, of which I shall here cite three examples :—

(1) The original farman of Shah Jahan, dated 1630, to Kheloji Bhonsle, the first cousin of the great Shivaji's father Shahji, praising him for his loyalty to the imperial cause and urging him to work hard and serve Yamin-ud-daula, the Mughal general in the Deccan.

(2) An order from Aurangzib, dated 9th January, 1690, warning the imperial collectors of provisions in parganah Chamargunda not to molest the peasants in securing grain for the imperial camp.

(3) A petition from a high officer to the Emperor, making certain demands, with the Emperor's reply to each item of demand written in his own hand in the margin against it.

Many more such interesting documents might be picked up by a more detailed examination.

X

The result of the searches for historical materials so long made by me, may be summed up thus :—

Period 1700-1725 .... extremely rich in Persian *akhbarats* (mostly in London and Jaipur), Marathi documents very few, but Peshwa's Daftar likely to yield some.

1725-1757 . . . poor in Persian and Marathi sources. Much material has perished. Only 20 sheets of Persian *akhbarat* (1744) in Paris and four in Poona L. A. Office (*c.* 1754.) The surviving Marathi documents have been mostly published.

1757-1781 . . . a small amount of Persian *akhbarat* still extant in the Poona Mandal; English trans. of many (originals lost) in *Calendar of Persian Cor.* Many Marathi papers already printed, and many news-letters in that language extant in Indore (but not yet catalogued). Many Persian *akhbarat* likely to come to light in Poona.

1781-1795 .... very copious Marathi papers, (large numbers of them already printed by Parasnis, Rajwade, and Khare.) Enormous quantities of unprinted Marathi sources at Indore, Poona and probably also at Gwalior. Persian *akhbarat* already discovered, many for 1788-1795, and more are constantly accumulating at the Poona Mandal. Menauli records very rich in Persian and Marathi papers.

1795-1817 . . huge collection of Persian *akhbarat* in the L. A. Office, and Mandal of Poona, with a few in the I. O. L. English summaries in the despatches of J. Collins, (Imperial Record Office). Marathi materials copious (many published down to 1803). English MS. sources not yet calendared.

THE ETERNAL CHINESE QUESTION

BY BENOY KUMAR SARKAR

SOVIET RUSSIA ON CHINA.

THERE is civil war in China once more and, as usual, on constitutional questions. This time the situation is grave enough to invite "talks" among the great powers in regard to intervention. Curiously enough, the only power that seems to stand by China's case against foreign intervention is Russia, the state whose enmity to the Chinese people was never less cruel than that of the nations whom she condemns to-day.

But perhaps the soul of Russia has been

purged through the fire-baptism of Bolshevik-philosophy. And so it has suited the leaders of the Soviet Federation of Russian Republics to challenge the right of the four "bourgeois"-imperialistic states, viz. Great Britain, France, the United States and Japan to interfere in the politics of China and the Far Eastern Seas.

China, Romantic and Real

Neither civil war nor foreign intervention is however a new thing in Chinese politics. These are some of the "eternal questions" with which every student of international law is familiar. But unfortunately, as a rule, people dare not look facts in the face and hesitate to call a spade a spade.

So far as China is concerned, the romantic idealism popularised by the writings of Bertrand Russell and John Dewey in English-speaking lands and by Rudolf Eucken and Keyserling in the Germanistic world has served but to propagate among the alleged friends and lovers of the Chinese people a false orientation in regard to the actualities. But the *Realpolitik* has to be faced today or to-morrow, romanticism notwithstanding

Professor Goodnow on the Right of Foreign Control

In 1915 the American professor, Dr. Goodnow, as adviser to President Yuan Shi-kai of the Chinese Republic, submitted a memorandum of governmental systems. One of the reasons why he considered the restoration of monarchy desirable for China is that otherwise disorder would prevail in the country. And

"It is ***becoming less and less likely that countries will be permitted to work out their own salvation through disorder and revolution, as may have been the case during the past century with some of the South American countries. Under modern conditions countries must devise some method of government under which peace will be maintained or they will have to submit to foreign control." (*Journal of the American Asiatic Association*, November, 1915.)

This is a mercilessly frank statement, and the point of view would seem inhuman to Young China and to those of its idealistic friends who desire to see the Powers let the Far East alone. But this is only a scientific conclusion from the lessons of diplomatic history.

Writers on international law assert indeed that nations have every right to work out their destiny in their own way, or as the phrase has become current in the literature on politics during and since the Great War, they have the right of "self-determination". But the rights of rebels, revolutionaries and secessionists, on the one hand, and those of foreign intervention in an independent state, on the other, are some of the other eternal questions that are left to the practical statesmen and the *vishvashakti* or world-forces, i. e., the conjuncture of circumstances to solve.

Now foreign intervention in the internal affairs of a state "to the point of actual destruction of its political independence" is neither to be the special misfortune of republican China nor an iniquity to be perpetrated for the first time in Chinese history. The question of the *form of government* for China is thus not specially affected by this danger.

Intervention as a Political Method in Medieval Europe

During the Middle Ages no European State could be called really sovereign even within its territorial limits. The Pope had the right to interfere in the local civics of Christendom, and his cardinals, legates and pardoners enjoyed "extra-territoriality" everywhere. Matrimonial relations and religious sympathies dictated, moreover, the foreign policies of rulers.

The ruler himself was in law but a landlord among landlords. The same landlord could in those days own manors and serfs under more than one king. A baron in one state could be king in another. The cities could form alliances among themselves, or with the feudal lords against kings, or with the kings against the feudal lords.

The Hanseatic League gave laws to the kings of Denmark and Sweden. Each of the Italian city-states was divided between the imperial Gibellin and the Papal-Guelph factions, so that both the German Emperor and the Pope freely took part in the intrigues of the little republics of Italy. Intervention was thus the very essence of the system of feudalistic politics in Catholic Europe.

From Westphalia to the Monroe Doctrine

The peace of Westphalia (1648) is regarded as the first landmark of modernism in the conception of sovereignty. But even since then the independence of States has been infringed upon by the Powers on innumerable occasions. Today the ostensible object of intervention is the maintenance of peace in the "backward countries" in the

interest of foreign commerce and investments. At other times the pretext has been self-preservation, enforcement of a legal right, prevention of atrocities, considerations of humanity and so forth.

The death of Charles II of Spain in 1700 was an incitement to Louis XIV to interfere on behalf of his grandson Philip as a candidate for the foreign throne. The Spanish succession could not thus remain a mere Spanish question; it brought on a world-war in which the real issues were the expansion of commerce and the balance of power. The notorious partitions of Poland (1772,1793,1795) are the standing monuments of the Powers right to intervention in a territory of political turmoil.

The partition of France, also, became a question of practical politics in 1793 under conditions similar to those of present-day China. Austria, Bavaria, England, Russia, Spain and Sardinia were to have obtained slices of French territory and left France a harmless third-class power.

In 1808 Napoleon ordered that Prussia should not keep an army of more than 40,000 men. The Holy Alliance (1815) was an open alliance organized for intervention. The Monroe Doctrine (1823), as a publicly announced defence against intervention, came into being on the assumption that the right to intervention was a fact.

American Interventions in the Latin States

By the "Ostend Manifesto" of 1854 the United States declared the right to seize Cuba by force, should Spain be reluctant to sell it. America's intervention in the war (1898) between Spain and Cuba is an infringement of the rights of independent states, as also her notoriously hasty recognition of Panama as a republic (1903) in the midst of its secession disputes with Colombia.

Foreign Intervention in Persia

During the birth-throes of the New Persia (1906-1909), again, the constitutional or nationalist party has been constantly thwarted by the intrigues of Europeans with the Shah and his courtiers. The Anglo-Russian convention of 1907 defined to their own satisfaction the spheres of influence of the two foreign powers, and was followed by their joint demands on the Medjlis (national parliament) to obey the Shah (1908). The destruction of the first Medjlis was accomplished by the Shah with the "Cossack brigade" commanded by a Russian Colonel.

Then came the virtual annexation of the fertile province of Azarbaijan in North-East Persia by Russia on the all-too familiar pretext of safeguarding foreign interests during the second Persian revolution (1909) that eventuated in the deposition of Mohammed Ali. One must also mention the British ultimatum of October 16, 1910, which demanded the policing of the roads in Southern Persia by the Government of India at the expense of the Persian Customs Department.

THE "INTEGRITY OF TURKEY"

Last but not least, the intervention of Christian states whether individually or in concert in the Ottoman Empire was the most universally accepted article of faith among statesmen. The "integrity of Turkey," however, was indeed an asset of the British empire against Russian advance and was therefore solemnly announced at the end of the Crimean War (1856).

But the powers have still found occasions to interfere with Turkish rule in Crete, Armenia and Syria. The Berlin Congress (1878) virtually legalized and legitimized the international administration of the problem of internal reforms in Turkey. And it was the demand for European mediation in the administration of Macedonia that exasperated the Young Turks into the second Balkan War (1912).

Self-determination *vs.* Intervention

And to crown all, the last war was brought about directly by the Austrian ultimatum to Serbia, compliance with which would have implied the regular intervention of Austria-Hungary in Serbian administration. Can it not be affirmed, then, without being too cynical that "self-direction" or independence is the exception, and intervention, the rule in the history of international relations?

Imperial China in International Law

It is only in the perspective of all these world-developments in diplomatic intercourse that the problem of China can be intelligently grasped. To treat China as an exception in international relations would appear to be as great a fallacy as to regard Chinese civilization, social institutions, philosophy, arts and so forth as something peculiarly Chinese or distinctively Oriental.

We shall first discuss the "external"

sovereignty of China, *i.e.*, her relative position and prestige with regard to other independent Powers. In 1842 the Opium War deprived China of Hong-Kong. In 1859 Russia wrested from her 800 square miles north of the Amur River, the territory south-east of the Khingan Mountains, the Russian maritime province, and Vladivostok, and in 1871 the land between Balkash and China.

In 1871 Japan took possession of the Liu-Kiu islands between China and Formosa. Burma was lost to Imperial China in 1886. the French republic annexed Indo-China the same year and engineered subsequently the separation of Siam from Chinese overlordship.

The China-Japan war of 1894 led to the loss of Formosa and the virtual cession of Korea to the victors. In 1898 Kiaou-Chaou was seized by Germany, Kwang-chau-wan by France, Wei-hei-wei by England, and Port Arthur by Russia. By 1899, as Brown remarks in *New Forces in Old China*, "in all three thousand miles of coast-line there was not a harbour in which she could mobilize her own ships without the consent of the hated foreigner".

During all this period the Chinese empire had of course to pay enormous indemnities to the powers for the least loss sustained by the aggressors as missionaries, merchants or travellers even in out-of-the-way places. All this is surely "foreign intervention in China" "to the point of actual destruction of independence."

The only parallel is to be sought in the steps by which Turkey has been robbed of Algiers, Tunis, Tripoli, Egypt, the Balkan States, Kuweitt, and recently Arabia and Mesopotamia.

The Status of Chinese Abroad

Let us now look to external sovereignty from the other side of the shield, *viz.*, with reference to the treatment of China and her people abroad. Between 1855 and 1905 Imperial China had to enter into humiliating "treaties" with the United States and accept from that power the most atrocious discriminative laws against the Chinese immigrants. Each of these laws was, moreover, a violation of treaties.

American citizenship was denied to persons of the Chinese race by the Burlingame Treaty (1868). The Treaty of 1880 compelled China to give the United States the right to, restrict and suspend Chinese immigration.

China was not in a position to retaliate the massacre of innocent Chinese men, women and children in Wyoming, Washington and California (1885-1886). The constant outrages on the person and property of her people "legally" living on American soil remained unindemnified by the state of federal governments.

The Scott Act of 1888 and the Geary Act of 1892 relating to the status of Chinese immigrants in America reduced the empire of China to the most contemptuous abyss in the international world. In 1904 the United States finally re-enacted all the previous restriction-laws excluding Chinese immigrants. America's treatment of China for half a century is comprehensible solely on the postulate that China's independence was to be respected only on paper (A. C. Coolidge: "*The United States as a World-Power*", pp. 335-37).

The Empress-Dowager's Patriotic Edict

It is clear, therefore, that towards the beginning of the twentieth century Imperial China descended to the nadir of sovereignty so far, as her external relations were concerned. We shall now study the state of her "internal" sovereignty about the same period, *i. e.*, the rights she exercised on her own territory without intervention from foreign Powers or their nationals.

Since the treaty of Nanking in 1842 China has been "opened" by over a hundred treaties with foreigners. Mostly commercial in character, these are documents of "concessions" which have deprived the Chinese in one way or another of their legitimate sovereignty over their own lands and waters. The military aggressions in Greater China coupled with the economico-political concessions within China Proper could not but draw from the Empress Dowager's hands a most dangerous edict bitterly "anti-barbarian" *i.e.*, anti-foreign as it was. It ran thus:

"The various Powers cast upon us looks of tigerlike voracity, hustling each other in their endeavours to be first to seize upon our innermost territories. They think that China, having neither money nor troops, would never venture to go to war with them. They fail to understand, however, that there are certain things which this empire can never consent to, and that if hard pressed, we have no alternative but to rely upon the justice of our cause, the knowledge of which in our breasts strengthens our resolves and steels us to present a united front against our aggressors."

THE BOXER REVOLT

In 1900 the Chinese were driven to do what little Serbia has since done in 1914. They made a desperate attempt to defend their sovereignty against the intervention of the encroachers. The Boxer Uprising proved abortive, however, and left China not only ruinously indebted on account of indemnity but also completely humiliated and at the mercy of the Powers.

The treaty of 1901 forbade the Chinese (1) to import fire arms for two years, and (2) to hold official examinations for five years in the cities where foreigners had been attacked. It compelled them moreover (1) to add an important area of Peking to the already spacious grounds of the Legation Quarters to be fortified and garrisoned by foreign troops, (2) to raze to the ground the Taku forts which defended the entrance to Peking, and (3) to have the railway from the sea to the capital occupied by foreign troops. Under the terms of the same treaty, China had also (1) to execute the members of anti-foreign societies and (2) to summarily dismiss district officers and even provincial viceroys if they did not suppress anti-foreign outbreaks.

Germany, crushed as she is by the War, has since 1918 been experiencing all these Chinese conditions under the military, economic, and political bonds imposed upon her by the peace of Versailles.

THE CHINESE BOYCOTT OF AMERICA

The political nullity of the Chinese even within the limits of China Proper was thus categorically "declared" by the treaty of 1901. It became more clear in 1905 when the United States forced Young China to withdraw the boycott of American goods, ships and institutions it had decreed in retaliation of half a century's persecution suffered by the Chinese people at the hands of the Americans in the United States.

The Chinese government was reproached by the American minister at Peking for its "extraordinary supineness." in the matter; and was ordered to deprive Tseng Shaoching, the head of the Fu-kien merchants' guild in Shanghai and chairman of the boycott committee, of his official rank of taot'ai, and punish him in an exemplary manner. The boycott had thereupon to be disclaimed by the Chinese Foreign Office and at length suppressed by an Imperial edict.

MONARCHY NO SHIELD AGAINST INTERVENTION

These are not facts of anti-diluvian history and no profound antiquarian scholarship is needed to excavate these items in human relations. Nor has human nature undergone any revolutionary change during the last two or three decades although it has certainly been enriched with the experiences of the Great War, Bolshevism and the so-called league of nations. One therefore does not grow any the wiser by shutting one's eyes to the methodology of powerful neighbours in regard to the integrity and sovereignty of weaker States.

It is clear that long before the establishment of the republic, the powerful nations found reasons to interfere in China. Republic or no republic, therefore, they may assume direct administration of its government whenever, - to use Goodnow's words "this is necessary to the attainment of the ends desired," provided, of course, the Powers can agree among themselves as to the partition of the spoil. The American expert's prescription of a monarchical form of government for China was therefore an absurd performance. It would be illogical and unhistorical to blame the republic for the misfortunes of China.

REPUBLICAN CHINA

There was no improvement in China's international status between the events of 1900 (and 1905) and the abolition of monarchy in 1911. It is sheer blindness to the realities (on the part of Eur-American political theorists) or patriotic timidity to look facts in the face (on the part of the Chinese themselves) that is responsible for the false idea that China was an independent country in 1911. There has besides, been no change in her position among the Powers during the twelve or thirteen years of the republic (*Vide* the present author's ***Futurism of Young Asia***, pp. 230-247).

Rather, like the revolution of 1906 in Persia and of 1908-9 in Turkey, the Chinese revolution has resulted in the enfeeblement of the Orientals and the increase of aliendom in Asia. Or perhaps, strictly speaking, Asian weakness has been brought up to the limelight just on account of these nationalistic, constitutional and republican upheavals. The world has been thereby made fully conscious as to how terribly incompetent Young Asia happens to be in the technique of modern life.

Only in one quarter has Kemal Pasha, luckily for Asia, succeeded in enhancing her

reputation by the international standard. But in other quarters Kemal Pashas do not seem to be forthcoming,—not at any rate in China for the time being.

The Making of Boundaries

If the foreign interventions are normal or natural phenomena in China not less so are the civil wars. Weakness in the fields of finance, industry and military equipment has thrown the Chinese up into the arms of the foreigners. The war between the provinces, although ostensibly a constitutional struggle, is a symptom of another weakness. That weakness of the Chinese people has to be sought in certain rather unexplored fields.

And here it is necessary to expatiate a little bit on the boundaries of states, the limits of nationalities, or the manufacture of nations. On this subject there is a fallacy long prevalent among the students of political science in Eur-America. This has been imbibed from them by the intellectuals of Young Asia also. The fallacy is quite simple. People have got into the habit of applying to vast continents like China or India the formulae that barely explain the political jurisdiction of the latest types of more or less homogeneous "nation-states" in contemporary Europe.

Since the unifications of Italy and Germany, and under the influence of John Stuart Mill, the nationality-idea has taken a firm hold on the imagination of mankind. But political theorists as well as practical statesmen are prone to forget two important considerations with regard to its application.

First, Mazzini's idealism embraced a population which in strength of numbers was less than the fifteenth of that of China or of India today.

Secondly, Bismarck's "blood and iron" triumph embodied itself in a territory which in its area is about one-fifth of China or of India. United Germany is not larger than the single Chinese province of Szechuen in the S. W. or the Hindi-speaking provinces of the north-Indian Punjab, Agra and Oudh.

Scientifically speaking, one should expect therefore, the same number of "modern" nationalities enjoying "sovereignty" in the Austinian sense *of danda-dhara*, i.e. sanction-wielding power in China or India alone as one finds in Europe. A China or an India in the singular number in the twentieth century is as great an anachronism as the "Christendom" of Hildebrand and Innocent III, or the Empire of the Hohenstaufens, or Dante's pious dream of universal Monarchy in "*De Monarchia.*"

The Meaning of the Civil Wars

One must not demand a higher standard of nationalism or political unity or state-making for Asia than what has yet been possible for Europe with its latest experiments in the Central and Eastern territories. It need, further, be observed that the chances for a "federation" in any of the Asian culture-zones (Chinese, Indian or Islamic) are as great or as small as among Latins, Slavs or Teutons of the Western world.

It is this "scientific" question that is being solved in and through the civil wars of China. There was a time when Tibet, Mongolia, Indo-China and other regions used to be known as veritable Chinas. The world knows the truth better today. Similarly the world is waiting to learn if Szechuen should be regarded as part of China along with Honan, Che-Kiang, Chih-li and other provinces or if the so-called eighteen provinces of China constitute for themselves a world of independent sovereign states. Herein lies the deeper meaning of the civil wars in China.

The Birth-throes of Modernism

The recent revolutions are really phases in the modernization of the Chinese State. The disintegration of old China's limbs is the pivot of all these movements. Medieval Europe with its "indefinite incoherent homogeneity" had to be pulverized and transformed into a system of "definite coherent heterogeneity" in order to give shape to the modern states. By 1870 the vestiges of medievalism in state boundaries may be taken to have practically disappeared from Western Europe at least. Japan also bade adieu to the old state of things about the same time.

The dismemberment of the Ottoman Empire between 1878 and 1912 has likewise been a move in the direction of "modernism" in South-Eastern Europe so far as the territorial limits of nationality are concerned. During the Great War the Bolsheviks embarked upon giving the dozen Russians of Eastern Europe a chance to find, determine or realize themselves on the "nationalist" principle. The Peace of Versailles has further operated along the same lines by manufacturing new states out of old.

It would be absurd to maintain that the boundaries of European states as they exist on the map in 1924, chequered as it is with irredentas and minorities, can be defended

whether on grounds of "nationalism" or according to the principle of self-determination. One should not, however, ignore the fact that the principal feature in the European wars and treaties down to 1918 consists in this conscious attempt at regulating the frontiers on what may be roughly, and perhaps vaguely described as "modern" lines. But in China, medievalism has been persisting until to-day. China's size and form adapted to modern conditions have yet to come.

WHITHER IS CHINA TENDING?

The world is waiting to see if the modernizing of China is to be effected along Indian lines, i.e., through slavery to alien domination or along the Western and Japanese lines of unhampered and independent development. Is China going to become half a dozen enslaved Chinas or is she going to bring forth out of herself a bunch of free sovereign swarajes of the Mazzinian, Bismarckian or Leninian types?

Whatever be in the womb of the future, medieval homogeneity bids fair to be a thing of the past and a conscious heterogeneity to take its place. This is the real significance of the politics of Young China to students of social science whether as observers of the civil wars fought as they are over constitutional issues or of the foreign interventions that threaten its independence.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

DYSPEPSIA AND ITS SELF-TREATMENT: *By Jadunath Ganguli, B. A., M. B. Printed and published by M. B. Nath at the Biswanath Printing Works, Benares City. Price Rs. 2-8.*

The author is an old graduate in arts and medicine of the Calcutta University and much of what he has written in this book is the outcome of his knowledge gained in the practice of his profession for over forty years and of his personal experience as a victim to the disease. He has given much good advice and many practical hints to avoid indigestion and its unwelcome complications. The name of the book is, however, a little misleading. Dyspepsia is more often a symptom than a disease by itself and is dependent upon a variety of causes, functional and organic, tractable and intractable, the treatment of which by the patient himself is not often possible nor desirable. We have no quarrel with the author if by self-cured Dyspepsia, he means the functional disorder following errors in diet or as the result of bad or irregular habits which, in a large number of cases, can be brought under control by well-directed efforts of the patient himself. But to use the general name and to say that the disease is amenable to self-cure, is open to grave objection. For instance, in the treatment of certain complications, the author has advised the use of highly potent and toxic medicines such as iodine, carbolic acid, creosote, opium, belladonna, morphia &c., the selection and application of which it would be dangerous to leave to the discretion of the patient.

The chapters on the "Digestive organs and their actions," "Exercise or labour cure" and "Dyspeptic Directory" contain much useful information and will prove a profitable reading.

We disapprove of some questionable methods of treatment recommended by the author. Those include among others the use of *grand-mother's nostrums, faith cure, inspiration cure,* &c., which cannot bear the test of a scientific examination and which detract not a little from the merit of the book.

The paper, printing and general get-up of the book are of medium quality.

CHUNILAL BOSE.

NARAYAN VAMAN TILAK: *By J. C. Winslow (Association Press, Calcutta—Re. 1-4.)*

To the very valuable work which the Association Press has already accomplished by the publication of the *Heritage of India Series,* it is now adding a set of useful biographies under the title, the Builders of Modern India. The reputation of the late Mr. Narayan Vaman Tilak, the Christian poet of Maharashtra, was somewhat overshadowed by that of his more illustrious contemporary and namesake Mr. Bal Gangadhar Tilak but it is hoped that this biography will bring some well-deserved recognition to his memory. As i

the case of many enlightened Indian Christians of to-day, a change from the ancestral Indian faith did not mean any denationalisation with Mr. Tilak, and patriotism is one of the most powerful notes of his poetry. He writes, for instance, in his *Abhanganjali*, which we may mention, is a book of Christian devotion:

Think not of India as of a child's buffoonery or a jester's tricks and airs;
Here have sprung mighty heroes of faith, at whom the world trembles.
Here have sprung sages that were lords of Yoga whose light abides unto this day.
Men whose faith was their very life, their all and the world their home.
Yes, even here such kingly saints were born, and in the hearts of all men they shine resplendent.
What boots it to bring here a masquerade of strange disguises and of foreign airs?
All that you gain you will squander in the end, about your neck Ignominy shall lay her garland.

He has brought to bear upon his Christian faith all the emotional intensity of his Hindu ancestry and the effect of his poetry is always elevating. We have great pleasure in recommending the biography to our readers.

P. Seshadri.

Master Richard Quyny: *By Edgar I. Fripp. (Oxford University Press) 7-6.*

The literary critic has often to use facts of an author's life to understand and elucidate points about his work. This is legitimate and we have no reason to quarrel with him so long as he understands the limitations of the method and pays proper attention to the degree of objectivity of the work. The reverse process of trying to understand an author's life from his work is seldom satisfactory and if the form of the work happens to be dramatic, such an investigation is all the more likely to be futile. Our difficulty with Shakespeare is that through the paucity of the materials at our disposal we can seldom make the former attempt, whereas there are too many temptations to indulge in conjectures about his life from a study of his works. The great value, therefore, of a book like that of Mr. Fripp is in this that it advances, if only to a small extent, our knowledge of William Shakespeare the Stratfordian, and his friends and contemporaries. If this book had been content with merely telling us about the city-life of Stratford of the 90's of the sixteenth century, had given us mainly quotations from old documents and the letters of Quyny and Sturley, we should have had nothing but praise for it. It does this; but unfortunately it tries to do something more. It tries to find reflections of contemporary events in Shakespeare's dramas, to identify numerous passages as personal sentiment of Shakespeare and offers an interpretation of the sounds from the conception of Shakespeare as a morally blameless person.

To go through these points in order, it gives us a really delightful picture of a Stratford of the time. It tells us of Richard Hill and others of the Stratford Chamber, of Richard Quyny and Abraham Sturley, of Nicholas Barnhurst and George Badger, of Shakespeare's friend, Richard Tyler and Master Edward Greville of Milcote. We have the interesting information from the Baptismal Register that Richard Quyny's children were the following: William, Anne, William (the first Will. was dead), Mary and John. These were the Christian names of the poet, his wife, his mother and his father; and it is certainly an interesting coincidence, but one may not be justified in concluding from this that William Shakespeare was at Stratford to act as godfather to the two William Quynys. We hear a good deal of the City Chamber of which Quyny and Sturley were such prominent members. The proceedings of the Council were not always peaceful and both Nicholas Barnhurst and George Badger got into trouble, the former for using "lewd and bad speeches in the Council-Chamber" and the latter for "wilfully refusing to come to the Council Hall" and for "declining the bailiwick". Little details like these help us to visualise the old Stratford society, much more so than general descriptions of the wet summer of '94 and of the great fires of '94 and '95 can. The letters of Quyny, particularly those written from London, form very interesting matter too; and it is in such details that the charm of this book really lies.

Much less satisfactory are the author's conjectures about the identity of Quyny and Horatio or of Hamlet Shakespeare and various boy-creations of Shakespeare's works, while the attempt to find Shakespeare's religion in the environments of Silvia or Malvolio appear equally futile. In the interpretation of the sonnets too, the author is never on sure ground. His attempt to find Marlowe in the descriptions of sonnets 84-86 is mere conjecture; while his dismissal of the reality of the "dark lady" as "an impossible amalgam of qualities" would be open to various objections, foremost among these being this that an inconsistency in poetic descriptions proves nothing, each sonnet being expressive of the mood of the moment. Moreover it is very difficult to explain away sonnets 129 and 138 as mere poetic fiction; "the expense of spirit in a waste of shame" seems a little more than mere words.

Still when all is said and done, this work is one of the most valuable of recent contributions to Shakespeariana. It does an enormous service to all students of Shakespeare by bringing within their reach the three dozen or so of hitherto unpublished letters which help them to visualise Shakespeare's fellow-Stratfordians.

N. K. Sidhanta.

Indian Historical Records Commission: Proceedings of Meetings, *Vol. V. Calcutta, 1923. Superintendent, Government Printing, India. Price Rs. 3-2 as.*

The Indian Historical Records Commission is doing very good work in later Mughal and early British history. The fifth volume of the proceedings contains many original contributions from notable scholars like Professor Jadunath Sarkar, Professor Beni Prosad of Allahabad, Rao Bahadur D. B. Parasnis of Satara and Prof. K. R. Qanungo of Lucknow. Mr. P. C. Nahar's genealogy of the Jagat Seth's family is a contribution in a style hitherto unknown in later Mughal history. Nobody but a true Murshidabadi could have dealt so lucidly with this renowned family of Bankers. Prof. Jadunath Sarkar's "Affairs of the English factory at Surat, 1694-1700," is written in his usual charming terse but effective style and is full of original information. The most interesting articles in the collection are "Old Judicial Records of the Calcutta High Court" by Mr. Badruddin Ahmad, B. A., Keeper of Records, High Court, Calcutta. How many people in India

know that the traitor Musalmans of Murshidabad at last turned against the British East India Company? Mirza Jan, a courtier of Sahib-i-Alam (a prince of the Mughal Imperial family) conspired against the British, with Shamsuddaula, a son of the Nawab Nazim, Mubarakuddaula of Bengal. He sent letters to Zaman Shah the Pathan king of Afghanistan inviting him to invade India and to drive out the British in 1798. He sent a noble man of Lucknow named Mustaufi-ul-mulk Mirza Abdur-Rahim Khan as the messenger to Kabul. Another man, Sayyid Ashraf Ali Khan was sent to Behar to incite the zamindars of that province to rebel against the British. Such feats on the parts of the traitors of Murshidabad might have saved the Mughal empire from total destruction in 1756-57. Another notable paper is from the pen of Khan Bahadur Sayyid Abdul Latif, B. A., B. L Calcutta, on the will of the great noble Shayista Khan, the maternal uncle of the emperor Auranzeb, the brother of the celebrated empress Mum-taz-i-Mahal, the son of Nur-Jehan's brother, Asaf Khan, one of the premier nobles of the Mughal empire during the reigns of Shah-Jahan I and Auranzeb Alamgir. The descendants of Shayista Khan still live at Agra and Dacca. Shayista Khan's will discloses the fact that his properties were distributed in different parts of the empire. The following provinces contained the personal property of this noble :—(i) Thattha or Sindh, (ii) Multan or Lower Punjab, (iii) Lahore or Upper Punjab, (iv) Ajmer or Rajputana, (v) Burhampur, or Khandesh, (vi) Allahabad, (vii) Akbarabad or Agra, (viii) Guzarat or Ahmedabad, (ix) Kabul, and (x) Kashmir. The author does not say where the will is preserved and what are the distinctive proofs of its authenticity. An illustration of this important document would have been very welcome.

R. D. Banerji.

Ancient Mid-Indian Ksatriya Tribes, Vol. I: *By Bimalacharan Law, M. A., B L., Ph. D., with a foreword by Dr. L. D. Barnett. Published by Thacker Spink & Co., Calcutta & Simla, 1924, pp. xii+166+ii, royal.*

Sainte-Beuve, in his *Portraits Litteraires*, lays it down as a criterion of historical criticism, that a collection of opinions and odd facts constitutes neither history nor even a book. Dr. Law's work, according to that canon, is not a book, much less a history.

From the start (pp. 1-10) Dr. Law reveals his method. Quotations begin from the Rig Veda coming down to Rapson—the whole leading to? Nowhere. Un-proved identifications reverentially repeated, (e.g.,in p. 117): Stray Buddhist and Jaina dicta generously thrown into the melting pot, (pp. 110-11) etc. Lots of contradictory opinions or to be more precise, contradictory opinions in lots—the net result, a blank. The real historical method of [illegible] every legend, feeling the psychology of the [illegible] and tracing its inward evolution gradually [illegible] shape in outward events, all inexorably [illegible] on towards their steady fulfilment, is [illegible] and rigorously excluded.

[illegible] about the forms of words, the choice is [illegible], e.g., ingenuity about the form *Siri* [illegible] baffling, a commoner form causes [illegible].

A desire to write books is laudable, but a mere collection of materials becomes a heap and an [illegible].

Dr. Law is fortunate, as a rule, in enlisting some English experts on Indian literature or history to write a foreword to his books and this time he has secured Dr. Barnett who has lately distinguished himself as ushering in a new era in reviewing, in the pages of the J. R. A. S. (cf. his flippant remarks on Rabindranath Tagore and Indian history, J. R. A.S.), as a *Sabjanta* scholar claiming to speak both on Cretan archaeology and the Visvabharati with equal authority in the course of one review.

Dr. Law's book is interesting only for one admission of that all-knowing critic. He approves of Krishna as a historical person and points out that Arishtanemi was a contemporary of Krishna. This is a right deviation, but he reverts to the Bharata battle at 950 B. C., an example of the force of *Samskara* ! Of course, a search has to be made for men in this country who would accept that date. Yet, after all, there is a slight progress even in Dr. Barnett's Indology !

A. Banerji-Sastri.

Jesus of Nazareth : His Life and Teaching : *[illegible] Francis Kingsbury, Madras. 1924. 1s-6d.*

The feature of this small book which attracts attention is that it is dedicated to Mahatma Gandhi 'who has made Jesus of Nazareth a reality to the people of India and to the nations of the world. The author was an Army Chaplain to His Majesty's forces in Iraq. He discards all nature miracles and is of opinion that the fact that Jesus believed in demon-possession does not bind his followers in the twentieth century to believe in it. The book therefore appears to be written in a liberal spirit. It is well printed, and as a biography of Jesus Christ is likely to be useful to the lay reader.

Pol.

Source Book for the Study of Indian Economic Problems, Part II : *By Prof. Brij Narayan, M. [illegible] Published by the Punjab Printing Works, Katch[illegible] Road, Lahore. Price Rs. 3.*

The study of official Reports is an invaluable assets to the students of Indian Economics. Prof. Brij Narayan has shown remarkable scholarship and ability in bringing out this book of about [illegible] pages in which he has given a summary of numerous official papers. The book will be found useful by many who are interested in Indian Economics.

The A.B.C. of Indian Finance : *By K. M. Purkayastha, M. A., published by the author from [illegible] Old Chinabazar Street, Calcutta. Price Rs. 3.*

In this book the author has dealt with Public Finance of India. This is a subject [illegible] which all taxpayers (practically all Indians [illegible] taxes in one way or another) are interested, [illegible] a book of the nature of Mr. Purakayastha's A.B.C. of Indian Finance should find many eager readers. He has given in his book a comprehensive [illegible] short account of Indian Finance from before [illegible] A. D. down to 1923 A. D. He has also dealt [illegible] all the principal items in the Receipts and Expenditure of the Government of India.

Ultimate Values in the Light of Contemporary Thought : *By Prof. J. S. Mackenzie, Litt. D. (Cambridge), LL. D. (Glasgow). Published by Hodder & Stoughton Ltd., Warwick Sq., London. Price 3 [illegible] 6d. net.*

Prof. Mackenzie is a thinker and scholar of accepted merit and is well known in [illegible] intel[illegible]

al circles. This little book on a difficult philophical topic has brought out clearly the learned ofessor's deep insight into philosophical subtleties. popular and easily understandable treatise on the ilosophy of life is a thing which few men can oduce. Prof. Mackenzie has done it and done it ery well.

BUSINESS ORGANISATION: *By D. Pant, B. Com., F. E. S.& F. S.S. Published by the Commercial Book ompany. Brandreth Road, Lahore.*

This is a compact little book on Business Organisation in which the author, who is a lecturer the University of Lucknow, has discussed the rganisation of the main types of Economic institution g, Joint-Stock Companies, Combinations, Co-operative nstitutions, Agricultural Industries, Financial Instiutions, etc. He has also discussed export and import trade, scientific management and advertising he book is well got up and handy.

A. C

TENDENCIES OF MODERN ENGLISH DRAMA. *By G F. Morgan. (Constable and Company Ltd)*

The stage looms very large in the history of all ivilised nations, and even those peoples who are lescribed as 'uncivilised' also make much of playicting. As the mode of life and ways of thought of nations alter, the character and aspect of their drama alters also. In fact while drama has a great effect in educating the people into ways of thought, t itself is influenced largely by the conditions and deas of every-day life Sometimes the characteristics of drama remain in one groove for a long time, sometimes they suddenly change with a swiftness hat is almost incredible. Readers will therefore be much interested and indeed instructed by Mr. Morgan's very timely book. Drama has two functions. One is to assist the mind to escape from the sordid details of life, and present to the eye of the imagination new and enthralling vistas. The other, which s far more important, is described by the author of his book: "Its greatest function, like that of all art, is to assist us to penetrate into and to interpret life rather than escape from life." Every great drama, says the author, should be the artist's "implicit commentary on life". "Drama is an image of life. But it must be an interpretative image." With these ideas as the ultimate test of the goodness or badness of a dramatic tendency, the author approaches his subject. In the Eighteenth Century two tendencies were prevalent. The one was to make of drama a mere farce or burlesque. And the other to produce sententious, sentimental and excessively moral plays which did not bring drama into touch with life in any sense. The dramatist of those times kept his attention fixed on the stage or the work of other dramatists, and disregarded life. Drama thereupon lost most of its value and did not even attain to the dignity of being an art worth considering. A sudden change however was coming and the forerunner of that change was the Norwegian Henrik Ibsen. Properly to give an account and a criticism of the book before us would entail far more space than any editor would care to allow. The first few chapters deal briefly with authors now little before the public such as Sheridan Knowles and Douglas Jerrold whose play 'Black-ey'd Susan' attained very great success. It is interesting to learn that Browning wrote for Macready his play "Stafford" which however was a failure. Of Bulwer Lytton who gave to the public anonymously 'The Lady of Lyons' and thereafter 'Richelieu' and 'Money'—plays which won and long maintained immense popularity, the writer of this book has not much opinion. Their sentiment, says he, is sentimentalism, their grandeur, a pose. The work of bringing about a reform in drama was materially assisted by Robertson, whose play 'Society' roused immense interest and appreciation because of its witty dialogues and broad satire. Special attention is given to writers such as H. A. Jones and Pinero All bore their share in changing the aspect of drama to a certain extent, but the real force which converted the drama from a dull almost dead thing into a living and influential entity, was a young man called "Shaw who was writing most extraordinary and absurd things". George Bernard Shaw of course is known to every one The way to attain to fame as described, if we remember right, by Oscar Wilde, is either to feed or amuse or shock the people. George Bernard Shaw both amused and shocked people, but he was and is a true teacher—his 'happy knack' is to seize more "quickly than most the significance of what is new in thought and discovery and present it in such a pleasant and effective manner as to make it lodge in the consciousness of the public".

Modern drama is a drama of ideas and a large portion of this book is devoted to the study of Shaw as a philosopher. In fact the author contrasts the point of view of approaching the study of Shaw with that of Synge. In the former, his philosophic aspect should attract attention, in the latter his aesthetic aspect is more worthy of attention. There are very closely reasoned chapters in this book on Shaw, the dramatic iconoclast, Shaw, the social iconoclast and Shaw, the philosopher, in which his objects and methods are exhaustively discussed. The three chapters form a study in themselves Granville Barkes and Hankin receive a chapter each. One of the foremost tendencies of modern drama is the emphasis on the emancipation of women All these writers lay great stress on it, and their characters very forcibly justify to themselves and others the importance and correctness of this movement. The study of Galsworthy shows how that very great writer is successful in drama. His plays are extremely well made. He is familiar with the stage and knows what can be done on it and although he rarely introduces humour into his work the plot is always interesting—"his artistic ideals are always maintained at a high level and his purpose is ever noble." His pity for the sorrows of mankind only degenerates into sentimentalism when he deals with child characters. It is a curious fact on which the author remarks that no dramatist has been able successfully to portray a child character. From Galsworthy we come to the Irish pioneers—Yeats, Martyn and Lady Gregory. The value of Yeats is not so much, we are told, in his own work but in his inspiration and guidance to younger men. To Lady Gregory is directly due, Mr. Morgan thinks, a great deal of the theatrical and dramatic success of the modern Irish revival. Synge is a name not very familiar to the general public. His early death prevented him from attaining to the very highest in his art but "even in the work that we have there is sufficient quantity and *all the quality* to warrant us in assigning to him a place second only to Shakespeare". Under the heading Drama of Revolt the author brings to our notice the works of Houghton and Miss Githa Sowerby. There are

chapters on Irish dramatists and more Irish dramatists. Under the heading "Fairy Tales" we come to the works of Sir James Barrie. Masefield is next dealt with and his occasional coarseness is explained. "Revolting against the cant and humbug of the art of a past day he sometimes goes to the extreme of violence and crude brutality." Drinkwater, the author thinks, will not find appreciation from more than a small select audience. Mr. Morgan hardly does justice to Flecker whose "Hassan" is probably one of the greatest dramas written since Shakespeare and has taken London by storm. Flecker was essentially a poet and even if he had become a dramatist he would nevertheless always have remained a poet".

Certain aspects of this book have been here set down. The author has shown how the tendencies of Modern English Drama are to abandon the artificial and to come to the real—to attempt to find things at their proper value and to come to grips with life itself. He considers that after all the superstitions of old times, the book-maxims and the awe of the so-called superior classes have been swept away. English drama is coming into its own as an influence to stimulate thought, encourage greater charity to fellow-beings and to display and promote culture and the love of art and poetry as an aid to the mitigation of the sordidness of life. The book betrays the work of an artist and a scholar, as well as that of a critic. The author's judgments are copiously illustrated by extracts from the works of those authors and dramatists with which he deals. The subject covers a very large field and every page is full of interest. The book is not only a study of the drama. It is a very deep criticism on every-day life. There are parts of it which are highly controversial, but it is safe to say that any reader whether he be a student of the drama or not cannot fail to derive much pleasure and profit from the very acceptable book of Mr. Morgan.

R. C. B.

ESSAYS IN THE POLITICS OF EDUCATION : *By F. Clarke, Professor of Education in the University of Cape Town. Published by the Oxford Press, pp. X+158. Price 5s.*

There are nine chapters in the book, viz.—(i) The Need for a Philosophy. (ii) Education and Society, (iii) Liberal or Vocational ? (iv) History in the Primary School. (v) What is Secondary Education ? (vi) The Juvenile and Colour. (vii) The Civil Status of the Teacher. (viii) The Study of Education and (ix) Conclusion and also an appendix.

There is a certain raggedness and want of harmony in the thought of the several essays, though some of them are well written.

In the chapter on "The Juvenile and Colour" our author says that the Colour bar "may take a variety of forms. It may involve complete economic segregation of coloured from white.....or it may demand that Coloured workers be placed in a condition of permanent helotry and confined to labours and menial occupations in a sort of semi-slavery. *More commonly the Colour Bar* is taken to mean a reservation of certain trades or branches for the white man as in certain parts of Transvaal where the white man paints the safe and easy lower parts of the telegraph poles and the native, the difficult and dangerous *top*, wages being in inverse ratio to the height at which the work [illegible] done." (109-110)

The author then remarks :—"When it appears to the white citizen of a country like South Africa that the bread is being taken from the mouths of the children by the competing coloured man, the sense of trusteeship, though still present, is apt to become strongly diluted, with apprehension. Outside critics should never forget that the first and foremost object of the South African citizen is the establishment and maintenance of a civilized modern state on a Dark continent." (p. 110)

His conclusion is ;—"It would seem, then, that for a long period yet it will be necessary to continue a regime of differential advantages for the European and tutelage for the coloured man and juvenile. The security of a civilized order is bound up still with the maintenance of white superiority." (p. 115) Comments are useless.

AFTER TRUTH · *By R. S. Published by Srimati Radharani Dutt. 7 Dinabandhu Lane, Calcutta, pp. 96 Price -/6/- annas.* 355 good precipts.

ISRAEL BEFORE CHRIST : *By A. W. F. Blunt. Published by the Oxford University Press, pp. 144 (Illustrated)*

It is a popular and readable account of Social and Religious development in the old testament.

It is written from the standpoint of orthodox Christianity.

MAHES CH. GHOSH.

BENGALI.

ISLAM-ER ITIHAS (HISTORY OF ISLAM): *By Quazi Akram Husain, M. A., Moslem Publishing House, Calcutta. Rs. 2-8.*

The author is to be congratulated on his manner of presentation, and he appears to have a mastery of Bengali composition. He is right in holding that a popular history of Islam was wanting, and we have no doubt that he fills a real want.

The book under review deals with the growth of the Islamic faith from the time of the Prophet Muhammad and the progress and doings of the Musalman races of past ages and of many climes. The term Muslim race is a misnomer, as Islam connotes a creed and not race; but all believers in this creed may legitimately take pride in the achievements of *other* races under the inspiration of this *religion.* The Muhammadans of Bengal who take no notice of the history of Islamic lands, are rightly held by our author to be unfortunate in the extreme. As Hindus and Muhammadans have been thrown together in one land under one sun, it is all the more necessary that here in Bengal the Hindus should know the history of a creed with millions of votaries of which they are bound by destiny. The author's contention that the peace and prosperity of the country depends upon such a harmony, ought to command the assent of the reading public, to whom we can with some qualifications recommend this book.

It is a pity that the author has not laid under contribution several authoritative works on the subject which would undoubtedly have enhanced the merit of his book. We would strongly advise him to go through the following works when it is necessary to publish a second edition of this history.

Muir's *Caliphate* ; *Cambridge Med. Hist.*, ii, iii, iv ; Noeldeke-Studies (secondary) ; von Kremer (Eng. tr. by Khuda Bakhsh); Browne's *Lit. History of Persia*, i. (first rate); *Encyclopaedia of Islam* ; Lane-Poole's *Hist. of Egypt*; Dozy's *Spanish Islam*; Amir Ali's works (critically and sparingly).

BRAJENDRANATH BANERJI.

PRASHNIKA (THE RIDDLE): *By Birendra Kumar Dutta, M.A., B.L. Second Edition. Pp. 760. Price Rs. 4. Gurudas Chatterjee and Sons., Publishers, 203-1-1 Cornwallis Street, Calcutta.*

We had occasion to review the first edition of this novel at length in the columns of this magazine. Since then the book has received very high praise from Rabindranath Tagore and also in the Report of the Calcutta University Commission. The fact that a second edition has been called for shows that the public has begun to appreciate the book, though it contains no thrilling incidents, and deals only with the homely joys and poignant sorrows—mostly the latter—of rural Bengal. The few provincialisms which were to be found here and there in the first edition have been mostly expunged, and the bulk has been slightly reduced. The printing and get-up leave nothing to be desired. The author's style is quite simple, and yet most impressive. His love of nature and faculty of observation are manifest in every page. But what gives the book an individuality all its own is the boldness with which the author tackles all the social problems which agitate the bosom of modern Bengal, its moral perplexities and intellectual difficulties. With Tennyson, the author believes that there is more truth in honest doubt than in half the creeds. The conflict of faith and reason, religion and science, and the havoc wrought by it in the minds of the intelligentsia, and its influence in moulding the life of the more highly gifted of our educated young men, have been depicted with a masterly hand, and at the same time, by slight touches here and there, the dead-weight of custom, and tradition in the practical lives of the mass of our so-called educated men has been laid bare. The book is written in a serious vein, and is not to be lightly laid aside after a hasty reading, as books of fiction usually are. The story is simple, charming, pathetic and pervaded by a slight vein of melancholy; an appropriate background of arcadian sights and sounds gives a natural setting to its quiet unfolding. But the philosophic doubts of the hero, the passion for social service, the burning indignation at man's inhumanity to man, the exposure of all the mischief that is being done in the name of popular Hinduism, all this must be felt and read and inwardly digested in order to produce their full effect. A perusal of the book, will, we can assure the reader, produce the best of results among our educated young men by filling their minds with noble impulses and challenging their most deep-rooted prejudices to come out in the open either to justify themselves or what is more probable to be shamed out of existence. We hope the book will go on doing its noble work long after the author as well as the reviewer have ceased to be, and successive editions will testify to the real need of constructive work, apart from politics, which must be done up and down the countryside before the nation can be born again in its cottages.

POL.

SANSKRIT

NITIVAKYAMRITA OF SOMADEVA SURI WITH A COMMENTARY; *Edited By Pundit Pannalal Soni. Published by Pandit Nathuram Premi, Secretary. Manikchandra Jaina Granthamala. Hirabagh, Bombay. Pp. 33+427. Price Rs. 1-12.*

Broadly speaking, among the general subjects dealt with in Brahmanical works there is scarcely one to which considerable contribution has not been made by the followers of the Jain religion. This fact is daily supported by the publication of their different books in which the *Nitivakyamrita* is included. Indeed, it enchances the value of the well-known series, *Manikchand Digambara Jaina Granthamala* of which it forms the 22nd volume. The author, Somadeva Suri is also the writer of a big *Champu Yasastilaka* (10th Century, A. D), published in two parts with Srutasagara's Commentary from the Nirnayasagara Press, Bombay.

The *Yasastilaka Champu* is an important work in various respects, for it contains among others, some historical facts. It appears that the *Nitivakyamrita* was written by him after it. It deals with polity and as such it has its special importance. Dr. Shama Shastri refers to it in the introduction to his English translation of Kautilya's *Arthasastra* (p. xxi) and says that it seems to him that the former is based on the latter. In support of it he quotes some parallel passages from both the works. The list of them could further be lengthened as has been done in his introduction by Pandit Nathuram Premi, Editor, *Jainahitaishe*, a first-class Jain monthly now unfortunately discontinued. The Doctor is, however, not right in saying so, for it will be perfectly clear to one who will take a little trouble to read both the books carefully. One will know it at a glance that the work is not based on any particular book or books, but is compiled by the author in his own language and style from the sayings found in various ancient works as shown in the Tika. The very quotations in the Tika read with the original text with particular attention to the wording in both of them will strongly support the fact.* This fact also leads us to think that the author of the *Nitivakyamrita*, Somadeva Suri, is identical with the commentator whose name is still unknown. It must have been a point of the commentator that he would not allow to pass a *sutra* without quoting an authority in its support.

The commentary quotes a good many unknown or generally unheard-of authors. One importance of it is that it refers to *Brihatkatha* several times. The original book is composed in sutra form and in a very simple language. It is divided into 32 chapters. A MS. belonging to Madras Oriental MSS. Library, as says Prof. B. Seshagiri Rao in his *Studies in the South Indian Jainism*, pp. 89-91, has only 29 chapters omitting nos. 27, 30 and 32. The subject-matters of the respective chapters are as follows:

1. *Dharma*, 2. *Artha*, 3. *Kama*, 4. *Arisadvarga*, 5. *Vidyavriddha*, 6. *Anviksiki*, 7. *Trayi*, 8. *Varta*, 9. *Dandaniti*, 10. *Mantrin*, 11. *Purohita*, 12. *Senapati*, 13. *Duta*, 14. *Cara*, 15. *Vicara*, 16. *Vyasana*, 17. *Svamin*, 18. *Amatya*, 19. *Janapada*, 20. *Durga*, 21. *Kosa*, 22. *Bala*, 23. *Mitra*, 24. *Rajaraksa*, 25. *Divasanusthana*, 26. *Sadacara*, 27. *Vyavahara*, 28. *Virada*, 29. *Sadagunya*, 30. *Yuddha*, 31. *Viraha*, 32. *Prakirna*.

Now, the importance of the work can easily be estimated from the above contents. It occupies a place next to Kautilya's Arthasastra and as such

* Refraining from a tedious prolixity we shall refer here only to a few passages in the way of example: p. 96, N. (*Nitivakyamrita*) 10: Karta in the corp. (commentary); p. 97, N. 14: Harita; p. 98, N. 18: Harita; p. 241, N. 65: Bhaguri; p. 243, N. 69: Sukra; p. 243, N. 70: Sukra.

deserves to be studied earnestly. No student of Indian polity should be without a copy of it.

This book was first published by Messrs Gopal Narayan & Co., in Bombay about 25 years back. It was then translated into Marathi and Gujrati under the patronage of the Maharaja of Baroda. A few chapters were also rendered into Hindi and published by Pandit Nathuramji in his *Jainahitaishi*. The present edition though commendable, leaves much to be desired. A critical edition, remains still to be undertaken.

VIDHUSHEKHARA BHATTACHARJYA.

HINDI

ANTARASHTRIYA VIDHAN : *By Sampurnananda Ji, B. Sc., L. T. Published by Jnana Mandala. Kasi. 1981. Price Rs. 2-12 as Pp. vi+326.*

It is so far the first attempt in Hindi to give a systematic idea of some of the main principles of International Jurisprudence, and as such it is highly welcome. The author of the present work has, however, failed to utilise the great continental jurists like Savigny, Kohler, etc. His sources are only English and even then his choice is open to criticism. The book itself is divided in four chapters: I. is introductory, II. deals with international laws during Peace, III. during War, IV laws of Neutrality and V. a formation of International Federation.

Though in no way original, the book is likely to prove useful to a large body of students who are unacquainted with any Western language.

A. BANERJEE-SASTRI.

GOSWAMI TULSIDASJI—*By Ramchandra Shukla and published by Kashi Nagri Pracharini Sabha (Benares). 241 pages. Price Re. 1-8 as.*

The book is divided into two parts, the first part contains some of the informations of life and miracles said to have been wrought by the great poet, reformer and ascetic, as described by all his biographers during the last sixty years; therefore though interesting it contains nothing new. The second part (Alochana Khund) is quite a new departure from the old beaten path and is a valuable addition to the fast growing Hindi Literature, being a critical study of the great man's life, works and teachings. Though I do not agree with all the views of the critic, still I find the book to be really of great interest to those who are not satisfied with a few facts of his life, but want to understand where the greatness of Goswami Tulsidasji really lies, as well as his religious, social and moral teachings. I am sure, it will be appreciated by all the lovers and students of Hindi Literature.

AMRITALAL SIL.

TELUGU

"KOYILA PATALU": *By Mangipudi Purushottama Sarma. Printed at the Kesari Printing Press, Rajahmundry, 1924, pp. 50. Price 6 annas.*

This volume of poems is written in the well-known free-verse style which suits admirably the author when he wishes to express his conceptions. Music, allegory and symbol of a very charming kind can be seen on every page. It is a very attractive addition to the scanty literature of this type to be found in the Telugu language. A fresh volume of this kind is sure to be received with pleasure and will earn for him a secure place among the really delightful writers of the day.

B. RAMACHANDRA RAO.

MARATHI

AHARSHASTRA-PRAVESH OR INTRODUCTION TO DIETETICS: *By Messrs Jogalekar and Sant. Published by the Authors at Babajipura, Boroda. Pages 156 Price Re. one.*

Importance of a change in one's diet in consonance with the change in one's habits and circumstances is not sufficiently recognised in India, says the author and proceeds to explain the essential elements to be included and their proper proportions to be kept in one's diet. But he has nowhere explained wherein lies the defect in the present diet of our people which is proved by ages to be most agreeable and salutary to health. However the information given in the book, so far as it goes, is useful and the proper observance of the author's instructions with regard to the use of vegetables and condiments &c will go a long way to conduce to the comfort and good health. In this lies the value of the book and it is not inconsiderable.

STRIYANCHA KARYAYOGA OR WOMEN'S SPHERE OF ACTIVITIES: *By Mr. D. Y. Kolhatkar To be had at the Arya Bhushan Press, Poona. Pages 190. Price Re one*

This book consists of seven essays dealing with subjects of feminine interests such as the value of a mother, women and politics, compassion, etc. The essays are written on the model of Smiles' well known works on Character, Thrift, &c. The book will make a good reading for grown-up girls. The style smells of the theatre in some places. However the budding author's efforts deserve every encouragement.

Sri Vir-rasayan or A ballad on the capture of Sinhagad, composed by V. G. Sathe of Miraj. Price As. 2

Every one, in these days, possessing however little fire of poesy in him, aspires to be a *Shahir* (or bard) and we, in Maharashtra, have a number of them amongst us. Not one of them, however can be compared with those immortal bards of Shivaji's times, who, though unlettered themselves left behind memorable and inspring poems. The poem under notice is a praiseworthy attempt.

BEBANDSHAHI OR ANARCHY: *A Play by Mr. V. B. Aundhkar. Publisher, the Maharashtra Dramatic Company, Poona. Pages 116. Price Re. One.*

This is a historical play written by one who combines in himself both histrionic and literary arts and therefore deserves more than a passing notice. The subject chosen is the tragic end of Sambhaji, son of Shiwaji the great, at the hands of Emperor Auranzeb. As a picture of the terrorism, in which the whole Maharashtra was thrown in the reign of Sambhajee, there is nothing to find fault with in the play. But terrorism is not anarchy—a distinction which has escaped the notice of the author. Kabji, the minister, who was responsible for many acts of cruelty committed by Sambhajee is shown in the play to be led by lucre into the act of treason against his master, which is not a fact of history. But one cannot expect strict historical accuracy in an historical play, and so this lapse on the part of the play-writer may be condoned. There are other short-comings also in the play, a few of which may be mentioned here. Far larger space is allotted to low but humorous characters like Khashaba and Narjaba, than can be justified by propriety or expediency, while states-

men and nobles of the time (excepting Khando Ballal) are conspicuous by their absence. The Moghal Sardar, who captured Sambhajee, is shown to be a tool in the hand of Ganoji Shirke, and looks silly. The language of the play is embellished with words taken from the Bakhars to make the characters real, but the thing is overdone and the figures of speech profusely used only serves to obscure the meaning—a failing which is too common in the present-day Marathi drama An instance of anachronism is visible in the ballad sung by Chandravali. But these defects are not so very serious as to detract from the merits of the play, which are many and reflect credit on the playwright, particularly when the fact is known that he is a man of moderate literary education

V. G. Apte.

GUJARATI

Swatantratana Siddhanta: *By Khush Vadanlal Chandulal Thakore. Printed at the Praja-Bandhu Printing Works. Ahmedabad Thick card-bound. Pp. 178. Price Re. 1-4 (1924)*

A translation of Terence McSwiney's Principles of Freedom with a foreword by Dr. Chandulal Manilal Desai, who in every way is entitled to write it, as he has sacrificed every worldly thing in the service of the province, shows how quickly the face of things is changing in Gujarat The translation is well done, and will reach many hands, as it is given away as a present to the subscribers of the "Praja-Bandhu," a well-circulating weekly

Ras Tarangini · *By Damodar K Botadkar. Printed at the Dharma Vijay Press. Limbdi Paper Cover. Pp 96. Price Re. 0-10-0 (1924).*

We had only lately noticed the first edition of this remarkable collection of poems in the home-life of a Gujarati girl, as a daughter a daughter-in-law, sister, wife and mother. We had noticed the halo with which he had surrounded it. The second edition shows four more poems added, which if anything, make the halo glow more brightly round her lip.

Japji: *By Mrs Bhanumati D. Trivedi Printed at the Diamond Jubilee Printing Press. Ahmedabad. Thick Card-bound. Pp. 102. Price Re. 0-8-0 (1924).*

The Japji, composed by Guru Nanak, which every Sikh recites as a part of his daily ritual, was not yet introduced to the Gujarati reader, and hence Mrs. Bhanumati is to be felicitated on what she has accomplished. She has given the text of every stanza in the original Punjabi, and then given the meaning of every word in Gujarati, and then its *bhavanuvad* based on the Bengali translations of Babu Avinash Chandra Majumdar. The work thus leaves nothing to be desired. A short biography of Guru Nanak is given also.

Swapan-Manjari: *By Mrs. Dipakba Desai. Printed at the Sayaji Vijay Printing Press. Baroda. Paper Cover. Pp. 87. Price Re. 0-10-0 (1924).*

Belonging to the well-known and cultured family of the late Dewan Bahadur Manibhai Jasbhai, Minister of Baroda, Dipakba had in early life essayed the writing of poetry. A visit to the temple of goddess Amba, on the Abu hills, where the worshipper has to recite the usual prayers in verse as part of her *darshan*, and which verses are generally old compositions, the idea came to her that she can pray as well to the Mother, in her own words. This revived the old faculty which was lying dormant and the result is this book which contains verses not merely in praise of the goddess, but of many others, historical and mythological personages and incidents. Though there is nothing very remarkable about this work, the even level of ability that it maintains and the intelligence that it shows, arrest the reader's attention and he feels that he is perusing the work of a really cultured lady, even though belonging to the older generations.

Rana Yajn : *Edited by Manjulal Ranchhodlal Majumdar, B.A., LL. B. Printed at the Lohan Steam Printing Press Baroda. Paper Cover. Pp. 168. Price Re 1-4-0 (1924).*

One of the best poets of old Gujarat, Premanand, has written this poem (in S. Y. 1741). It is a short poem, but displays all the reality of Premanand's pen. The incidents are taken from the Yuddha Kand of the Ramayana and vitalised by the skill of the poet. The editing is of a piece with the original and does not lack anything required to appreciate the poem philologically, sentimentally, historically and in other ways. If anything, it overshoots the mark It is done with the assiduity of a student and the eye of a scholar, and the effort has succeeded well enough to hearten him for other similar work as the poet's longer poems

Swargani Amrit (Heaven's Nectar) *By the late Amratlal Sundarji Padhiar Printed at the Diamond Jubilee Printing Press Ahmedabad Cloth Cover. Pp. 266 Price Re 1-8 (1924).*

This is a posthumous publication it was composed at odd moments by the late Amratlal Padhiar, in the course of peregrinations, but the different *bindoos* or drops are connected by means of one idea, *viz.*, self-introspection. The short essays are written in his usually "Catching Style," and this book adds one more to the number of his valuable publications

Bismi Sadini Goolami. *By P. V. Mehta and S. P. Shastri. Printed at the Nava Yuga Printing Press, Surat. Paper Cover. Pp. 132. Price Re 0-8-0 (1924).*

"Slavery of our Times" by Tolstoy gives a graphic picture of the state in which our indigent workers and labourers live. This translation reproduces in simple language what Tolstoy has got to say on the question, and the mechanical and artificial lives which our mill-hands and factory workers have to live emphasizes the problem. The book then deserves to be read

Prayaschitta. *By Ambalal Govindlal Desai, B.A. Printed at the Anavil Bandhu Printing Press, Surat, Paper cover. Pp 48 Price Re 0-4-0 (1924).*

Maurice Maeterlinck's play, 'Sister Beatrice' has been adapted to Indian life in Hindi, and Mr. Desai has rendered it into Gujrati. It is a very short play, and can be finished in five minutes. It shows how an erring soul repents of her moral lapses and is once more received into the bosom of the All-Merciful.

K. M. J.

TUBE-WELLS

By **RAJSHEKHAR BOSE**

TUBE wells are drawing considerable attention just now, and readers of newspapers are being fed up with all sorts of schemes, possible and impossible, for solving the problem of water-supply. The bamboo well, said to cost only five rupees, has just sprouted up; but as the inventor modestly acknowledges that there are still some defects in his system, the thirsty but thrifty public must yet possess their souls in patience.

POROUS SUBSOIL **IMPERVIOUS LAYER** **LEVEL OF SUBSOIL WATER**

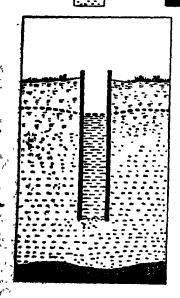
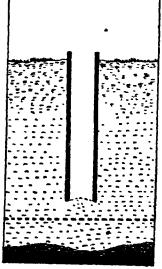
Fig. 1 Fig. 2

WELLS DEPENDING ON SUBSOIL WATER:

Fig. 1 shows the condition during the rains
Fig. 2 shows the well depleted in the dry season

Every new invention has the risk of degenerating into a fad and thereby coming into disrepute. There was an enthusiastic amateur who having learnt that re-inforced concrete is the latest thing, built his roof by stretching a tangle of wire from wall to wall and dumping concrete thereupon. The roof of course gave way. The enthusiast became a pessimist and assured his friends that re-inforced concrete was rot. It seems that a similar calumny awaits that useful but highly technical appliance,—the tube-well.

Most people seem to have the idea that all that is necessary is to insert into the ground, by whatever means, a pipe having a few holes at the bottom wrapped round with wire gauze; and that greater the depth to which the pipe is sunk, greater will be the output of water; and conversely, for a small supply, one need not bother to go down much below the ground level. In what follows, an attempt will be made to show how much of the popular conception is correct and what the essentials of a workable tube-well are

THE SUBSOIL · During the rains, a tremendous quantity of water is absorbed by the soil. This water finds its way through the porous upper layers (mostly loamy in deltaic Bengal) until its progress downwards is arrested by some layer of hard impervious material like clay or rock. This water is called subsoil water and is the source of supply of all ordinary wells. During the dry season, much of the subsoil water evaporates away through the porous upper layers and a still larger amount drains underground into adjoining lower levels. The level of subsoil water therefore tends to sink lower and lower, and in the dry season, may vanish altogether in places where the retentive capacity of the soil is small. (Fig. 1 & 2). The range through which the level of subsoil water fluctuates varies widely in different parts of Bengal, even within a few miles. It may be 5 to 30 feet in some locality and 10 to 100 feet in another. All ordinary wells show this fluctuation in varying degrees.

• BELOW SUBSOIL: Below the impervious

lining at the bottom of the subsoil water, occur various strata of different degrees of porosity. Some of these lower strata consist of vast beds of sand permeated with water. Such water is often very different in quality from the upper subsoil water. Geologists are not quite agreed as to the origin of these waters occurring at great depths. They may be pre-historic rivers once flowing over the surface and now buried under deposits of silt, but still pursuing a sluggish course through beds of sand they may be getting their supply through an underground connection with some existing river or a far off catchment basin. Whatever the explanation, the fact is, that water, and often plenty of it, occurs at various depths below subsoil (Fig. 3). The quantity of water available from some of these low-lying strata is to all appearances inexhaustible; and the level to which such water will rise when tapped out from its underground prison is often very much higher than that of the subsoil water in the same locality. In certain favoured regions, the water may gush up like a fountain and form an artesian well. Such a phenomenon is possible when the stratum that is tapped has its outlying portions at elevated levels and holds water under pressure like a water-main. It is however too much to expect that any tube-well in the plains of Bengal will behave so obligingly.

Fig. 3
OCCURRENCE OF WATER-BEARING STRATA
T_1 is a shallow tube well drawing subsoil water. T_2 T_3 T_4 are deep wells drawing water from different strata. T_5 is an artesian well

Now about tube-wells :—

THE ABYSSINIAN WELL.—This is the cheapest type and consists of a pipe, 1 to 1½ inch in bore, having a number of holes at the lower end over a length of 3 or 4 feet which is wrapped round with wire gauze, and terminating in a solid conical foot. The pipe is pushed down into the earth by means of blows from a 'monkey' or heavy weight suspended from shearlegs just as a pile is driven. (Fig. 4). Lengths of pipe are screwed on, piece by piece, and driven down until the whole appliance reaches down to the desired depth, generally 20 to 30 feet, where the perforated end of the pipe is expected to reach a suitable water-bearing stratum. It will be seen that the well-sinker has no means of ascertaining the nature of the strata passed through All that he can do is to feel for water during the process of sinking. This he generally tries to do by dipping every now and then, a thin pipe through the well-pipe and noticing whether the end of the feeler pipe gets wet. When water is supposed to be struck, a small hand pump is attached to the top-end of the well-pipe and the tube-well is ready If the bottom of the tube-well reaches a water-bearing layer with sand-grains or gravel coarser than the mesh of the wire gauze, things go on well. If water be scanty, the pump gives out a dribble which ultimately ceases altogether. If the sand be fine or mixed with clay, the gauze offers no protection and gradually the well becomes choked. During the driving process, the wire gauze may get torn by

friction, an event which is only discovered too late. The strainer, i.e., the perforated end-piece is the weakest portion of the tube-well and very often gives way under the heavy blows and enormous friction encountered during the sinking process. The pipe sockets may also burst. If the foot strikes a rock or impervious clay, the well is a failure. The Abyssinian well is thus a hit or miss

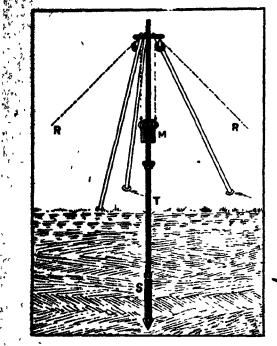



Fig. 4
METHOD OF SINKING THE ABYSSINIAN WELL
R Driving ropes; M monkey,
T tube-well, S strainer.

affair with a large element of uncertainty. It cannot be driven very deep and relies for its supply on the subsoil water only. Such water is generally contaminated and likely to fail during the dry season It is however not intended to discourage the sinking of this type of well. It often gives good results, is cheap and may be installed with fair expectations in places where such wells have already been found to work satisfactorily. But it is well to remember its limitations and fickle nature.

BORING BY SLUDGER:—To get positive results from a tube-well, one must know by actual inspection the various strata passed through. This is only possible by boring and examining the samples of strata withdrawn. There are various methods of doing this, one of the commonest being drilling or dredging within the tube of the well. As in all systems, the tube-well is made in sections, the lowest section consisting of the strainer. A hole is first dug and the strainer section is fixed into it, the bottom of the strainer remaining open. In the case of soft strata like clay or sand, boring is conducted by means of a 'sludger' attached to a rope passing over a pulley suspended from a derrick or shearlegs (Fig. 5.)

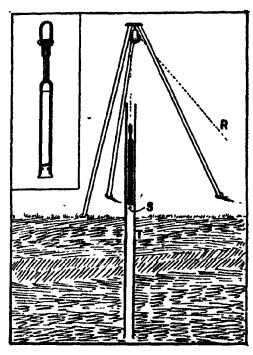



Fig. 5
METHOD OF BORING BY SLUDGER
R driving rope; S sludger, T tube-well
inset: enlarged view of the sludger

The sludger is a heavy hollow cylindrical chisel and is worked by alternately pulling the rope and letting it go. By repeated blows, the strata underneath the tube is cut through and the detritus is caught into the hollow of the sludger and prevented from falling off by a sort of valve. At intervals the sludger is hauled up and the samples of strata withdrawn and inspected. Various kinds of cutting tools are used for breaking up different strata and water is often poured through the tube to soften hard material. The tube is gradually forced down into the hole underneath by means of loads or jack screws. Progress is necessarily slow under

this system and a great deal of perseverance is required in tackling obstinate strata and remedying breakdowns.

BORING BY WATER-JET: Recently a a new system has been introduced which is particularly suitable for alluvial strata occurring in most parts of Bengal. Boring is conducted by means of a cutter attached to the end of a hollow shaft which is inserted within the tube-well and rotated like a drill The hollow shaft is connected with a pump and a powerful jet of water is brought to bear upon the strata occurring underneath the cutter. The jet of water combined with the action of the cutter, rapidly bores a hole and the detritus is automatically discharged up the annular space around the cutter shaft. Progress is very quick, and a 200 feet bore can often be finished within two or three days. (Fig. 6).

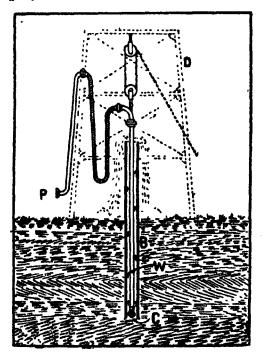



Fig. 6
METHOD OF BORING BY WATER-JET
D Derrick: C cutter: W hollow shaft of cutter through which water is forced: B tube well. P connection with pump

It will be seen that in the system described above, boring is conducted within the pipe forming the tube well. The strainer section is sunk first, and further lengths of pipe are screwed on as the bore progresses. When the necessary depth has been reached the cutter shaft is withdrawn and a plug is let down to close the bottom of the well to prevent uprush of sand. It will be evident that in such systems there is the same risk of damaging the strainer as in the Abyssinian system. The friction that the strainer has to overcome in forcing its way through sand is enormous, and accidents are frequent. The strainer cannot be made, as long as may be desired. It is after all a perforated piece of pipe, and its weakness increases with its length. The size of the strainer has therefore to be greatly restricted and its filtering capacity sacrificed for the sake of rigidity Such a tube-well, however carefully laid can never take full advantage of the water-bearing stratum.

IMPROVED METHODS. In order to get best results, boring must be conducted within a separate tube, larger in diameter than the tube well. The boring tubes are sunk section by section and an accurate record is kept of the location of the samples of strata dredged out. The expert well-sinker should be able to visualise the exact condition occurring underground. He rejects layer after layer of undesirable strata until he arrives at a bed of coarse sand or gravel permeated with water and cut off from contaminated surface water by a thick partition of impervious material. He then gently lowers the tube-well fitted with a strainer of suitable length often 40 feet or more, within the bore and finally draws up the boring tube,—taking care to seal the gap left by the latter (Fig. 7). It will be evident that under this system there is no risk of damaging the strainer or the joints of the well-pipes The strainer need not be restricted in length. If a single stratum be not deep enough for the requisite water supply, water may be tapped from several strata and the intervening clay beds may be locked out by introducing plain pipes between the lengths of strainer pipe at the points where the clay beds occur.

THE STRAINER AND CRITICAL VELOCITY: Next to the selection of a proper water-bearing stratum, the design of the strainer is of the greatest importance. It must offer free passage to water and yet exclude sand, and its dimensions must be correctly proportioned to the rate at which water is to be pumped out. It must be remembered that the real filtering medium is the sand outside the strainer, and the latter should be so designed that the sand grains are not disturbed and sucked in when water is pumped. When water flows slowly through a bed of sand, there is no disturbance. But

if the water exceeds a certain velocity, it carries sand grains bodily with it. This velocity at which disturbance commences is known as the 'critical velocity' and it varies according to the texture of the sand. In designing the strainer for a tube well of a required output, it is of great importance to give proper consideration to critical velocity

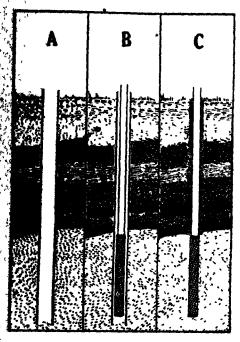



Fig. 7

METHOD OF SETTING A TUBE-WELL WITHIN A BORE

A The boring pipe sunk to the desired depth. B the tube-well inserted within the boring pipe, C The boring pipe withdrawn and the gap around the tube-well sealed up.

We shall try to make this clear by an example.

Suppose it is determined by experiment that the critical velocity of a water-bearing stratum is 1/12 inch per second, i.e., 150 feet per hour. This means that if water be drawn out beyond this rate, the sand grains will be disturbed and move along with the water. Now suppose that a tube well is sunk within such a stratum and the strainer is 3 inches in diameter and 10 feet in length. The strainer therefore presents a surface of $\pi \times 3$ inch $\times 10$ feet or roughly 8 square feet. But the whole of this surface is not open to water. Suppose the perforations in the strainer amount to 2 square feet only. To keep within the critical velocity, water must not be drawn through this surface beyond the rate of 150 feet per hour. Therefore the highest rate at which water can be pumped with safety through the strainer is 2 square feet $\times$ 150 feet or 300 cubic feet per hour, or roughly, 1860 gallons per hour. If such a well be wrongly regarded as adequate for 3000 gallons per hour and worked at that rate, the strainer will certainly give way and sand grains will be forcibly drawn in, resulting in choking. The failure of many tube-wells is due to such inadequate design of the strainer.

LIFE OF A TUBE-WELL: Tube-wells are of comparatively recent origin and it is impossible to predict their life with certainty. A great deal depends on the selection of proper water-bearing stratum and the correct design of the well. Failure may be due to the depletion of the underground supply of water, natural corrosion of the strainer or the pipes and also due to some initial defect. Several deep tube-wells sunk in the neighbourhood of Calcutta have been working for over ten years without any loss in efficiency. It may be safely assumed that a tube well sunk under the best conditions will give at least twenty years' satisfactory service.

PURITY OF WATER: The water yielded by deep tube-wells is remarkably free from bacteria. This cannot be said of shallow tube-wells of the Abyssinian type. The essential condition for bacteriological purity is, that polluted surface water should find no access to the strainer of the well. This is ensured when a thick layer of hard clay or other impervious meterial intervenes between the upper porous layers and the stratum from which water is drawn. It is also necessary to set the tube-well in such a manner that no crevices are left along its sides through which surface water may trickle down. In localities where a continuous layer of porous material extends to great depths, contamination can be avoided by sinking the well low enough, so that even surface water may be filtered in passing through deep layers of sand.

The chemical purity of water varies according to locality, often widely within a few miles. Water drawn from a depth of 200 to 300 feet in the south of Calcutta is distinctly inferior to that in the northern parts. Many tube-wells in the northern parts of 24 Perganas, Nadia and North Bengal yield water that is chemically purer than Calcutta filtered water.

CONCLUSION: The alluvial plains of Bengal are particularly adapted for sinking

tube-wells. Considerable prejudice has unfortunately been created owing to the unreliability of Abyssinian and other badly designed tube-wells, and it is time for the public to learn the broad principles so as to be able to discriminate. The tube-well is essentially an expert's job and does not admit of dabbling if best results are to be obtained. Properly designed and sunk, it offers the easiest and cheapest solution of the water problem of municipalities and industrial concerns. A 5-inch well generally yields over 6000 gallons per hour. Two such wells should be quite sufficient for the water works of a small municipality consuming say 100,000 gallons daily, and will cost much less than the usual system of pumping water from a river and filtering ame before distribution. A single 2½ inch well yielding over 3000 gallons per hour will meet the needs of many small towns. Still smaller wells, 1¼ or 1½ inch, with hand pumps, are very suitable for domestic purpose and for municipalities which cannot afford the expense of a central distributory system. Such wells, deep sunk, are quite as reliable as the bigger ones and yield 500 to 1000 gallons per hour. They cost a little more than *pat-kuas* or small ordinary wells with earthenware curbs, but are considerably cheaper than *indaras* or brickwork wells and give a purer supply which is also much less subject to seasonal variation.

A tube-well, properly sunk, needs no repair. In the case of small tube-wells, the only item likely to frighten the public is the hand pump which has a knack of getting out of order quite frequently. But the unreliability of the pump will dissappear when it comes more into use and when people become more familiar with its simple working principle. The bicycle and the sewing machine have been mastered by the villager, and the hand pump is surely not a more difficult machine to manage.

WHAT HAPPENED AT GENEVA

By C. F. ANDREWS

THE Geneva Opium Conference at which delegates from the different Powers assembled as plenipotentiaries to settle the world opium question, is an event of such importance that the contemporary records of eye-witnesses may have an historical value in the future. The United States delegation rightly stated that the Opium Conference would be the acid test as to whether the League of Nations could function as a moral force in the world or not. Though I was not actually able to be present, I have been in closest touch with many of those who went there. Some letters, which I have received, give a vivid picture of the proceedings and I shall venture to publish them as they stand. The first two letters are from Mr. Horace Alexander, the son of the late Mr. Alexander, who visited India at the time of the Royal Commission in 1895 and complained of obstruction and espionage on the part of Government officials which prevented him from doing his duty. The three letters which follow later on are from Miss La Motte, who has published two books on the subject.

(Letters from Mr. Alexander)

November 18, 1924.

"I was very glad to get your letter just before I left England together with the parcel of Assam Reports. Only a day or two before receiving them I had been appointed, unexpectedly and suddenly, by the Society of Friends to come here on their behalf, so your letter seemed to be a confirmation of my conviction that it might be right to come.

"I am afraid the results of these Conferences are likely to be desperately disappointing. I hope to enclose with this a short account of what has happened so far, in case you like to use it in 'Young India,' which Tarini Sinha tells me you are editing at present, or elsewhere.

"I wish it had been possible for you to send a representative of the real India to Geneva: I wish too, that I had a message direct from Mr. Gandhi to deliver here. But these are vain wishes; it is too late! We ought to have thought of these things sooner.

"At the end of this week an opportunity is to be given to the private societies to make statements;

perhaps I can say something. I am not sure if I shall have the opportunity. But if it comes, I hope to be able to say, in love, the things that need saying.

November 26, 1924.

"After I had written to you, I realised that it might not be too late, after all, for a message from Mr. Gandhi. So I sent you a telegram asking for a message. The reply reached me, while I was sitting in the Conference-house, waiting for my turn to make a statement to the Conference; and when my opportunity came an hour later, I was able to read the telegram. It seemed to make a deep impression on the Conference; and it has been fairly well reported in the press Mr. Dukes on the same afternoon made a statement and presented the petition brought to Europe by Dr. Tagore. So I think the real desire of India was made clear to the Conference.

"I left the Conference after the preliminary business and the general discussion were concluded. I felt more hopeful by the end of the week than at the beginning. All the Asiatic representatives had declared themselves ready for strong action,—Dr. Sze for China, M. Sugimura for Japan, the Persian, Turkish and Egyptian representatives, the last two wanted *hashish* dealt with too. One of the most impressive statements was made by Dr. J. Z. Koo, on behalf of the Shanghai Anti-Opium Society. He told the Conference how the student-clubs all over China, and other organised groups, are undertaking a campaign throughout the country, to find out exactly how much opium is being grown, and to root it out. This, and the information that the whole subject is to be discussed at the forthcoming Chinese Peace Conference will take something of the sting out of Mr. Campbell's contention that, so long as China's promises are mere 'scraps of paper', it is futile for other countries to talk about reducing production. The Americans, of course, are taking a strong line, and Bishop Brent's speech raised the whole tone of the Conference; he was followed by a moving little speech from an elderly German, and a sound speech by a Czech, then, next day, a number of other delegates declared themselves willing to 'sign anything', and perhaps the best speech of the morning came from Sir Malcolm Delevringne, whose emphasis on the importance of reducing production was very valuable. John Campbell later made a clever pronouncement, very brief, in which he seemed to associate himself with Delevringne, but really only committed himself to the proposals of the Advisory Committee, which hardly touch the question of production. Then came the private societies, after that a day of committee, and then I had to leave. An ominous silence was preserved by the representatives of France, of Holland, of Yugo-Slavia, of Peru and Bolivia. If all these states, with interests involved, refuse to accept an effective agreement, I fear the Conference is doomed. But at present there is still hope. You will know more by the time you get this.

"I was able to circulate the Assam Report, and I saw that some of the delegates were reading it."

(Letters from Miss La Motte)

November 23, 1924.

"Well, the petition has been presented, as you may have seen by the papers, and a fine stir caused, too! It seemed better, since there was n Indian here at Geneva at all, to have it presente by a British subject; so Mr. Dukes gave it i with an exceedingly good little speech. That, an a telegram from Mahatma Gandhi, read out by Quaker, named Mr. Alexander made the hits c the afternoon! The Paris 'Tribune,' of Novembe 21st, carried out a column of news on the Con ference; but the London 'Times' of the same dat made no mention of it at all! Just a brief note two inches long, that a meeting of the second Con ference had been held! But the English paper are waking up a little, though not much. Tha was a big day, when all the private association had a hearing And when the Indian petitio was read out, and Campbell rose in protest, it wa pretty thrilling."

15th December, 1924.

"I was very glad indeed to get your letter a day or two ago, and hasten to answer it and to tel you what I can of what is going on here. First let me say that I am sending you under separat cover, the minutes of the first 16 meetings of th First Conference, and those of the first four meetings of the Second You will get some idea of i from those The rest are not yet issued but they shall go along too, as fast as they appear. You wil note a long gap, nearly a week, during which th First Conference held no open meetings—all don behind closed doors, in the dark. The wretched little Treaty they evolved (no one seemed to have any idea that they were going to make some formal agreement) and Bishop Brent's commen on it, I am also sending. If these don't reach you I will send a second lot.

"This First Conference was to deal with smoking,—to fix annual requirements, and to set a time-limit as to when the use of prepared opium 'temporarily continued, was at last to end. They carefully avoid this issue. Anything weaker, or more evasive, it would be hard to find. Of all the countries, Japan alone offered an excellent programme for ending opium, and seems to be in dead earnest. China, of course, was eager to end it but China was left outside the discussions which concerned the smoking in countries where smoking is permitted, as in the Far Eastern colonies of the European powers. Japan has been splendid all along,—the curious thing was to see the East lined up against the West, and poor China pleading for protection for her people when they entered any of these European colonies. I will try to get another copy of the Japanese plan,—it was terribly disconcerting to the Europeans to have Japan propose a perfectly feasible scheme and, moreover, show how well it has worked in Formosa.

"The First Conference about ended the day before the 2nd Conference began. Judge of the amazement when the U. S. delegation discovered that the American terms were not to be included in the agenda. Our proposals, which we thought we had been invited to discuss, were that opium should be limited to the medical needs of the world and that all other use was an abuse and not legitimate. Campbell stepped neatly aside and said that India had made her reservation as to that in May, 1923, and that that reservation stood and was not to be tampered with. The "opium bloc," i.e. Great Britain, France, Hollan

Portugal, with a few countries such as Switzerland, —have been fighting us right straight along. Porter insists that as the First Conference has failed to limit smoking, or to set any time-limit, etc., this must be included, if any estimates are to be arrived at as to the probable needs of the world. The Conference cannot do any work, till that is settled. We have already had several big fights, and are to have a big one to-morrow, which will either see the Conference blown up, or it will see the "opium bloc" give in. By give in, I simply mean, admit that our terms *do* form a part of the agenda and must be considered in the plan to form proper methods to end the opium evil. It will be an exciting day. Our country simply cannot give way,—we are not allowed to. Our Congress passed a resolution, saying that we must make no compromise, or as Porter told them all in plenary session two days ago, we cannot recognize one law for the East and one for the West.

"Here is an odd thing. Campbell signed that First Conference convention a week ago, and then left for London. He seems to have been—well, I don't know—he says he is going back to Greece. A Mr. Walton has taken his place, along with Mr. Clayton. Well, the rest of the "opium bloc" were to have signed this thing on the 13th, at six P.M. We were all there, to see it happen. And when they came into the room, Sir Malcolm Delevigne said he had just received a telegram from the Council at Rome, to postpone signing! The French delegate said he too had had "instructions." So it was all over in two minutes, and nothing was done. Pressure was obviously coming from some quarter. The best of it is, that they had no instructions in the morning, and all during that morning session had been committing themselves firmly and thoroughly in opposition to the American plan; and the morning session had ended in a deadlock. Yet here, at the eleventh hour, they gave up signing this treaty which would have barred any possible consideration of the American terms.

"This much has happened; the opposition has come right straight out into the open for all to see. Our newspapers are carrying simply columns about this Conference, and all the fights and efforts to block progress. And the opposition has simmered down to about eight countries alone out of the 40 represented here. The London press is practically silent. Not one word about that big petition from India, which you signed, together with Mr. Gandhi. Mr. Dukes presented that, and it came so much better from an Englishman. Not one word either (in the London press) about that telegram from Gandhi, read out by Mr. Alexander. But our papers made a tremendous lot of it, and our papers are reaching England by this time. Moreover, a lot of us have good friends in England, —not very enthusiastic about opium unfortunately, but who are certainly anxious for Anglo-American relations to be good, and who also have no desire to see the League go to pieces over a "humanitarian" issue. I imagine a lot of pressure comes from those two angles.

"So, to-morrow will be a decisive day. If the opposition gives way, then the Conference will adjourn for a couple of weeks. We are all simply worn out, with nearly six weeks of strain, tension and distress. But if the opposition does not give way, if it decides that reduction of production is not a suitable item for the agenda, then we will just go home. But I don't think they will allow that to happen.

"Geneva is the worst place that could have been selected. About half a dozen people, such as myself, took the trouble to come here. No audience for all these discussions, no public opinion to form its own ideas of the situation, no press, (except the American journalists who have been sent here) to enlighten the outside world. Yet somehow, not at the moment but later, a very big publicity will result. If only this had been held in London, such a deadlock would not have occurred. I will send you a line to-morrow to tell you what has happened. And anything about Assam will be welcome."

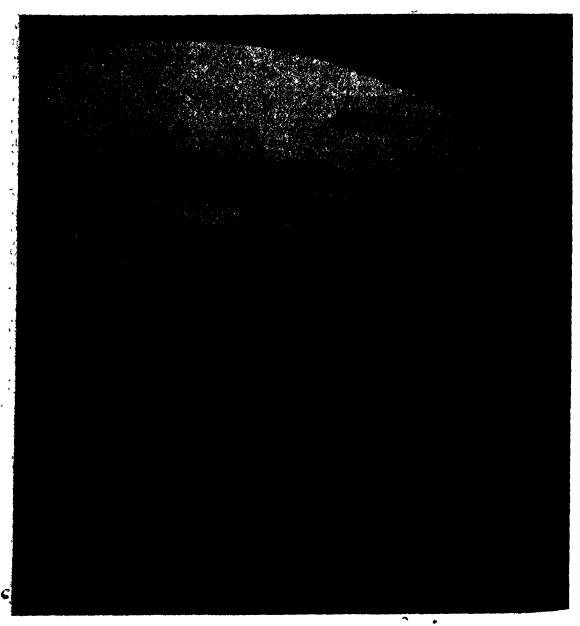
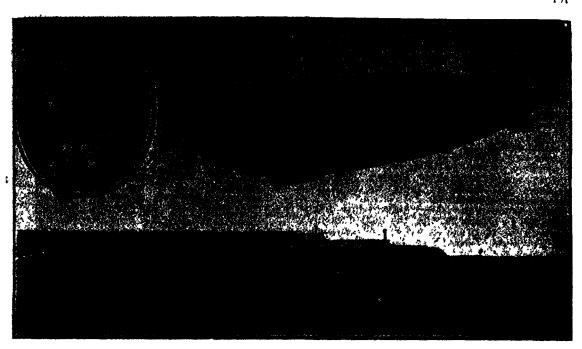
—20th, December, 1924

"I promised to send you a line as to what the fate of the Conference was to be,—either it would break up, or adjourn. It did the latter, on December 17th, to reconvene the 12th of January. At that first meeting, after we come back again, the American proposals to consider opium smoking is the first thing on the agenda. We should never have had to insist on this and make such a point of it, if the First Conference had not avoided this issue. We hope that much will happen in this three weeks of reflection. Heaven knows what will happen, however, as the opposition seems so strong and deeply intrenched. The opium question is so vast and complicated that with the best will in the world, with whole-hearted and sincere international co-operation, it will be difficult to solve. But with obstructionist tactics at work on every phase, it is almost impossible.

"I enclose the Fifth Plenary Meeting record,—the first four I sent from Geneva. As fast as the rest are published you shall have them too."

GLEANINGS

The Real Marvel of the ZR-3

ZR-3 is the largest dirigible to attempt a trans-atlantic flight. Tales of the tests and the flights of the big airship have been told and retold, but the story of the real miracle of the ZR-3, the *Shenandoah*, and other dirigibles is new to most folks. That is the story of duralumin, the marvel metal of the twentieth century—the metal invented especially for airships.

ZR-3. This photograph shows the end of the greatest voyage in air travel. Here the airship is warped into her hangar at Lakehurst, N. J. (U. S. A.) after completing her 5000 mile voyage. The ZR-3 is 663,20 ft. long and she can attain a speed of 75 miles an hour.

ZR-3 starting from Friedrichshafen, Germany on her 5000 mile voyage The crowd below burst into tears when the ZR-3 vanished in the sky. Inset—An American flight-officer.

It is a remarkable partnership, this between the airship and duralumin. If it were not for the airship, duralumin probably would not have been formulated ; if it were not for duralumin, there would be no transatlantic or crosscontinent flights by dirigibles. The airship requires strength and lightness for its ribs and hull. Wood, while light, isn't strong enough. It won't stand the stress. Steel is strong enough, but too heavy. Duralumin is stronger than wood and much lighter than steel, in fact, about one-third the weight of the latter. So light and so strong is it that you can pick up with two fingers a girder of it that will support six men.

Duralumin is an alloy of copper, manganese and magnesium, with about 94 per cent of aluminum. In "strength-weight" efficiency, that is, in strength and lightness, it is 17 per cent greater than a good alloy steel and nearly three times better than mild steel or half hard aluminum. It was first made by Alfred Wilm in Germany in the development of Zeppelin airships, but is now being made in England and the United States.

Engineers talk among themselves of a Duralumin Age. They speak of vast quantities of fuel saved by lighter engines, trains and motors, of buildings dizzily high : of mechanical wizardry in manufacture : of a world unshackled from ponderous iron and steel.

Statistics of one of the new duralumin-framed mammoths are illuminating. Take the ZR-3. Figures for her gas capacity reached 2,500,000 cubic feet. A ship of a size holding the immense volume of 10,000,000 cubic feet is contemplated. The latter will no doubt be the standard commercial liner of the very near future.

Five 400-horsepower motors give a speed of 70 miles an hour to the ZR-3. A load of nearly 100,000 pounds can be lifted. This means at least 20 passengers besides crew and personal baggage. Something like 12 tons of profit-paying express can be added.

The fearlessness of the men who prepared the ZR-3 for her Atlantic voyage was well advertised. And justly so too For acute interest lay in the perils she faced that were unavoidable in her particular case The North Atlantic is never entirely free from storms in the autumn Moreover, while her diameter was greater than either that of the *Shenandoah* or the ill-fated R-32, engineers are not yet wholly sure what dimensions are safest. The R-32 was lost and the *Shenandoah* and R-34 suffered much from the wrenching blows of high winds and from the violent bending forces induced by sharp course changes

Then there were the specific disasters that make us shudder to recall them. France's reparation Zeppelin, the *Dixmude*, originally built to bomb New York, was struck by lightning The British R-32, built to be our ZR-2, broke in half and burnt up on her trials. The Italian *Roma*, built for our army, was ignited by high tension wires at Norfolk and cremated both herself and crew

A list of horrors, to be sure, yet study of them reveals that the tragedy in each no longer would be possible. Neither the *Roma*, *Dixmude* nor R-32 could have burned had they been inflated with helium. For the most energetic efforts of our best chemists have so far failed to set fire to this strangely inert gas. Not only that, but helium is a non-comburent, that is to say, it does not tolerate fire in its vicinity : it is a fire extinguisher

Duralumin is the most important single factor in bringing about the triumph of commercial airships, but there are other points in my conviction that they have come to stay One

the anchorage now afforded by the mooring masts, which can hold and protect the largest dirigible in any kind of weather and offer safe haven to the air-liners in winds that ordinarily would keep them out of hangars. In addition to the safety element, the cost of a mooring mast—$30,000, as against $500,000 for a hangar—is a big argument for the operation of air-liners from a commercial view-point.

But mooring masts would have been of no use had not the dirigible been rugged enough to withstand the wind and rain. Nor would helium have stood for great progress over hydrogen had not its frail goldbeater's skin containers been housed in a structure almost incalculably staunch. Both the ruggedness and the staunchness were wanting before the day of duralumin.

Another unexcelled safety feature that distinguishes the air cruiser that has the light duralumin framework is that she is virtually *unsinkable*. She has 20—she may have 50—small balloons inside her metal hull. Each of the balloons is filled with gas and is independent of all the others. Each constitutes a lifting unit Each can form an *aerial raft* in case of shipwreck. Each can be controlled by valving so that survivors clinging to it can drift landward safely Each is individually inspected, tested, filled, and lashed in place before the journey.

Definite plans are being formulated for linking the nations of the world by commercial dirigibles —plans that include regular airship services between nations of Europe, America, Asia, and Africa. France intends to use the airship in developing her African colonies. Spain is contemplating weekly four-day flights between Seville and Buenos Aires. England is talking of an airship line to India and the Far East. For all such projects, of course, dirigibles twice as large as the ZR-3 would be required.

There is sure to be almost an immediate demand for the "excursion air-liner." There is a passionate wander-lust in all of us that thirst for a view of strange lands.

Special Red Cross dirigibles no doubt will be equipped for rescue work in floods and forest fires. Real estate business will take a new start. Larger and more beautiful suburbs will be planned and built. Aerial therapeutics for tuberculosis and other special disorders no doubt will be developed.

But let us not forget that the natural laws of aeronautics always have existed, that elements of such worth as helium surrounded Caesar. Not until the ingenuity of a chemist alive today added the final necessary touch was man master. That touch was *duralumin*, wonder metal of the age.

Endless Power

Wanted : $100,000,000 to assure mankind of all the heat and power that will be required until the end of time!

If you were to read somewhere an advertisement worded substantially as the above, your curiosity undoubtedly would be piqued.

And yet this amazing suggestion is made by one of the world's foremost men.

This man is Sir Charles A. Parsons, K.C.B., F.R.S., the noted British scientist to whom we are indebted for the present-day widespread use of the steam turbine. The way in which he proposed to make man forever independent of coal, oil, and other similar sources of power is by sinking a shaft 12 miles deep and drawing out the tremendous heat of the earth's interior.

The drawing shows diagrammatically how Sir Charles proposes to sink his 12-miles shaft and to use the earth's interior heat to develop electric power.

It was almost 20 years ago that Sir Charles first brought to the attention of science the possibility of utilizing the earth's interior heat for the development of power. At the time the suggestion was regarded as an interesting scientific speculation. Hundreds of scientists since then have discussed the proposal and studied it from a theoretical standpoint. Meanwhile, though, Sir Charles quietly experimented, until now he has been able to announce that it is thoroughly practicable from an engineering point of view, and that the only bar to beginning work immediately is the money necessary to finance the project—$100,000,000.

His shaft, he said, would be 20 feet in diameter and lined with granite, for experiments had shown that such a shaft would not cave in. The shaft would not be one continuous straight tube for the 12 miles of its depth, but would be sunk to successive levels as the shafts of deep mines now are sunk. Thus it would be in effect like a flight of stairs.

For two miles or so ordinary engineering methods would suffice. Then the fierce heat and the

mendous strain that would be placed on the
les used in hoisting materials to the surface,
uld require extraordinary methods. It would
necessary to pump out the heat and to utilize
cial cooling devices to
vent the melting of the
ing tools. It would be
essary to run the shaft
rizontally, or at least at
angle, for a time to
id the possibility of the
les snapping from their
n weight.

Geologists could point
to us the best place to
 our shaft if we had the
ney to finance the under-
ing. That much they
e learned about our earth
n the study of earth-
ke waves.

Twelve miles is not a
 distance. A locomotive,

A terrific blast of natural steam from inside the earth at Healds-
, Calif. where engineers have tapped a great natural steam boiler
ng beneath 4000 acres of volcanic land. When fully harnessed,
 say, it will be sufficiedt to light and heat San Francisco, 75
s away, and run every factory near by.]

airplane or a good automobile can tra-
e it without strain in as many minutes. But
s biting into the crust of the earth would re-
e at least half a century before they had
etrated to a depth of 12 miles! Were the
k to begin today, men would be awaiting the
n of the twenty-first century before it could
ompleted!

One-Man Machine Sweeps and Washes Streets

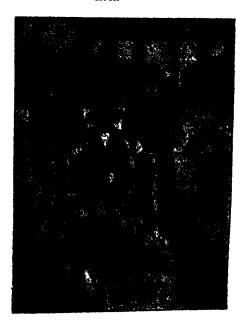
Street-Cleaning has now come under the eye of science. Herewith is shown a complete street-sweeping and -washing unit that may be operated by one man, the driver of the truck. This mechanical cleaner consists of a street-sweeper, gutter broom, and sprinkling device. It will wash and sweep the street and gutter at one operation, picking up the dirt as it travels.

The gutter broom, made of sectional steel wire, automatically follows the curb line, working in and out with any variations that occur, throwing the refuse from the gutter into the path of the main broom located across the truck at the rear. This deposits the sweepings in the large dust hopper above. Both brushes are quickly raised when the truck is going to and from its work.

Three Persons Ride on Tandem Bicycle

A German inventor has come out with a new form of tandem bicycle that carries an extra person on a platform between the two machines. The contrivance, called a "combi-bicycle," consists of two bicycles attached in parallel, with a platform and seat suspended between them. This platform is slung from a light frame connecting the two bicycles.

The pedaling is done by both riders, and the front wheels are connected in tandem so that if the machine is operated by only one driver, the steering may be done as if there were only one wheel.

The one man sweeping and washing machine

Tandem Bicycle Riders with a Passenger

They Once Lived in Your Backyard

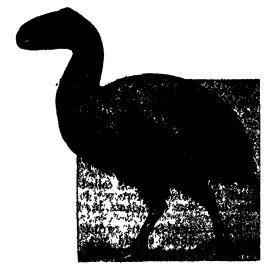
Irish Deer, once plentiful in Ireland and on the Continent, grew antlers weighing 80 pounds and spreading 11 feet across.

The Caenopus was an ancestor of the horned rhinoceros. It lived a million years ago and was about the size of a Jersey cow

Two million years ago the strange Palaeosyops browsed in grass along river banks. Its remains have been found in Wyoming.

The hairy Mastodon roamed the United State before the last Ice Age, ages ago. Some believ these beasts were hunted by men of primeva times.

Ground sloths living now are small survivin cousins of these clumsy monsters of past age Embedded in their tough hide were thousands (round pieces of bone, forming a coat of armo Even this was not protection enough from th blood-thirsty saber-toothed tigers.

Fierce Saber-toothed Tigers. Above the tigers great prehistoric vultures.

The huge bird called "Diatryma" could have made a quick meal of the small three-toed horse of prehistoric times. The bird's jaw was 17 inches long.

Speedy New Motor-Hoop Amazes Italians

Spectators at the speedway before the National Stadium in Rome, Italy, gasped with amazement not long ago when they saw a huge wheel, driven by motorcycle engine, careening at high speed round the track like an overgrown toy hoop. Within the wheel, apparently unconcerned at the possibility of being precipitated in the mad whirl, they saw a driver, his hands gripping an ordinary automobile steering wheel, his feet resting on ordinary motorcycle pedals.

His body kept the wheel in perfect balance. At every turn he would lean to one side or the other. And when the spinning wheel finally slowed down and came to a stop, he simply rested both of his feet on the ground, then let down a standard to keep the wheel from toppling over!

The driver of this remarkable vehicle was Davide Gislaghi, a motorcycle officer of Milan, Italy. Possessed with the idea that one wheel would be more efficient than two, he had perfected what more than one inventor before him had attempted unsuccessfully—a one-wheel cycle that actually would run!

The unicycle, which is called a "velocita" by its designer, and also a "motormota," has two principal running parts—a large pneumatic tire and an inner hoop of steel. The inner circle carries the driving mechanism and the driver, while the tire moves around it. The diameter of the wheel varies according to the height of the driver, but usually it is about five feet. A short man has a smaller wheel than a tall man.

The air-cooled motor that drives the wheel forward, and its accessories, are fixed rigidly to the inner steel hoop.

The motor, the driver's seat back of it, and the driver himself, are grouped in a small sector of the circle. On the outer circumference of the steel hoop are rollers, and these support the run of the tire. Thus the two concentric pieces, hoop and tire, are independent of each other as the wheel moves forward.

Davide Gislaghi, the inventor of the monocycle enjoying a ride in his strange vehicle

When the machine is moving, the inner hoop is kept stable to a great extent by the weight of the engine and driver. But opposing this, there is a friction roller, driven by the vehicle's motor, which acts against the rim of the tire and revolves it. This force is more powerful than any retarding resistance.

So it is that the driver does not turn with the wheel, but maintains his upright position. He balances the machine much as he would a motorcycle, and he regulates the direction to be taken by the vehicle by inclining his body to the right or left and by a steering-wheel similar to those on automobiles. To keep the wheel from falling when it is not in motion, there is a special stand that fits inside the circle and can be released.

COMMENT AND CRITICISM

[*This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.---Editor, "The Modern Review."*]

The New Sunga Inscription from Ayodhya

Thanks to Mr. Jayaswal, this inscription is attracting a great deal of attention and causing acute difference of opinion. According to the happy definition of Prof. Banerjee-Sastri, the present writer happens to be Sanskrit-safe but far removed from what we generally call an epigraphist. But I have an old-fashioned conviction that paleographic truths which have become established by decades after decades of research and supported by scores and scores of epigraphs, can hardly be lightly brushed aside by a single inscription, however startling results its normal interpretation might yield and whoever might be the bold buccaneer who offers the interpretation. The normal student of antiquities would naturally think that there is something wrong in the apparently normal explanation and would try to find out the true explanation. The course of those who delight in a sensation is, of course, different.

Pushyamitra reigned from about 184 B. C. to about 148 B. C. A man sixth in descent from him would therefore be flourishing by about 50 A. D. The paleography of the new inscription shows that it can roundly be said to belong to the first century A. D. The normal interpretation, therefore, is that by the term *Sasthena*, 'sixth in descent' is meant and not the 'sixth brother'. Thus argues a Sanskrit-safe man of common sense with Vidyasagara's *Upakramanika* in hand. But people of common sense have no place in the world of scholars who are all uncommon. They explain that *Sasthena*, means the sixth brother and so the inscription belongs to the 2nd century B. C. So all your paleography is worth nothing and the paleographists during a long century have all worked to settle nothing. And I have demonstrated this wonderful and startling fact and caused storm in your stagnant pool of research.

I should only like to draw the reader's attention to the following points.

(i) Pushyamitra came to the throne about 184 B. C. He reigned for about 36 years and was succeeded by his son Agnimitra. If Pushyamitra's father even survived the long reign of his son, his funeral memorial should have in the natural course of things, been erected by Agnimitra and not by Dhanadeva, an obscure sixth brother.

(ii) The list of the Sunga Kings shows several names which do not end in Mitra *e.g.*, Vasujyestha, Odraka, Pulindaka, Ghosha Bhaga and Devabhuti. In fact, of the ten names in the list only four end in Mitra, the remaining six, as shown above, do not do so. So there is nothing wrong in a sixth descendant of Pushyamitra being called Dhanadeva or his father, Phalgudeva. Moreover, it is not known whether these were decendants in the daughter's side.

(iii) Prof. Banerji-Sashtri writes:—"Purely epigraphic considerations should not be allowed to interfere with a normal interpretation of the text." The normal interpretation of the term *Sasthena* is 'sixth in descent.' When that agrees with paleography, an abnormal, unwarranted and absolutely uncalled-for interpretation like—'the sixth (brother)' can in no case be allowed to interfere with century-long settled facts.

DACCA MUSEUM.
4-1-25.

N. K. BHATTASALI.

Prof. Banerji-Sastri's eply

(i) Mr. Bhattasali pleads 'old-fashioned conviction' against the Sunga inscription. When in 1909, Mr. Shama Shastri had the hardihood to publish the *Kautilya Arthashastra*, he did violence to a lot of vested "convictions"; there are honest and respectable people even to-day who have not entirely ceased to look askance at him and his foundling. When again in 1912, Pandit Ganapati Shastri introduced his Trivandrum *Bhasa*, the commotion of convenient 'convictions' was so tumultous both here and elsewhere, that self-respecting critics still mention his name with apologetic hesitation and demonstrate their individual profundity, by reiterating the magic formula-caution. But when last year, Mr. R. D. Banerji had the indecency to explore not mere literature but actual and tangible 'culture-relics at *Mahenjo-daro*, the whole tribe of 'convictions desperately clutched at the crumbling emptiness they called their historical knowledge and gasped 'no more.' When therefore, Mr. Jayaswal (already noted for his various indiscretions, 'Hindu Polity' and 'Kharavela' to mention but two) draws aside the curtain covering the *Sungas*, the old bottle of mouldering 'convictions' cries 'I burst'. Like Messrs. Shama Shastry, Ganapati Shastri, and R. D. Banerji, Mr. K. P. Jayaswal has survived many shocks in life and he may yet survive 'criticisms' of pretended wisdom and obscure 'convictions.'

(ii) But when Mr. Bhattasali forsakes the shelter of impregnable convictions and strays into (a) Sanskrit and (b) Epigraphy he descends from the sublime. (a) Mr. Bhattasali's unlimited intellectual horizon is yet to be demonstrated. Everybody knows that volumes of water have passed down the Sindhu, some of its streams are choked up

and the Race of Seers is extinct, their sceptical descendants are not satisfied without reasons. Hence the delightful finality with which Mr. Bhattasali declares that *Sashthena cannot* mean 'sixth brother' is refreshing (especially in view of Bhattasali's utter ignorance of Sanskrit by his own confession) but hardly convincing. His restraint in not repeating the already exploded objections is praiseworthy, but a complete non-interference with unfamiliar topics would have been more commendable

(b) Mr. Bhattasali dilates on Indian Epigraphy as 'century-old' and so on. James Prinsep's early attempts date from 1837; since, the number of competent workers has been singularly inadequate. Colebrooke's caution about verifying accumulated half-truths and untruths before realising a single truth in the domain of archæology was never more needed than to-day. Such naive 'little-knowledge extravagance would be unpardonable in a school-boy but coming from evidently a grown-up individual, it would be an eye-opener to those who search for the real reason of the ignominious failure of the general body of Indian students of Indian antiquities.

It is easy to pick up and employ such terms as 'conviction' and 'common sense', but those who employ them should not let them be turned into unmeaning cants and substitutes for evidence and sense. In English language 'common sense' means 's ense' and not its 'absence' and is not synonymous with dogma. We do not want futwa in place of reason and evidence.

A. Banerji-Sastri,

Patna, 7-1-25.

The Aboriginal Population of India.

In your November issue on p. 595, in the course of a note on Mahomedan Education, you mention that the total aboriginal population is one crore, or to be more accurate 97,76,000. This figure is not correct The total Aboriginal population is about 16 millions, or one crore and 60 lakhs. (See para 194 of Census of India (1921), Vol I, Part I, page 226)

The fact is that you use the word 'Aboriginal' as synonymous with 'Animist", which should not be done Out of 16 Aboriginals 9¾ are enumerated as Animists, the remaining 6¼ as Hindus. At the last census a great proportion of Aboriginals was returned as Hindus than in 1911. Thus they are being Hinduised by slow but sure degrees.

Rev W. S. Hunt in his recent book "India's Out-casts"...an excellent book by the bye—makes the same error, as you do with regard to the total Aboriginal population of this country (see foot-note p. 41)

A V Thakkar

Editor's Note Mr. A. V Thakkar has quoted the figures correctly from the Census Report. The Report itself states that it is not possible to give accurate numbers of the tribal aborigines,...

INDIAN PERIODICALS

"Swarajya" Belgaum Congress Number

The *Swarajya* Belgaum Congress number contains many interesting and informing contributions, from some of which we extract some passages below.

Gandhi's Colossal Experiment

Writing on "Gandhi's" colossal experiment," Mr. Upton Sinclair says :—

When we read about Gandhi, we are tempted to say that of course the poor Hindus have to fight with their souls, because they haven't anything else to fight with : the British have kept them from getting any arms.

But I assure you the British know that if India flames into revolt, if all the three hundred million took to cutting the railroads and the telegraph lines, and burning down the factories and the government buildings, the little handful of white people would find their military force perilously inadequate.

We are compelled, whether we will or no, to recognize that in the Hindu we are dealing with a great people, having a very old civilization, and an intellectual and spiritual tradition as high as our own and in some ways higher.

That is what Gandhi's soul force is doing ; it is making all of us stop and think It has made some American publishers issue a book about Gandhi, and has made an American author review it, and a great chain of newspapers publish it, and millions of other Americans read and think and debate about it.

Of course, the soul force of Gandhi and his people may not be great enough, but if it should prove great enough, if it should hold on, I am sure that in the end it will conquer even the top-hatted savages who run the Foreign Office of the British Government.

Indians Abroad

About Indians abroad, Mr H. S L. Polak makes the following appeal to Indians at home :—

I would ask them, in all humility, to put aside party tactics, national irritation and injured dignity, and to treat the subject objectively as it deserves, study the facts, pursue faithfully the welfare of their exiled countrymen and act upon the well-founded assumption that humanity is one and indivisible. In this way, the problem will be raised to an altogether higher level, moral issues will come to the front, and the solution that is being earnestly sought in many quarters will be easier

achievement. If my appeal is successful, I feel confident that the blunders of Kenya, Mauritius, Fiji, and British Guiana will not be repeated, but remedied. I have no doubt that if men sell their labour in Ceylon and Malaya, rather than in India, it will not be because economic and social conditions leave them no alternative. I am certain that Indian emigration, in so far as it will in the future exist will take new forms, and that, for the honour of India and the welfare of the race, the world will know of the Motherland from her best exponents, instead of by her most unfortunate and least representative. Yet, lest I should seem to disparage even these, I would, in my last word, pay them a high tribute of admiration and respect for the splendid resistance against tribulation and temptation that stands to their eternal credit. They have shown how the human spirit triumphs over its environment.

The Women of Europe

Lala Lajpat Rai says that during his last visit to Europe,

The first thing which impressed me even on the steamer was the great advance that has been made in the freedom of women. The women of Europe have attained a degree of freedom which is in one respect at least denied to men. This is the freedom of dress. A European woman can dress as she likes, but not a European gentleman. In 1905 when I first visited Europe, convention ruled supreme over both. But the last twenty years have given grater freedom to women in the matter of dress than to men. In our country, the contrary is the rule.

As regards education and culture, the women of the Western, Northern and Central Europe have as many and as good facilities as men. That is not the case, however, in the South East, which practically means the Balkans and Turkey. Bolshevik Russia makes no distinction between men and women in the matter of education. Turkey has, however, taken a great step towards the amelioration of the position of women She has officially abolished "*pardah*" and accepted women servants in their offices and enacted laws aiming at restricting polygamy. They are also providing educational facilities for their women. In the Balkans, it seems the women are still in a backward condition. Greek women, however, seem to be quite advanced.

In politics the women are gradually coming into their own. In literature and science they occupy a fairly respectable position, but in the service of afflicted humanity they are supreme. Most of the Indians have a very curious notion about European women. They seem to be under the impression that European women have most of them an easy time and live very luxurious lives. The fact is that the European woman works much harder, for longer hours and under most trying conditions than the European man does. Of course, there are all kinds of women. As in India, so in Europe, as among men so among women there are very many drones also but they do not form the majority. An European woman, however, gets much more out of life than her Indian sister. She works hard and enjoys well. She earns and spends. On the whole she is much better off than her Indian sister. The latter is strong in her affections, in her devotion to her own ideals of duty, in her ideals of self-sacrifice, loyalty and fidelity; the other is strong in her ideals of independence, and the freedom to live her own life. The fact that in Europe the female population is much in excess of the male explains the difference. Most of the women in Europe or in India want to be married but in Europe failure to marry suitably does not carry with it the feeling of helplessness and misery which in India it would. The European woman is copying her Indian sister in her ideas of personal decorations. The ear-ring, the bracelet, the bangles, the neck-lace are all finding a vogue. The armlet shining on a bare white arm is becoming the rage of fashionable life. The Indian woman yields to none in the world in her devotion to her children, but the European is generally a more efficient and a more careful mother. Women's interest in games and athletics, formerly the monopoly of men, is ever on the increase.

European Politics

According to the Lala,

European politics are almost being revolutionised both in theory and practice. No eminent European thinker or writer now believes in the theory of the supremacy of the State. The State and the subject have been superseded by the nation and the citizen. The nation is supreme and not the state. No one is a subject. All are citizens.

Economic Changes in Europe.

Regarding economic changes, the Lala observes :—

Economic changes fill the whole atmosphere. Capitalism is almost universally condemned. Orthodox theories of economics are discredited. Socialistic literature is widely read and appreciated. Trade union and workers' organisations are universally gaining in power and influence. Direct action is coming into greater and greater vogue but with less success. The greatest change is in the wages of labour and conditions of labour. The former have increased beyond recognition and the latter have considerably improved. European capitalism is quite anxious to make terms with labour and keep these happy and contented so long as the latter would not completely dispossess and make short shrift of them. Bolshevism is very much dreaded. Graphic accounts of its misdeeds, real and imaginary, fill the columns of the European press. The one anxiety of European bourgeoisie is to keep it out of doors, and to kill it, if possible Fear of Bolshevism plays an important part in European life of to-day and is the greatest underlying cause of the betterment of labour conditions.

Economic Fallacies

In exploding some economic fallacies, Professor Manu Subedar observes :—

In spite of the fact that political economy has now come to occupy a prominent position in the curricula of many Universities in India and in spite of both centres of education and number of students having increased, it will be hardly disputed by anybody that in discussing practical problems, numerous fallacious assumptions creep in the reasoning of official writers as well as non-official publicists. No science demands greater watchfulness if useful results are to be achieved

than the science of political economy, and I cannot do better than direct attention on some of these fallacies in response to the invitation of the Editor of the "Swarajya" for an article for the Annual Number.

The fallacies which he exposes are that India is a merely agricultural country, that increase of trade means increase of prosperity, and that when Europeans use the words "development of resources" with reference to India, they really mean what the words denote and not exploitation in its sinister sense.

AMERICA'S BAN ON ASIATICS

Dr. Sudhindra Bose observes :—

The new Immigration Law of 1924, which excludes Asians from America technically known as the land of Freedom, will go down in history as the most unprovoked and most discriminatory piece of legislation ever enacted by a nation against a whole continent. It involves political and international issues of far-reaching importance. It may even mark the beginning of the parting of ways between Asia and America definitely.

It is to be remembered that all Orientals who come to America are not 'laborers', "coolies". Some of them are as well born and have as high a tradition of culture behind them as the best that Europe or America can show. Why, then, is there such a feeling of touch-me-not toward all Asians?

THE CAUSE OF FRICTION

He who will go below the handy and cherished pretexts will find that the fundamental cause of friction is not economic, but social. The chief reason why Asians are barred is because they are regarded as inferiors. That the so-called economic reason for anti-Asian discrimination, relative to the nationals of European countries, is pure myth has been ably demonstrated by an anonymous "Japanese" Publicist" in *The Japan Advertiser*, a Tokio American daily,

A Bengali Bird-Myth

In *the Quarterly Journal of the Mythic Society* Mr. Sarat Chandra Mitra writes :—

Regarding the evolution of this bird Indian black-headed oriole, the following aetiological myth is current in the village of Kuarpur in the Madaripur Sub-Division of the District of Faridpur in Eastern Bengal:—

Once upon a time, there lived a woman who had several daughters-in-law. But she hated the youngest daughter-in-law with the greatest of rancour. Whenever guests or relatives came to her house, she compelled her much-maltreated youngest daughter-in-law to serve the said guest or relative with her own meal. As the cruel mother-in-law would not cook any fresh meal thereafter for her hated youngest daughter-in-law, the latter had to remain fasting during the whole of the day-time. One day, a relative having arrived in the house, the ill-treated youngest daughter-in-law was, as usual, obliged to entertain him by serving out to him the platterful of her own morning-meal. But as usual, no fresh meal was cooked for her thereafter. The result was that she had to remain fasting the whole of that day.

Being unable to endure her mother-in-law's cruel ill-treatment any longer, she besmeared the whole of her own body with the paste of the yellow turmeric, and placed upon her own head an earthen pot (handi) blackened with soot and went away from the house, crying out : "*Kutum ay, Kutum ay*", that is to say, "O guests and relatives ! You are (now) welcome (lit. you may now come) (though you have been the cause of my death)." She was, subsequently, metamorphosed into the yellow-plumaged and black-headed bird which now bears the appellation of the Indian Black-headed Oriole or *Bene Bou* or *Halde Pakhi* and which utters, even to the present day, a call-note sounding very much like the aforementioned words "*Kutum ay Kutum ay*"

Railway Posters

The Bengal Nagpur Railway Magazine gives reproductions of some striking railway posters and writes with reference to the subject —

The Railway poster in India is practically unknown. What future the poster has in this country can only be estimated after a very careful enquiry as to the incidence of Railway travel and the influence of the right kind of publicity.

Whether such publicity would be effective is also another question that would have to be answered.

In England railway posters have undergone a revolution. One railway for instance has had a series of posters prepared by no less than seventeen members of the Royal Academy. Other railways have followed suit, so that to-day the most beautiful posters now being exhibited belong to the railways companies. Each in itself is a beautiful picture—a real work of art.

There is of course no question that such posters influence traffic in England. Once a year at least the whole Nation goes holiday-making. It is always a question as to whether fresh ground should be broken and the artistic poster is a strong lure to fresh fields and pastures new. It is not to be thought that the series contain only pictures of alluring and beautiful scenery. Not at all. An ordinary goods Depot comes in the list, also the cab of an express locomotive showing the driver and fireman. Industries are portrayed in vivid colours. The railways have definitely called in Art to their aid and it will be a matter of keen interest to see if the scheme succeeds in establishing a permanent relation.

When Sir John Millais' picture "Bubbles" was acquired by Messrs. Pears for a soap advertisement there was a tremendous outcry and commercial adaptation was henceforth taboo. Now however it seems that such ideas are either dead or dying. Art goes forth into the market-place as a helper of commerce.

Profit-Sharing

We read in *the Bombay Co-operative News* :—

The French Ministry of Labour has recently completed a study of profit-sharing in France. The inquiry was made because a number of bills had been introduced in the National Assembly to make profit-sharing compulsory and it seemed advisable to the Government to secure official information as to the present status and results of profit-sharing.

No legislation has been enacted in France regarding the sharing of profits in industrial or commercial enterprises generally; but a law of December 18, 1915 made profit-sharing compulsory for workers' co-operative productive associations which receive support from the State. *By a law of September 9. 1919 profit-sharing was compulsory in all mining operations which should receive concessions in the future*, and a law of April 26, 1911, provided for the formation of incorporated co-partnership societies in which stock apportioned among the employees assures the workers an interest in the profits realised. The law of October 19, 1921 relating to the new regime of the Railways, has been considered by some to permit the creation of a system of profit-sharing on railroads. The question was considered in the National Assembly during the discussion of the law but the text which was finally adopted provides only for a bonus granted for the purpose of promoting the interest of the personnel in the development of traffic and in economy in co-operative expenses

Information was secured relative to 328 workers co-operative productive associations, employing about 12,000 workers. The profits divided among the members of these associations varied from 25 to 75 per cent., the majority of associations paying from 25 to 30 per cent. The profits distributed in 1920 by 195 of the associations amounted to 3,996,458 francs, 9,239 employees participating. The average amount received by workers who had been employed the entire year varied from 100 francs in the clothing industries to more than 1,000 francs in the glass and porcelain industries.

Profit-sharing due entirely to private initiative, was found to be in force in 75 out of 168 establishments which were reported to the Ministry of Labour as having profit-sharing systems.

10 of the firms employed more than 1,000 persons, 7 from 500 to 1,000, 32 from 100 to 500, and 25 less than 100. There were profit-sharing plans in operations in 17 banks and insurance companies, 15 in the metal industries. 13 in mercantile establishments, 5 in the clothing industries and 4 in the book industry, while the remaining 21 were scattered among various other industries.

The results of profit-sharing for the year 1921 were reported for 62 establishments, employing 99,550 workers.

The total amount of the profit-sharing dividends for 1921 was 25,743,000 francs. The average dividend per employee was 906 francs.

The general opinion of the employers in the undertaking in which there was a profit-sharing scheme was that it exerted a favourable influence on the stability of the working force. The opinion was not so unanimous, however, in regard to improvement in production or employee relations, although several employers considered that production had been increased and that labour troubles had been much clearly established by the stud[y] whether profit-sharing is increasing or on th[e] decline. While more than one-third of the plan[s] had been put into effect since 1919, a number, an[d] among them some of the oldest, have recentl[y] been abandoned.

A Bill has recently been introduced in th[e] Portuguese Senate by Mr. Ferreira de Simas fo[r] the establishment of a profit-sharing scheme appli[-]cable to all Portugal.

Under the proposals of the Bill, all commercia[l] industrial and agricultural undertakings an[d] employer's must allow their work-people to parti[-]cipate in the profits of the enterprises by whic[h] they are employed without any responsibility bein[g] attached to the works by their employment con[-]tract in cases of business losses or failure. O[n] their side, the workers must, by the insertion o[f] a special clause in their contract of employmen[t] renounce all rights to share in the managemen[t] and supervision of undertakings, and in the audit[-]ing of accounts.

"The Indian Review"

Humours of the Post Office

Mr. H. A. Sams has contributed an enjoyable article on humours of the post office He tells us among other things :—

Postal officials are not usually imaginative, bu[t] a clerk in the Circle Examiner's office of a certai[n] Circle was an exception. The order had gon[e] forth that 2 rupee stamps of a particular issu[e] were to be used up. He got a letter on whic[h] customs duty of several thousand rupees had to b[e] paid. He saw his chance and attached to th[e] Customs Receipt sheets of 2 rupees stamps paste[d] end on until the length stretched from one end o[f] a corridor to the other. The Postmaster Genera[l] took the letter and roll of stamps to show to th[e] then Director-General. As the sheets wer[e] unfurled, the Director General first smiled, the[n] giggled and ended up with a fit of uncontrollabl[e] laughter.

Some clerks are not quite so brainy. At on[e] post office the Postmaster-General was trying t[o] get the clerks to insure their lives. Most of th[e] questions on the application form such as "Hav[e] you ever been insane?" obviously required th[e] answer in the negative. Then come

"Are you of temperate habits? Have yo[u] always been so?"

Most of the clerks answered both questions als[o] in the negative !

Need for Marine Biological Stations in India.

Dr. K. N. Bahl thus concludes an article on the need for marine biological stations in India :—

To reach the goal of "Swaraj," we must not only try to be politically independent but must also develop our system of higher education so as to make us self-reliant and not dependent upon othercountries. The number of Indian students

going abroad to finish their education is inordinately large, and the Lytton Committee held that "the perfecting of our educational machine in India" was the key to the problem of Indian students abroad. In every branch of human knowledge, we must improve our equipment and try and reach the highest standards possible. The establishment of marine stations is one of the ways to reach a high standard in Biology in Indian Universities.

What Britain Expects of India

In her article on Britain and India, the Lady Emily Lutyens asks "what does Britain expect of India ?" and answers :—

What does Britain expect of India? The great difficulty which all friends of India and Great Britain have to meet is the reproach of a lack of unity among Indian politicians It is that more than anything else which gives the reactionaries the right to say that Indians do not yet know what they want, neither are they willing to unite together and sink their minor and local differences for the great national cause of Swaraj. Therefore it seems to me that the *first* step is for the leaders of all the parties to meet together and to prepare a common programme and to define very clearly exactly what is meant by Swaraj. The first step towards this unity was taken in Bombay last month when a really representative Committee was formed to consider the outlines of a Constitution.

Population and Subsistence in India

Mr. D. S. Gordon observes in his article on population and subsistence in India :—

One of the reasons why early marriages have continued to be in vogue has been the ease with which subsistence could be found in the past. In fact, it was no disqualification at all for a bridegroom not to have an income; for the maintenance of the family was the look-out of his elders ; or, if he belonged to a joint-family, it was the common concern of all the members. The situation, however, has now changed with the change in economic conditions ; the upper and the middle classes have become more circumspect. But in regard to the lower classes the effect has been quite otherwise. In their case a wife and children really augment the scanty earnings of a man, so that the man undertakes little responsibility and bears no burden in marrying. Indeed, it is even said that children are the poor man's insurance, for they somehow grow up and support their parents in old age.

But it is obvious that this tends to perpetuate a section of people who will always live on the borderland of starvation with no prospect of physical or intellectual improvement. It is necessary, therefore, to cultivate higher ideals, specially among such as these. Marriage should not be regarded as a socio-religious affair which happens as a matter of course. On the other hand a sense of individual responsibility must develop in each father of a family, and the community must come to regard the capacity to provide for a family as a *sine qua non* of marriage. Until this comes to pass no reduction in the birthrate and no material improvements are possible.

"Journal of the Bihar and Orissa Research Society

Brahmi Seals

We learn from an article by Mr. K. P. Jayaswal that very ancient Brahmi seals, three in number, were found at Patna by Cunningham. After Cunningham's discovery six seals have been found. Four of them are glass seals, of which three were dug out by Dr Spooner at Kumrahar, and the fourth was found by Mr Manoranjan Ghosh at Bulandi Bagh

The glass seals have no catches on their back. The back portions are plain and smooth It seems that they are moulds for preparing clay impressions which when burnt would have been the real matrices. On this hypothesis alone we can explain the positive legends of the seals and the want of catches. The legends in relief show clearly that the seals have been cast which proves a developed stage of glass industry at Patna where the present glass industry has probably come down from ancient times.

The first three seals appear to belong to a period *circa* 200 B C. Out of the three, the second is more archaic than the others. The fourth is more important from epigraphic point of view The letters are certainly older than Asoka's time.

The seal may be even older than 300 B. C. and we may even call it pre-Mauryan.

Dr. Spooner and Rai Sahib Monoranjan Ghose are to be congratulated on the discovery of these important finds in such a unique material. To my knowledge, glass seals have not been discovered elsewhere.

The fifth seal was discovered by Mr. Jayaswal. The lettering shows that the seal belongs to the 2nd century B C.

The Use of Glass in Ancient India

Mr. Manoranjan Ghosh says in his article on the use of glass in ancient India :—

It is a common belief that glass was introduced in India by foreigners during the Muhammadan time. Before entering the Archaeological Department, I had also the same notion until I came across glass objects in the excavations at Taxila. The Pataliputra excavations gave us glass objects with letters which supplied a more definite clue and conclusively proved that glass manufacture was common in ancient India. A study of ancient Indian literature has confirmed the belief that glass was known in India from very early time and its use common in life in the time of the Buddha and from that time onwards there are continuous references to glass in Pali and Sanskrit literature.

Mr. Ghosh goes on to quote references to glass in ancient Indian literature. The first passage he quotes is from the Satapatha Brahmans, of which the date is about the eighth century B. C. Passages are then quoted

from the Vinaya Pitaka, Kautilya's Arthasastra, the Sukraniti, Katha-Saritsagara, and the Susruta. "The above passages clearly prove that glass was known in ancient India from the time of the Satapatha Brahmana."

Mr. Ghosh then proceeds to tell the reader in what places glass has been found in the course of archaeological excavations. From this section of his article we shall cull only a few details.

In the Manikyala Stupa in the Punjab glass has been found deposited within the stupa. The date of the Manikyala Stupa is about first century B. C. Pandit Dayaram Sahni, Superintendent, Archæological Survey, Hindu and Buddhist Monuments, Punjab, has found glass bangles in association with seals containing peculiar heiroglyphic legends and neolithic implements at Harappa, Montgomery District, Punjab.

Sir John Marshall, Director-General of Archæology in India has found blue glass tiles at Taxila in Buddhist chapels which can be dated as early as second century B. C. Glass flask and fragments of glass have also been found at Taxila which according to Sir John Marshall can be dated as early as sixth century B. C.

We have already seen what glass seals have been found at Patna.

Mr. R. D. Banerjee has found glass beads and other objects at Mohen-jo-Daro in Sindh at a distance of six miles from the railway station at Dokri on the Roluri-Kotri sections of the North-Western Railway. He places the glass and the Harappa-like seals found there as early as 2500 B. C. He observes very close affinity in the objects found there with the objects excavated at Crete by Arthur Evans.

Outside India the earliest date for the use of glass was in Egypt 1400 B. C., because numerous glass beads and coloured glass have been found in abundance in the tomb of Tutankhamen who flourished about that date. Mr. Arthur Evans has found glass beads in the Palace of Knossos, Crete, and dates them as early as 3rd millennium B.C.

Sanskrit Works on Elephants

Messrs. Vinayatosa Bhattacharyya and G. K. Shrigondekar describe the extensive literature that there is in Sanskrit on elephants, the methods of catching them, their tending and treatment.

Our Historical sense.

Mr. B. C. Bhattacharya deals with

The question whether the Ancient Indians recorded no contemporary events or whether they never had the knowledge of writing history in the modern fashion. The latter question to be applied to Ancient India would be assuredly a self-contradiction. The first question can be most adequately answered.

History fundamentally deals with memorable events—events connected with the life-history of contemporary kings, religious teachers, and powerful clans. This kind of history we find in abundance in Indian literature, ancient tradition, coins and inscriptions. In some cases, it is possible to get a full glimpse into the daily life of ancient peoples in India.

Magical Practices, Omens and Dreams among Birhors

Roy Bahadur Sarat Chandra Roy gives a brief account of the rites and practices, spells and taboos by which the Birhor seeks to enter into some sort of relations with the more important spirits and to delude or scare away or control the lesser spirits so as to secure good luck and avoid bad luck to the community, the family and the individual, "either by utilizing or avoiding some magical virtue supposed to inhere in certain material objects or in certain pantomimic or other practices or in certain words or spells, or through the help of certain impersonal powers or energies which the Birhor magician thinks he can set in motion through appropriate actions to further his own ends or those of his clientele or community." Mr. Roy also treats of the interpretations of omens and dreams among the Birhors.

Nibvanam

Mr. Kalipada Mitra discourses on the meaning or meanings of *Nibbanam* in Buddhist literature and arrives at the conclusion that "Nibbana is left *avyakta*, ineffable, indeterminate, a mystery by the Buddha."

"Welfare"

Luxury

We make the following extracts from Major B. D. Basu's article on Luxury :—

Prof. Ross writes :—

"Intercourse with abroad acquaints a people with foreign luxuries and implants new cravings. The sudden growth of the standard of consumption beyond the means of satisfying it sharpens the struggle for wealth, undermines old personal ideals and subverts the old valuations of things. As tastes and appetites which hold them in check heavy borrowings from a foreign culture are apt to demoralize, for a time, the upper classes of the people. The Greek moralists deplored the rage for Asiatic luxuries, which whetted the greed for gold and led the Greeks to take the pay of the Persian King." (Ross's *Social Control*, pp: 407-408).

Unfortunately the same is happening in India to-day.

Luxury brings about race suicide, for it is accompanied by a disinclination to bring into the world or rear, children. It is luxury to which should be attributed the success of Neo-Malthusianism of our times.

Again, it is luxury which begets what is known as "Fashion." Count Giacomo Leopardi, in his "Dialogue between Fashion and Death" very humorously calls them twin sisters. He makes "fashion" speak to Death,—

"I say then that the tendency and operation common to us both is to be continually renewing the world; but whereas you have from the beginning aimed your efforts directly against the bodily constitutions and the lives of men, I am content to limit my operations to such things as their beards, their hair, their clothing, their furniture, their dwellings, and the like. Nevertheless, it is a fact that I have not failed at times to play men certain tricks not altogether unworthy to be compared to your own work;·· In short, I contrive to persuade the more ambitious of mortals daily to endure countless inconveniences, sometimes torture and mutilation, ay, even death itself for the love they bear towards me, ..."

"Death" is made to exclaim,—

"By my faith, I begin to believe that you are my sister after all. Nay, it is as sure as death, and you have no need to produce the birth certificate of the parish-priest in order to prove it."

Pros and Cons of Industrial Insurance

In an article on this subject Professor Benoy Kumar Sarkar makes the statement that

The French *Chambre des deputes* has been devising a scheme of legislation for industrial insurance, or as it is known in French, *les assurances sociales*. The government is bent on taking immediate steps in order to relieve persons with incomes not exceeding 10,000 francs (about Rs. 2000) per year and cover their risks such as arise from sickness, maternity, old age, invalidity and death. The insurance is to be compulsory. Premiums are to be paid at the rate of 10 per cent of the wage of which half will be charged of the employer and the rest of the employee. Altogether 9 million persons are going to be insured in this manner.

The system was introduced in Germany by Bismarck in 1883 in order to cover sickness.

Against the scheme,

M. Villey says that the scheme is philanthropic but is contrary to the principles of economics and is likely to produce evil consequences. In the first place, the incidence of the premium will tend to fall on the employer. But will it not in that event ultimately touch the workingman's wage? In any case the wage-earner's own foresight and sense of individual responsibility is likely to be killed.

Germany being the pioneer in industrial insurance, Prof. Sarkar also summarises the experience of the German people, and begins thus :—

In 1907 lecturing at the Industrial Club of Chicago, Professor Schumacher (then of the University of Bonn, now of Berlin), concluded as follows: "The result of all these measures is that Germany is today ahead of all other countries in the matter of arrangements for the protection of life and health. We largely attribute the most remarkable feature in the modern development of our German nation, of modern German life, to this industrial insurance legislation.

"We are convinced that only on the basis of such a far-reaching industrial insurance legislation that object could be attained of which we are so proud, an increase of our population together with the great improvement of the standard of life in the broad masses of our people"

Rural Survey

From Professor Dr Rajani Kanta Das's article on rural survey, we learn among other things that

In point of efficiency India stands 22nd among agricultural countries. When it is pointed out that most of the farm produce is exported as raw materials and not as manufactured goods and that more than half of the fisheries, forest land and mineral resources remain untapped, unafforested or unmined, it becomes easier to understand why India is the poorest country in the world.

The vital problem of India today is that of industrial re-organisation with a view to augmenting social capital and national dividend. The supreme need of India is the introduction of modern arts and sciences into productive processes, of which agriculture forms the pivotal point in both national and village economy. It is upon a solid industrial organisation that a sound and progressive national life can be built.

Modern industrialism has already established itself in India, especially in manufacturing industries. But its hold is not limited to the textile industries.

Modern industrialism is not an unmixed blessing. Its indiscriminate adoption may cause more harm than good. The old village was not only an industrial unit, but also a social and political whole. It had its own individuality, which had withstood the ravages of ages under the rise and fall of dynasties and empires. The real solution of India's problem must come from within and not from without. What is needed is to help India evolve an industrial system which will form the substructure of her culture and civilization and at the same time ensure her political development and social progress.

The re-organisation of the village with this object in view will necessarily raise such pertinent questions as the following: (1) What are the essential features of the village? (2) Why and how has the dis-organisation been brought about? (3) What are the existing institutions through which modern science, art and philosophy can be infused into its social, industrial and political aims and objects? (4) How can the people be awakened to strive for fuller and richer self-realization?

These and similar questions cannot be adequately answered without a comprehensive survey of village-life. Like the diagnosis of a disease, rural survey must precede rural reconstruction. A survey of this kind will naturally take into consideration such features of the village organism as land, people, industrial systems, political organisations and social institutions.

Such a comprehensive survey is bound to be very broad and will encroach upon the domain of several theoretical and applied sciences, both natural and social. But when studied from the

larger aspects of sociology with economics as the background, all the diverse elements and parts will be correlated into an organic whole, which is called collective life or society.

W. W. Pearson

Of the late Mr. W. W. Pearson, Mr. Ashoke Chatterjee observes in an illustrated article :—

Our dear friend prayed and worked so that the world could be a better place to live in, so that there could be more real happiness and the growls of dissatisfied blood-lust die out for ever, so that the fair earth be not again and again scorched by the fire of covetous criminality and wanton fratricide. He devoted his life to the cause of Human Well-Being and he did not want to be a 'good soldier', because he was a good teacher.

A tall spare figure, a face expressive of joy in sacrifice, eyes that could see the sorrow and suffering hidden in the heart of others, a smile that gave unpretentious sympathy and won friendship and a nature simple as a child's but strong like that of a knight-errant, are the things that come up in my mind when I think of William Winstanley Pearson.

Toys for Children

Mrs. Nestor Noel pleads for more toys to be given to children, even when they are thought to be too old for them.

People are very particular to give their children enough to eat. Certainly most children nowadays —provided their parents are able to supply it— have more than enough to eat

Yet while their little bodies are stuffed, their hearts are often starved for want of toys.

"I suppose you are busy buying toys," I remarked to a mother one day, a few weeks before Christmas.

"O no," she said. "My children are too old for toys!" The eldest one was not yet nine!

"What do you give them?" I asked She told me that she filled their stockings with peanuts, oranges and candy! More to eat! From time to time, I had taken these children toys and I knew by their delight in my gifts that they would have appreciated *toys* more than anything else.

How a Steam Boiler is Worked

Prof. S. R. M. Naidu, F.R.S (sc.) of the Visvabharati, describes in detail how a steam boiler is worked, observing, to begin with :—

The life of a steam boiler depends largely on the manner in which it is worked. Recklessness and ignorance on the part of those responsible for the maintenance and upkeep of a boiler are certain to lead to rapid wear and tear, and, perhaps, serious accident, or possibly explosion. It is an unfortunate fact that steam users frequently place their boilers in charge of ordinary labourers, thinking that it is quite unnecessary to employ skilled attendants. This is a sad mistake which may result not only in excessive cost of upkeep, but also in unduly heavy coal bills.

The working of a boiler comprises several distinct operations which may be summarised as follows:

(a) Filling with water and raising steam.
(b) Feeding.
(c) Maintaining a constant pressure.
(d) Firing.
(e) Shutting down and emptying.

What Children Really Want

Mrs. Mary S. Stover tells us in the course of a short article full of insight.

One can do a child grave injustice by getting him everything he wants. This is a world of limitations, thwarted wishes, necessity for sharing with others. The person whose every early wish was granted finds it hard to adjust himself to life.

We ought, however, to choose our gifts from *the standpoint of sympathetic regard for the child* and less from what catches the adult fancy ; there ought also to be more concern for the needs of his developing life. Knowledge of what the child really wants furnishes valuable understanding of his personality. This means not only to know what he wants but why.

Co-operation in Rural Reconstruction

The following paragraphs serve as a sort of introduction to an article on co-operation in rural reconstruction by Mr. S. C. Sarkar, M.A., M.R.A.S., B. & O.C.S. (retired) :—

Even if one casually surveys the economic condition of a present-day village in Eastern India one will not fail to be struck with its random and topsy-turvy character, the result of many factors inhering in a decadent age.—The need of a reconstruction on economic lines will, at the same time, make itself felt. The need has been there for many a long day ; but, is reconstruction possible ? To a great extent, yes ; yes, only if all the constituents of a village cohere and co-operate. In factions there is no hope of well-being ; in rivalries, there is no good ; competition and ambition to dominate are vain. Mutual service, helpful co-operation is the force, the moral attraction, that may reconstruct, and bring forth that desirable harmony, that hoped-for progress, that wished-for peace and goodwill, which many an earnest spirit are now dreaming of.

Ordinarily,—and generally speaking—a village-community is composed of the land-owning classes the peasantry and the landless labourers ; the rural artisans and handicraftsmen , the petty traders and the grain or money lenders. In a co-operative reconstruction, the best interests of all these classes of the population will have to be served ; combining self-service with the service of one's neighbours, to the advantage of both.

The Dairy Industry

The importance of the dairy industry, on which Mr. V. S. Chinnaswami, B.A., (Technical Chemist), writes an illustrated article will be understood from the extract given below.

Mr. W. H. Harrison, Agricultural Adviser to the Government of India in one of his elaborate contributions pointed out from striking facts from history that the prosperity of a nation has a direct relation to the dairy cow. He has therefore stressed upon the importance of the needs of India's Dairy Industry. A. Hayne of Chicago sums up in the following sentences the benefits that the dairy cow has conferred on the human race.

1. The cow is one of the greatest blessings to the human race.
2. No nation or people has become highly civilised without her.
3. She produces the best human food on earth.
4. She makes this health-building, strength-giving food from grass and coarse plants.
5. She provides not only good food for her young and her keeper's family but also a surplus to sell.
6. Without her, agriculture is not permanent or prosperous and her people are not healthy and happy.
7. Where cows are kept and cared for, civilisation advances, lands grow richer, homes grow better, and debts grow fewer.
8. Truly the cow is the Mother of Prosperity, and verily therefore the Kama-Dhenu of Vedic lore has been worshipped as on her depended the household prosperity, health and happiness. But the illiteracy and ignorance of the public has played no small part in jeopardising the milk industry. The present state of the dairy industry is precarious. It was only in the last World's Dairy Congress that Mr. William Smith, Imperial Dairy Expert, stated that of all the civilised countries in the world, India was probably the most backward in development of the dairy industry. He stated that it was almost impossible to obtain reasonably pure milk at any price. The milk supply is not only very high in cost but it is also of inadequate quality.

On Advertising

Advertisers in India will do well to read the whole of the article on the relation of the newspaper and the magazine to advertising, by Mr. Kshitindra Kumar Nag, Ph. B, of the University of Chicago. They will then be better able to decide where and how to advertise. By way of sample we quote the following passages :—

Of all the mediums of publicity for the advertisement of saleable goods, the newspaper and the magazine stand first. They are the mediums through which the producer or seller can reach effectively any considerable body of intelligent purchasing classes. From this general supposition it is interesting to note the special merits of each and institute comparisons of advertising values.

The magazine and newspaper have their distinct values as advertising mediums, and each is most essential in making the most out of the commodities that are offered for sale; each calls for a different style of copy, and for a different plan of advertising campaign. There are several things for the advertiser to keep in mind before initiating any advertising campaign in either the newspaper or the magazine.

The mental disposition of a newspaper reader is different from that of the magazine reader. The mind of the former is engrossed in the news of the day, and if he receives any impression from an advertisement he must get it quickly and easily. The life of the newspaper is short, seldom exceeds over twenty-four hours. It is waste of money and space to cover every aspect of a proposition in one issue of the newspaper. If an entire story is necessary, it should be presented over a period of days in series of papers, adding a new phase each day and multiplying impressions until the reader has become convinced.

The circulation of the newspaper is largely local generally, covering only the city in which it is issued.

The newspaper permits the advertiser to make frequent appeals from the product to be sold, the paper being published daily or several times daily. For example, in America, business men's shopping advertisements come out in morning paper, articles for home use are advertished in the evening paper. Again, the daily price-changes of a product can best be announced easily and quickly through the medium of newspaper advertising.

Now, let us note some of the merits of the magazine in respect to advertising. People read magazines more leisurely than they do newspapers and have time to peruse the advertisements more carefully. They are a distinct class of readers, but there are variations within the class which can be appealed to by varying the character of the advertising according to the character of the magazine. For instance, the advertisement inserted in a magazine having its circulation among cultured and intellectual people must be of the highest type from the standpoint of appearance, language, and argument.

The average magazine has a life of thirty to ninety days, that is, the average magazine will be around the average home or the average club from thirty to ninety days, and during that time its advertising pages are repeatedly scanned by members of the family, neighbours, visitors, or members of the club. In some cases, indeed, the magazines are not put away until the end of the year, while in others they are carefully laid away each month as soon as a new number arrives.

The magazine reaches particular groups of people in all sections of the province or the country. In other words, its circulation is national. Then, too, a single copy is often read by several persons.

From the few aspects of the merits of the newspaper and the magazine mentioned above, it is now pretty clear that the newspaper and the magazine perform entirely different functions and have different values in respect to the advertising plan. Whether the advertiser should use the newspaper or the magazine depends upon the kind of commodity he has to sell, the class of people he wants to reach, and the character of appeal he has to make.

A Common Script for India

Dr. I. J. S. Taraporevala, Ph D., Professor of Comparative Philology, Calcutta University, discourses on a common script for India, observing

When we consider this question of script we must bear in mind several important points. The

chief requirements for a script to be acceptable as common for all India must be the following:—

(1) It should be easy to write,
(2) It should be easy to remember,
(3) It should be scientifically accurate; and, at the same time,
(4) It should be based on principles quite easily understandable by the man of average education and intelligence.

To these four I might add a fifth qualification, bearing in mind this is the question of a script for *India*, not of an *international* phonetic script. Hence the additional qualification is;

(5) It should, if possible, have historical associations with our own past.

In the ancient days, even from the third century B. C., we meet with the unexpected and very welcome fact that all the diverse scripts of India are really of one common parentage, and that they have all inherited to a greater or lesser degree the characteristcs of their Parent. Moreover we find that the idea of a common script for all India is not a new one; and that when the whole land was united under the Emperor Asoka there was this common script for the land. About this Parent the Brahmi, this is what Isaac Taylor says in his work on *The Alphabet*:

"In India the .... monuments of primitive writing consist of a magnificent series of contemporaneous inscriptions, written before the divergence of the Indian alphabets began, indisputable in date, in a wonderful state of preservation, repeated again and again, almost in the same works, on rocks and pillars throughout the breadth of Hindustan.

"The elaborate and beautiful alphabet employed in these records is unrivalled among the alphabets of the world for its scientific excellence. Bold, simple, grand, complete the characters are easy to remember, facile to read, and difficult to mistake, representing with absolute precision the graduated niceties of sound which the phonetic analysis of Sanskrit grammarians had discovered in that marvellous idiom. None of the artificial alphabets which have been proposed by modern philologists excel it in delicacy, ingenuity, exactitude and comprehensiveness."

Here we have all the qualifications for a perfect script existing in our own land, the handiwork of our own peoples, during at least 2500 years past. We have a script exactly adapted to our special sounds which is able to distinguish them with great nicety. And the direct descendant of the Brahmi, our modern Nagari (Devanagari) alphabet, fulfils all the requirements of a perfect script.

Dr. Taraporevala points out the disadvantages of the Roman script.

The Economics of Leather Trade and Industry

Mr. B. Ramachandra Rau, M.A., L.T., F.R.E.S. Lecturer in Economics and Commerce, Calcutta University, writes on the economics of the leather industry, dwelling in the first article on the economic importance of leather and taking a survey of the existing leather industry.

The Rubber Industry

Professor Prannath Pundit, M.SC., **contributes *an illustrated article on the rubber* industry, concluding :—**

"We have seen that India annually exports a large quantity of raw rubber. It is however a pity that the quantity of manufactured goods has not kept pace with the produce of raw-rubber. To quote the Report of the Indian Industrial Commission (1916-18).—This industry is one of those that are essential in the national interest and should be inaugurated by special measures."

Indigo Trade

Mr. Doongersee Dharamsee writes on the indigo trade, pointing out :—

The cultivation of Indigo is not only of importance to the indigo industry itself, but that there are other advantages, which materially help and enrich other industries. According to Sir Thomas Holland, it has been found that, acting as a soil fertiliser indigo increases the yield of other crops with which it is grown in association or rotation Wheat and sugar benefit greatly by association with indigo As no synthetic substitute will be made in India, the cultivation of natural indigo is therefore a necessary safeguard for the Industries of India. An adequate production of natural indigo is an insurance against the monopoly dangers which may arise if synthetic product is allowed to completely replace it as no synthetic indigotine is made in India.

The cultivation of indigo by Indians is on a distinctly larger scale, than that on plantation-controlled by European planters. For the die is much used by Indian dyers throughout India. If the cheap foreign synthetic dye replaces it, then the Indian industry will die an unnatural death It is a pity that the European planters do not publish and demonstrate the results of scientific improvements and advance made by them in the growing and production of indigotine to the small cultivators, who would largely benefit by it. The research work done at Pusa has been considerable but unfortunately the results have not reached Indian cultivators yet and indigo cultivation is getting profitless as far as Indian Ryots are concerned.

Revolutionary changes in the manufacture of iron smelting are probable in the very near future rendering the production of coke in huge quantities at a high temperature unnecessary and the production of great quantities of benzene napthalene etc cheaply will stop, and there is a likelihood for the natural colouring matters, such as indigo, again come to the fore.

Photo Ceramics

Prof. Dr. H. K. Sen, D.SC., P.R.S., Professor of Applied Chemistry at the Calcutta University writes on photo ceramics, explaining it as follows :—

Photo-ceramics is the art of transferring photographs to porcelain, enamel, stone-ware, or metal back-grounds, and giving these pictures permanence by burning them into the grounds with the help

of heat. The development of this art is so closely associated with the development of the science and art of the phototype process, that inventors who worked out processes for the one, also influenced the development of the other, and indeed, the greater practical utility of the chrome-lithoprinting process caused this small but interesting art of photo-ceramics to attain its present condition of perfection.

NATION-BUILDING AND THE CRITICAL SPIRIT

Babu Ramananda Chatterjee explains in an article on nation-building and the critical spirit how the critical spirit is useful and necessary in the spheres of religion and social polity, in politics, economics, industry and in every other field of national activity, for the purpose of building up a united Indian nation

---

"Current Thought"

THE OUTCOME OF MODERN BUSINESS PRINCIPLES

In the course of an article on the age of power, Mr. Wilfred Wellock points out the consequences of modern business principles.

Modern business principles could all be rolled up into one, viz., that it is a man's object in business to acquire as much wealth as he can for himself and his family. By what moral laws he shall be guided to this end, it is not stated. As a fact there are none. He may make five per cent or five hundred per cent; he may "corner" commodities or form combines. The only stipulation is that he shall hold to his bargain. It is not a crime to "cook" a market, or to take advantage of knowing a little more, or seeing a little farther than one's neighbour. The only crime is to squeal when you are caught in the trap, and particularly if you blame the man who set it for you.

The outcome may be imagined: it is the world which confronts us to-day. Materialism is working itself out to its logical conclusion. A series of ever-widening clashes has marked the course of this hopeless conflict. Each manufacturer has fought his neighbour, each combine its competitor, each financial group its rival, while, internationally, the same conflict has taken place, first between industries, then between the combines, and finally between the banks and financial groups.

At times the conflict has broken out into open hostility, within the nations in the form of strikes or, worse, civil war, and internationally in the form of increasingly ferocious war, generating all the time an unwholesome fear, and causing highly civilised nations to spend increasing portions of their boasted wealth on armies and the means of destruction.

The world war was a symptom and a warning, a premise in the logical syllogism that history is working out. That war came as a shock to hundreds of millions of people who had made the tragic mistake of allowing the Press and the Church to do their thinking for them. Yet it was but the natural fruitage of greed. And worse wars will follow unless the attempt to carry on civilisation by the principle of greed be abandoned.

THE MACHINE WORSHIPPERS

The following extracts will give some idea of what Rene Fulop Miller calls the cult of machine worship :—

In Russia, the machine has become for the multitude the new God, insatiably devouring sacrifices afresh. All the known means are employed in the attempt to uncover its mysterious being, and to subordinate life and the world's doings to its laws.

In every slightest detail, this reverence for the machine bears the unmistakable signs of a sternly practised religious cult. This is clearly perceptible from a visit to the "Studios" or "Work-shops" of the new artists (as the mystery-temples of the Machine Worshippers are called). Upon entering these sacred precincts, along one wall are seen standing, as if mystically conjured up there, machine-like structures of steel, reinforced cement, or wood—the mystic idols of the new Machine God. The walls are thickly covered with designs showing various positions, sections, or the processes of building (incarnations)—the aspect and majesty of this God. These technical drawings, numbered A, B, C, D, etc., in their chaste severe lines, recall at moments those austere holy pictures of the primitives—The Holy Machine cross-section A, the Holy Dynamo-generator B, the Holy Blast-furnace C, etc., and all these are bearing out testimony to the eternal truth of the All-highest, the Absolute, whose law governs the whole world—Amen!

The people of these halls by their glances and expressions and their completely awe-inspired behaviour, display all the typical outward signs of fanaticism, revealing their inward unison with the Divine both their head-dress and clothing have an air of the ritual costume about them. They stand for hours in the temple of their God, lost in amazement, or meditating—as if deep in prayer before the holy images—the numerous wood and steel constructions and the old designs upon the walls, those extraordinary sacred symbols of the new church. Their mass-gatherings in the presence of these idols are veritable devotional ceremonies in honour of the supreme "Deux ex Machina."

At the famous Monday-midnight rites in the "Foregger-Studios", they perform the Machine-Dance in homage to the Machine God.

Proudly, the Revolution had proclaimed the fully responsible, self-conscious man, owing no allegiance or subjection to superhuman forces, or to a God. The pictures of the old God had been ridiculed, and Allah, Jehovah and Christ derided. Simultaneously appeared the new adoration or religion, with all the paraphernalia, even with all the old ceremonial requisition, merely re-draped to suit the times but nevertheless manifesting a fanaticism and intolerance similar to that of other faiths.

In a semi-circular, red-brick building in Moscow is the office of the High Priests of the Machine-God: the Gastypes Institute for the research of Mechanistic Laws, which ascertains by means of the most exact measurements and computations, the bio-mechanic of the Machine God in men.

In the first hall, the attempt is made to determine the maximum capacity for achievement of the human organism. Four departments, with seven laboratories, are engaged upon the modern alchemistic incarnation of the Machine Man. In the Psycho-economic Laboratory, the economic productivity of the human organism is being established. How much energy is expended at every movement and how a given movement may be carried out as economically as possible, are being definitely ascertained ; and the most favourable durations for periods of rest and work are being sternly graded. They have also discovered the exactly determinable psychologic frame of mind essential to the best work, and the various psychological stimuli have been estimated to a hair's breadth. Nothing remains hidden to the scientist ; the time taken for every *micro* and *macro*-movement is determined down to the hundredth of a second. Precision has exulted in the most intoxicating triumphs, comparable only to those of a Caesar, in his most energetic and comprehensive study of the human organism.

Another, equally important place of initiation, a sort of second centre of the Machine Cult, is Mayerhold's "Theatre Workshop." Here the Machine Man is exhibited and demonstrated. The Theatre no longer serves as a diversion it is a work-yard, a State factory, exclusively concerned with the work of creating the new Man, and Mayerhold is the most distinguished of his manufacturers. He it was who first portrayed upon the stage the machine works of the human body, its bio-mechanical functions. By his exact study of the anatomical and physiological constitution of the human organism, Mayerhold did away with the entire customary trappings of mechanical stage laws. In their place, he substituted the fruits of that really wonderful series of achievements, from the classic investigations of the Brothers Weber to the kinematographic analysis of the Marey Institute, bringing their results into the free realm of the drama.

In Europe and America, the Machine cult is only admitted as a secret tendency, still definitely bound to industrial activities. To the world the spiritual aspect of a righteous intellectualism is preferred. In Russia, on the other hand, there is open confession of faith in the Machine, and this faith is lived with Russian intensity into religious ecstasy. Therefore, it is quite possible that this fanatic aberration may have stronger and more honourable outcome in the course of history than the rest of the world's customary and slightly sour, genteel diplomatic relations between commerce and the life of the mind.

Dutch and Portuguese in Java

In his second article on the Hindu civilisation of Java, Mr. C. F. Andrews quotes certain passages which show that

At this time, terrible evils were inflicted upon the islands of the Malay Archipelago by both Dutch and Portuguese alike. When the islands could not be of any help to one of the warring powers, their fruit trees and plantations were destroyed, so as to bring famine to the population. The following account is given of the last stages of their process, describing all the steps of de-population.

'Holenweir was quite stripped of inhabitants, the cloves were spoiled before the harvest was ripe. When the people returned, the fruit was found all spoilt on the trees.'

'After these proceedings the Agent visited the island and destroyed all fruit-bearing trees and sago-palms, so that the inhabitants were deprived of food and stores. The rebels were finally compelled to destory their clove trees. Four thousand of these trees were cut down. The natives of the island would not listen, so on the night of the 22nd December we surprised the chiefs who were gathered at their assembly and all the means of livelihood were destroyed, especially clove trees. Later on, the inhabitants wishing to rebel, we went to Subo. The inhabitants of Hiton have been commanded to destroy all fruit-bearing trees and sago-palms and other necessities of food, which have been planted for no other purpose but to serve as food in time of rebellion, and it is very probable that they will make another effort to throw off the yoke of the Company. Agents have been sent round the islands to find out the situation of the clove trees, so that, in case of need, orders may be sent for their complete extermination. Our intention is to eradicate all fruit-bearing trees, except in the above-mentioned place which we are able to protect. Our own opinion is, that the first extermination of the trees will have to be followed by others, and the only means of enjoying beautiful scenery is the destruction of the clove trees and on outlying islands in order to protect ourselves against the treachery of the natives and the wicked efforts of our enemies."

Mr. Andrews gives some idea of the admirable work done by Sir Stamford Raffles.

Sir Stamford Raffles had been marvellously successful in Java, as an administrator. He had been also the very first to rescue the old Hindu and Buddhist ruins in that island from further inevitable decay. Probably, his influence alone saved Borobudur from utter destruction. He discovered this wonder of the world, covered over with earth, and liable at any moment to crumble into ruins, owing to land slides and heavy rains. Posterity cannot be too grateful to this truly great Englishman for his wonderful care of antiquity and his archaeological enthusiasm and research. Long before any one was thinking of preserving ancient monuments, he began this remarkable work in Java.

The Dutch took up the work of administration, which Sir Stamford Raffles had laid down. During the nineteenth century, their administration has been on the whole, in certain economic directions, remarkably successful. The population of the island has enormously increased, so that to day it numbers nearly five times what it was in 1815.

As regards the Muhammadan invasion, Mr. Andrews observes :—

The Muhammadan invasion, which followed this Hindu civilisation, swept away the greater part of the earlier culture, and made the Malay race virile and strong in war, but weak in intellectual and artistic pursuits. A certain amount of art still remained in the music, dancing and social life of the people, but very little else was in evidence after the Mohammedan invasion had swept over the land.

INDIANS IN SOUTH AFRICA

We learn from Gandhiji's article on Satyagraha in South Africa that there

Absolutely free Indians now number between forty to fifty thousands, while the 'Free Indians' so-called, that is, the labourers who are freed from their indentures and their descendants, number about a hundred thousand.

JAPANESE AND INDIAN PAINTING

According to Mr. Manindra Bhushan Gupta—

Landscape has no place in Indian art. Only in Mogul and Rajput painting, we see landscapes, and even there only as the background of pictures. The reason is that India has expressed her art through the varied moods of human life, while Japan has expressed her art through the varied moods of Nature. In our art, Man is of primary, Nature only of secondary, significance. In Japanese art, Nature is first and man comes after. The physical beauty of a man or woman has never aroused the imagination of a Japanese. The Japanese have no fascination for the human body, so rarely is any naked figure seen in Japanese painting.

Japanese art became folk-art at the time of the Ukivoji artist. In India such a large school of folk-art has never grown up. Ajanta painting was not at all a folk-art, but Rajput painting was. Mogul painting can never be said to be folk art, as the artists were chiefly court painters. Only the Bengali village painters known as "poto" were real folk artists. Day by day, these artists are disappearing.

Value and Defects of Present-day International Law

Mr. Arthus Davies writes in *The Young Men of India* :—

What is the *value of the international law we have* ?

(1) There is a recognition that a *family* of nations exists. That there, therefore, ought to be and are rules that govern their relations inter.

(2) The rules have *a* moral content, *e. g.* in theory the smallest and weakest nation is in respect of its independence and sovereignty on a basis of equality with the largest and most powerful. Idealists must beware of failing to appreciate that, with all its shortcomings, the world stands in a higher position to-day because of 300 years of the Grotian International Law than it would have done without it. They must likewise beware of cutting away these ideas on which what has been accomplished are based, *e.g.*, the ideas of independence and sovereignty—before the world is ready to receive any higher idea—*e g*, of a unitary world state. Otherwise their efforts may lead to anarchy or tyranny.

What, on the other hand, are the obvious defects of present-day international law ? Some of them are :

(1) Its moral content cannot be better than that of the most backward members of the family.

(2) In fact, its ultimate arbiter is the sword alone.

(3) Nations where material interests are not concerned in any given disputes, are not required to interfere, and it is even hardly conceded that such interference is at least permitted.

(4) Many of its principles are so vague and so countered by opposing principles as to be of very little value as practical guides to conduct.

Civilising Forces in England in the Nineteenth Century

In the same magazine, Mr. J. S. Hoyland writes .—

There were three main tendencies in the sphere of ideas which co-operated in the task of arousing the conscience of England to the appalling barbarities which were being perpetrated by the new industrial system. These ideas proved in time strong enough to rouse to activity men of determination and strength of character sufficient to ensure, after a long and hard struggle, the righting of the wrongs in question and the starting of the national life upon a new upward course.

In the first place, there was the scheme of ideas which had arisen during the Quaker movement in the seventeenth century. In the second place, there was the scheme of ideas associated with the name of John Wesley and the evangelical movement in the eighteenth century. In the third place, there was the scheme of ideas connected with the French Revolution. Men affected by these three different types of thought approached the problems of national degradation and the urgent need of national regeneration, from very different points of view. In many cases they were actively hostile to each other, and to each other's type of thought. But in the end it was seen that these three tendencies supplemented and reinforced each other, and that their combined force was finally strong enough to bring about almost miraculous changes in the state of the country.

A Bill to Constitute the Commonwealth of India

In the draft of the commonwealth of India Bill, printed in *The Young Citizen*, we find the following fundamental rights defined --

I. The liberty of the person is inviolable, and no person shall be deprived of his liberty except in accordance with law and by ordinary Courts of Law, provided, however, that nothing in this Section contained shall be invoked to prohibit, control, or interfere with any act of the civil or military forces of the Commonwealth of India, during the existence of a state of war or rebellion.

II. The dwelling or the property of every person is inviolable, and shall not be entered or expropriated or confiscated except in accordance with law.

III. Freedom of conscience and the free profession and practice of religion are, subject to public order or morality, guaranteed to every person.

IV. The right of free expression of opinion as well as the right to assemble peaceably and without arms, and to form associations or unions is guaranteed for purposes not opposed to public order or morality. Laws regulating the manner in which the right of forming associations and the right of free assembly may be exercised, shall contain no political, religious or class distinction.

V. All persons in the Commonwealth of India have the right to free elementary education and the arrangements shall as soon as possible be made by the competent authority for the exercise of this right.

VI. All persons have an equal right to the use of public roads, places of public resort, Courts of Justice and the like, provided they do not disturb public order or disobey any notice issued by a lawful authority.

VII. All persons of whatever Nationality, residing within the Commonwealth, are equal before the Law, and shall be tried for similar offences in Courts of the same order and by Judicial Officers of the same grade, and no person shall escape the penalty annexed to any breach of the Law, on account of his Nationality or his caste, or his class, or his occupation.

Non-Violence in Ancient India

We read in *Prabuddha Bharata* :—

It is no doubt true that in India even from the early Vedic period, non-violence was always considered to be the highest virtue. But no virtue, however superior in itself, was ever conceded the right to rule out other virtues in their proper spheres. The disorganisation and confusion that one meets with in the various departments of life to-day, are due to causes, most of which cannot be easily traced to their origin. At a very opportune and critical period in the history of the world, the virtue of non-violence has been brought prominently before the public eye. While *we believe it is through the wide acceptance and practice of non-violence alone on the part of the individuals and nations alike that any permanent peace and harmony can be established in the world*, we must utter also a note of warning. So long as weakness and cowardice (physical, intellectual and moral) is allowed to masquerade under this guise, no good but harm only will be the result. Nor can any section of humanity in any particular part of the world ever realise to the full the ideal of non-violence, so long as the rest act upon the principle that might is right.

Granted this is all true, what is the alternative? Certainly, not violence. In course of time, the doctrine of force, when pushed to its logical extreme, will reveal its self-destroying nature. In the meanwhile all those who set no limits to the possibilities of human evolution, will have to go on with the patient labour of love and demonstrate both by example and precept that considerations of the moral and spiritual personality of man must be the supreme goal, in the interests of which all claims of class, race, nationality, etc., could only be given a subordinate position.

The Arab Question

Mr. Marmaduke Pickthall observes in *The New Orient* :—

If it is necessary for England to reverse her recent policy towards the Arabs and Muslims generally, which has brought her no advantage in reality while it has ruined her prestige, it is nonsense for us Muslims to inveigh that any settlement of the Arab question can be made to-day without England. I have come across some articles in the Indian Press, expressing regret and even horror at the fact that Ibn Saud should even condescend to parley with a British Agent. Ibn Saud has come down to the sea, and every prince who has a coastline must make terms with England. It is absurd to blame a man for self-defence, or for conforming sensibly to the requirements of a given situation, which is all that the Sultan of Najd has done or is likely to do. I hope that he has come down to the sea for good in more ways than one, that he and all his people have forsaken their position of secluded dignity, however independent in the centre of Arabia, and will henceforth take an active and a leading part in the Islamic world. We need their virtues and their zeal, and their example in the way of sacrifice.

The Duty of Hindus

In the same magazine Professor Mohammad Habib says :—

The duty of the Hindu whose soul is in genuine harmony with the anthropological processes, that have produced him, is clear. He must take for his guide the selective reason that illuminated the footsteps of his ancestors, and select from among the innumerable practices and customs of his land those best suited to the needs of the day. There are no chains on his hands and no fetters on his feet. Reason—free, untrammeled, human reason—was the light that sparkled on the horizon of his forefathers four thousand years ago, and it must also be his guiding star in these latter days.

Thoughts for the Month

The Editor of the *D. A. V. College Union Magazine* gives his readers the following thoughts which have come across in his reading :—

Enthusiasm starts the race, but perseverance wins it.

* * * *

You won't push far ahead by patting yourself on the back.

* * * *

Any time is a good time to start carrying out a good idea.

* * * *

The worse troubles are generally those that never happen.

* * * *

The reason some people don't get on is because they won't get up.

* * * *

Experience is what you get while you are looking for something else.

Many people have a lot of good in them, but nfortunately they keep it there.

Sultan Mahmud of Ghaznin

Professor M. Habib of Aligarh pronounces n the *Hindustan Review* the following onsidered judgment on one aspect of Sultan Iahmud's career :—

No honest historian should seek to hide, and o Mussalman acquianted with his faith will try to istify, the wanton destruction of temples that ollowed in the wake of the Ghaznavide army. ontemporary as well as later historians do not ttempt to veil the nefarious acts but relate them ith pride. It is easy to twist one's conscience, nd we know only too well how easy it is to find religious justification for what people wish to do om worldly motives. Islam sanctioned neither e vandalism nor the plundering motives of the vader; no principle known to the *Shariat* justified e uncalled-for attack on Hindu princes who had one Mahmud and his subjects no harm, the shameless destruction of places of worship is condemned v the law of every creed And yet Islam, though was not an *inspiring motive*, could be utilised as n *a posteriori justification* of what had been one. It was not difficult to identify the spoliation f non-Muslim populations as a service to Islam, and ersons to whom the argument was addressed und it too much in consonance with the promptings of their own passions to examine it critically. o the precepts of the Quran were misinterpreted r ignored and the tolerant policy of the Second aliph was cast aside, in order that Mahmud and is myrmidons may be able to plunder Hindu emples with a clear and untroubled conscience.

It is a situation to make one pause. With a new uth everything depends on its method of presentaon It will be welcomed if it appears as a message f hope, and hated if it wears the mask of a brutal rrorism. Islam as a world-force is to be judged y the life of the Prophet and the policy of the econd Caliph. Its early successes were really ue to its character as a revolutionary force against eligions that had lost their hold on the minds of he people and against social and political systems hat were grinding down the lower classes. Under uch circumstances the victory of Islam was conidered by the conquered population as something ntrinsically desirable; it ended the regime of an istocratic priesthood and a decrepit monarchy, hile the doctrine of equality, first preached in he eastern world, opened a career to the talent of he depressed masses and resulted in a wholesale onversion of the populations of Arabia, Syria, ersia and Iraq. Now Hinduism with its intense and iving faith was something quite unlike the oroastrianism of Persia and the Christianity of sia Minor, which had so easily succumbed efore the invader; it suffered from no eep-seated internal disease and, a peculiarity of the national character of the Hindus, 'deeply eated in them and manifest to everybody,' was heir intense satisfaction and pride in their ustoms. "They believe", says Alberuni, "that there is no country but theirs, no nation like theirs, no king like theirs, no religion like theirs, no science like theirs. They are haughty, foolishly vain, self-conceited and stolid. According to their belief, there is no country on earth but theirs, no other race of men but theirs and no created beings besides them have any knowledge or science whatsoever. Their haughtiness is such that, if you tell them of any science or scholars in Khorasan and Persia, they will think you both an ignoramus and a liar." People with this insularity of outlook were not likely to lend their ears to a new message. But the policy of Mahmud secured the rejection of Islam without a hearing.

A religion is naturally judged by the character of those who believe in it, their faults and their virtues are supposed to be the effect of their creed. It was inevitable that the Hindus should consider Islam a deviation from truth when its followers deviated so deplorably from the path of rectitude and justice. A people is not conciliated by being robbed of all it holds most dear, nor will it love a faith that comes to it in the guise of plundering armies and leaves devastated fields and ruined cities as monuments of its victorious method for reforming the morals of a prosperous but erratic world. "They came, burnt, killed, plundered, captured—and went away"—was a Persian's description of the Mongol invasion of his country; it would not be an inappropriate summary of Mahmud's achievement in Hindustan. It was not thus that the Prophet had preached Islam in Arabia; and no one need be surprised that the career of the conquering Ghaznavide created a burning hatred for the new faith in the Hindu mind and blocked its progress more effectually than armies and forts. "Mahmud," says the observant Alberuni, "utterly ruined the prosperity of the country, and performed those wonderful exploits, by which the Hindus became like atoms of dust scattered in all directions and like a tale of old in the mouth of the people. Their scattered remains cherish, of course, the most inveterate hatred of all Muslims. This is the reason, too, why Hindu sciences have retired far away from those parts of the country conquered by us, and have fled to places where our hand cannot yet reach, to Kashmir, Benares and other places. And there the antagonism between them and all foreigners receive more and more nourishment both from political and religious and other causes."

'The evil that men do lives after them; the good is often buried with their bones" Mahmud's work, whatever it might have been, was swept off fifteen years after his death by the Hindu Revival. Those who had taken up the sword perished by the sword. East of Lahore no trace of the Mussalmans remained, and Mahmud's victories while they failed to shake the moral confidence of Hinduism, won an everlasting infamy for his faith Two centuries later, men, who differed from Mahmud as widely as two human beings can possibly differ, once more brought Islam into the land. But times had changed. The arrogance of the Mussalmans had disappeared with the conquest of Ajam by the Mongolian hordes. The spirit of the Persian Renaissance had blossomed and died, and the new mysticism, with its cosmopolitan tendencies and with doctrines which did not essentially differ from what the Hindu *Rishis* had taught in ancient days, made possible that exchange of ideas between men of the two creeds which Alberuni had longed for in vain. Instead of the veterans who had crossed the frontier in search of their winter spoils there came a host of refugees,

[illegible] the burning villages of Central Asia [illegible] for a spot where they could lay their [illegible] in peace and casting aside all hopes of [illegible] to the land of their birth. The serpent [illegible] reappeared but without his poisonous [illegible]. The intellectual history of medieval [illegible] begins with the advent of Shaikh Moinud-[illegible] of Ajmere and its political history with the [illegible] of Sultan Alauddin Khilji; the two [illegible] which distinguish it from preceding [illegible] are the mystic propaganda started [illegible] the Chishti Saint and the administrative and [illegible] measures inaugurated by the revolu-[illegible] Emperor. With the proper history of [illegible] country Mahmud has nothing to do. But [illegible] have inherited from him the most bitter drop [illegible] our cup. To later generation Mahmud became [illegible] Arch-fanatic he never was; and in that [illegible] he is still worshipped by such Indian [illegible] as have cast off the teaching of Lord [illegible] in their devotion to minor gods. Islam's [illegible] enemies have ever been its own fanatical followers.

Provincialism in Co-operation

Mr. Abdus Sathar writes in the *Bombay Co-operative Quarterly* :—

Should a member of a co-operative society be patriotic? By all means. But how would a co-operative society's patriotism differ from that of the citizen-patriot? *Citizen-patriotism is country-bred*; it is confined to one's own country and breeds the love of the country one lives in. But co-operative patriotism is patriotism for the movement, a movement as wide as the world itself, and not confined to any particular land. Therefore, co-operative patriotism is international, not provincial. A true co-operator loves the movement, not the particular aspect of it which happens to manifest itself in his own country. He is desirous of making the movement a world movement. Therefore, all aspects of the co-operative movement interest him. He is concerned with the various aspects of it as they exist in each country and with co-operative struggles as they confront each nation. Others' difficulties are his own, others' burdens are his own burdens. This is the sign of a true co-operator.

Countries there are which study a particular branch of the movement only, that branch of the movement which is prevalent in their own country. Not only this, in their opinion to apply the [illegible] of co-operation to any other aspect of the move[illegible] ment is a misnomer. For example, people [illegible] call consumers' co-operation the only form of c[illegible] operation worth the name. But that is wron[illegible] Wherever people make a joint effort to bett[illegible] their economic and moral condition, there is c[illegible] operation. And each of these joint efforts shou[illegible] form the subject of study of every true co-operat[illegible]

Citizen-patriotism breeds race prejudice a[illegible] race conceit too, as is evidenced by the domineer[illegible] ing attitude assumed by the nations of the We[illegible] in their dealings with the so-called inferior rac[illegible] In co-operation there can be no question of superi[illegible] rity. The true student of co-operation approach[illegible] each question with the humility of a true seek[illegible] after truth, a seeker who feels the vastness of th[illegible] Infinite Mind whose amplifications are limitless.

A co-operative college or any school or colle[illegible] devoted to the study of co-operation must stu[illegible] all sides and all aspects of the movement.

India's salvation lies in tolerance and liberali[illegible] and above all in that broad outlook which is t[illegible] first requisite and the very essence of internationa[illegible] ism. Therefore, an Indian co-operative colle[illegible] should one be established, must not allow any so[illegible] of provincialism or State patriotism to creep in[illegible] it. Each and every side of the movement, great [illegible] small, magnificent or insignificant, must co[illegible] within its purview. It must concern itself wi[illegible] the successes of the great as well as the struggl[illegible] of the small. To the successful, it must never de[illegible] the just praise due to them and to the strugglin[illegible] it must never refuse to extend its helping hand.

The Value of Horse-shows

We read in the *Journal of the Nation[illegible] Horse Breeding and Show Society of India* :-

Before the institution of shows a breeder h[illegible] no opportunity of comparing the results of h[illegible] labours with those of other breeders or of gaugi[illegible] the requirements of the market. He could bre[illegible] on his own lines and to his own ideals but [illegible] had no opportunity of checking the accuracy [illegible] these and there was nothing to rouse that spi[illegible] of emulation and rivalry to breed better sto[illegible] than his neighbours: and, without the public sho[illegible] it was impossible to fix a standard which it shoul[illegible] be the aim of the breeder to equal or surpass.

FOREIGN PERIODICALS

Bias in Writing History

Mutual Indebtedness of Nations

Principal L. P. Jacks writes in *The Contemporary Review*:—

[illegible] nation in Europe that can claim a history [illegible] part of its national characteristics to [illegible] during the long period of their life and growth together, interaction has been going on, i[illegible] the course of which each national type has begg[illegible] borrowed, stolen, *imitated* or otherwise acquire[illegible] much that belonged originally to the other[illegible] while the others reciprocally have acquired muc[illegible] from it. It has been a vast, though for the mo[illegible] part unacknowledged system of co-education.

This process of give and take has, of course, bee[illegible] far from uniform. Some nations, while [illegible] much have taken little, or *vice versa*. France [illegible]

much to Russia, but taken far less in return. Small nations, as a rule, have taken more from their great neighbors than they have given back, though some of them, like Holland and Switzerland, have exercised a notable influence all round.

There is not a single European type in existence to-day which can be explained or understood without reference to the rest.

"Self-made" Nations and Men.

But, the writer observes:—

With few exceptions, now happily becoming more numerous, most national histories leave the impression on the reader, and are often intended to leave the impression, that the nation whose doings are recorded is *self-made*. There are histories of England and (still more conspicuously) histories of America which remind one of a certain type of autobiography which self-made plutocrats, under the mistaken belief that their fellowmen are anxious to emulate them, sometimes perpetrate in their old age, for the purpose of glorifying the Ego. Everything accomplished by these self-constituted heroes is, of course, set down to their own valor or astuteness, in utter disregard of the fact that at every step they were climbing up on the shoulders of their fellows, and making use of forces which originated from better men than themselves. Every history written on a purely nationalist basis is infected with the same lie. It degenerates into a vulgar autobiography. No self-respecting nation would claim to be the exclusive creator of its own power, its own wealth, or even its own character. National histories written for the purpose of making good such a claim belittle the nations which suffer the historians to represent them in that way, just as the autobiographies just referred to, written for a like purpose of self-glorification, only serve to bring their authors into contempt.

100 per cent. and 5 per cent. Patriotism

He goes on to add:—

But though we are quick enough to detect the absurdity when perpetrated by foreign historians in the supposed interest of their own countries, we tolerate it in our own without protest. But not wisely. There is no kind of Englishman more likely to bring ridicule on his country than the "hundred per cent" variety when he takes to the writing of history.

Into the total make-up of man, it may be said at a venture that not more than five per cent. of national characteristics can be introduced without making him something of a fool. Beyond that percentage, his patriotism fall under a Law of Diminishing Returns, he grows progressively more ridiculous and more dangerous, until at the hundred per cent level he becomes an insufferable monster and deserves to be executed by his fellow-countrymen as a traitor and a felon. Five per cent.—to be raised at a stretch to seven—may be freely allowed; not only allowed, but positively required as essential to the make-up of a good citizen. Everything in human life depends for its value on the other things with which it is mixed, and the ninety-three per cent of our good Englishman which belongs to the world will not be worth much unless it be well salted with the seven per cent. which belongs exclusively to England and makes him distinctively English.

National Axe-grinding

In the opinion of Principal Jacks:

It should be obvious that so long as the purpose of history is regarded by historians as a means of grinding the national axe, it will abound in distortions, half-truths and falsehoods, and there is matter for deep satisfaction in the fact that a powerful and growing revolt has set in against this mode of writing it.

Western and Other Civilisations

With reference to the "Unity Series" of books brought out by Mr. F. S. Marvin, Principal Jacks says:—

I would also suggest that the contributors to these volumes are on dangerous ground when they insist, as some of them do, on the superiority of Western to all other forms of civilisation. That, I am persuaded, should be regarded for the present as an open question, in view especially of the unquestionable fact that without the friendly co-operation of the East, the problems of the West are insoluble. Mr. Bertrand Russell may not be right in thinking that China is nearer the line of development to be taken by the future civilisation of the world than any Nation of the West can claim to be. But at all events the Chinese will count greatly in whatever international synthesis destiny may have in store for our civilisation, and neither they, nor the Eastern nations generally, are in any mood to submit to airs of superiority on the part of Western writers. Western civilisation is still on its trial, and it is not yet clear how it will compare, in the final issue, with other civilisations on which it is now too ready to look down.

The Mecca Pilgrimage in the Life of Islam

Mr. Arthur Jeffery writes in *the International Review of Missions*:—

In a recent lecture at the School of Oriental Studies in Cairo, Professor Margoliouth drew attention once again to the fact that the pilgrimage to Mecca is practically the one bond of unity in the world of Islam. Islam assuredly has no political unity, for the most recent census of the Moslem world reveals the Moslem population divided in political allegiance among some twenty different governments, and six-sevenths of that population under western suzerainty. There is not even that ideal political unity of which Pan-Islam was the symbol, for the House of Islam has not yet been able to decide which is its real Commander of the Faithful. Nor is Islam a religious unity. Not only is there the great gulf fixed between Shias and Sunnis, but its so-called orthodox sects are poles asunder, and all through its history there has been the clash of opposing doctrines within its fold. Nor is islam a cultural unity. The Muhammadanism of Malaysia is a gloss over Malayan Animism, and Islam in China is an Arabianized Confucianism, while in lands of more advanced civilization Islam has adapted itself to, and expressed itself in, the culture of the peoples whom it conquered. Not even has

[illegible] sacred tongue, the 'language of Paradise,' been [illegible] of cultural unity, for though it has impressed [illegible] on other tongues and made at times a [illegible] impression on the vocabulary of the peoples [illegible] has conquered, yet it has created no linguistic [illegible] in the Moslem world, for the vernaculars [illegible] sway, while in Java Arabic is mostly [illegible] as the substances of charms and amulets, [illegible] Africa it makes 'big magic.'

[illegible] Islam is in any sense a social unity, that uni[illegible] focused in the Mecca pilgrimage, when in the [illegible] of the Holy City there meet and mingle [illegible] from every quarter of the House of Islam. [illegible] are wild Bedouin of the Arabian desert, and [illegible] elegantly tailored Turks from Angora or [illegible]: rough Afghan mountaineers and soft [illegible] from Bombay; smooth-faced Chinamen [illegible] Khansu and bearded Russians from Kazan [illegible] are Egyptains and Moors and Swahilis; learned [illegible] from Hind and densest dullards from [illegible]; warlike Moros from the Philippines and [illegible] Bengalis. There are white-faced Persians [illegible] coal-black Sudanese, Caucasians from Anatolia [illegible] Mongols from Turkestan And here during the [illegible] pilgrimage they are in a sense one great family, [illegible] by a common faith to a common centre to [illegible] in a common enthusiasm for a common end [illegible], if anywhere, Islam is one

It is probable that Muhammad meant it to be a centre of unity, when he took it over from the [illegible] religion that he superseded. The pilgrimage [illegible] older than Islam.

Fame and Greatness

Mr. H. M. Forbes tells us in *Chambers's Journal*:—

According to a renowned statesman, the world [illegible] knows its great men', according to Bernard [illegible], Hall Caine, G. K Chesterton (all of whom I [illegible] questioned on the subject), the number of [illegible] men who die wholly unrecognised is indisput[illegible] considerable. But, this interesting question [illegible], what about the reputation of the actual [illegible]tals? Why, for instance, is one name held [illegible] affectionate remembrance, while another—a [illegible] by far, as often as not—survives only as [illegible] on sufferance?

The truth is, what keeps a reputation ever[illegible] is not so much high talent, splendid ser[illegible], an unimpeachable record, as that amazingly [illegible] thing, a picturesque personality. This [illegible] in these days of biographical plays and [illegible] any producer would substantiate. Why [illegible] the public is so much more interested in [illegible]poleon than in Lee, in Lincoln than in Daniel [illegible], in Dr. Johnson than in Charles Reade? [illegible] do the masses never tire of hearing about [illegible] James Fox, about Charles XII of Sweden, about Bonnie Prince Charlie? All for one identical reason—that already indicated. The hero of the people must not merely be a man of action, he must be something of an actor. To live in the heart of the multitude a great man must have some other claim to immoratality than mere greatness. He must be unusual in some other sense. He must collect pieces of orange peel like Samuel Johnson; he must employ bank-notes as bookmarks like De Quincey, he must stuff the carcasses of dead birds with snow after the style of Francis Bacon, he must take to climbing church steeples like Clive, failing which, in the matter of personal magnetism, whatever else he may do he can never hope to be one of the darlings of the gods.

The part played by love in the scheme of immortality is incalculable. Not for nothing was the adage coined—'All the world loves a lover'. The scholar loves Dante for one reason; the man in the street for another. It is the poet's passion for Beatrice, like Petrarch's for Laura, like Burns's for Highland Mary, that has fixed these great names in the minds of the educationally unredeemed.

After adding a few more names, the writer observes.—

Amazing as it may seem, next to romance it is devilment which most fascinates and bewitches the multitudes! To the man in the street Fox is never so picturesque as when running up debts to well-nigh two hundred thousand. Byron as when his tame bear was causing uneasiness to the college authorities, O'Connell as when engaged in a desperate duel.

According to Macaulay, the great ladies of London society were once much fascinated by the devil-may-care tactics of a certain highwayman whose robberies were more than forgiven him on account of his gallantries. When he was at long last captured and condemned to death, heaven and earth were moved to save him from the hangman's noose, some of the fair petitioners being the noblest in the land. The petition itself failing, the fair sought to allay their sorrow by doing homage to the remains as they rested in funeral splendour in a chamber which, for the melancholy occasion, had been superbly hung with trappings of woe!

But it was not only in the good old days that the desperado enjoyed a warm corner in the heart of the sentimental

As with men, so with women. The woman who entrances the crowd is the woman with a romantic story

[illegible] is speaking generally of the great masses of [illegible] population. It is true, however, that among the [illegible], Arabic is known all over the Moslem [illegible]. Some writers make a great point of this [illegible] bombastic periods on the unity of Islam [illegible] China to Morocco and from Russia to the Cape [illegible] the universality of the Arabic language. [illegible] practical truth there is in this, however, [illegible] by the whole class of interpreters at [illegible] who live on the inability of the majority of [illegible] to speak Arabic.

Jainism

We re[illegible] in the Boston *Museum of Fine Arts Bulletin*, which reproduces a page of a manuscript of the *Kalpa Sutra* with the picture of *Mahavira* enthroned:—

The faith called Jainism appears to have arisen in India simultaneously with Buddhism in the sixth century B. C. Both religions aim to point the individual toward the perfect spiritual life; and each builds its own way of salvation upon the foundations of the ancient Hindu ideas of transmigration (Samsara) and inexorable [illegible] (Karma). Buddhism emphasizes ethics; [illegible]

etaphysics. While to Buddhism the soul does not ist as a separate entity, to Jainism it is immortal d may attain divinity. Mahavira, the founder of inism, called the Jina, is also named the "Finder the Ford" across the ocean of universal death d rebirth.

The two religions have had an opposite history. iddhism is nearly extinct in India, while counting hundreds of millions of adherents elsewhere in stern Asia. Jainism has survived in India alone was once important politically, and still is luential through the character and wealth of its herents. The percentage of crime is asserted be lower among the Jains than among the ndus, Muhammadans or Christians in India, d it has been estimated that half the mercantile ealth of India passes through the hands of the in laity. Jainism has left its impress upon Indian t in architecture, sculpture and painting. The in shrine at Mt Abu, built of marble with iborate, sculptured ornament, has been called the ost superb temple in India and comparable only th the Taj Mahal.

Illustrated manuscripts like those of the Museum llection are very rare even in Jain libraries. The ges retain the form of the strips of palm leaf or rch bark used before the introduction of paper. ie illustrations are colored drawings about three d one-half inches high and two and one-half to ree and one-half wide, placed as if pasted on e page. The faces and figures depicted are most markable in character, and, like the composition the different scenes represented, adhere strictly canonical forms. The illustration reproduced low is the first page of a manuscript of the *Kalpa ütra*, a sacred book held in high esteem by the ins for a thousand years. The manuscript is dated 97, and, with the possible exception of a similar anuscript in the British Museum, is the oldest iown. An inscription states that it was prepared behalf of a certain merchant, his family and lleagues. Several leaves from the manuscripts are present shown in the Indian Corridor. G.

andhi Number of "The World Tomorrow"

The December 1924 number of *The World omorrow* is a Gandhi number. It has a ortrait of Mr. M. K. Gandhi on the cover id the following articles among others.

Gandhi. By John Haynes Holmes.
The Influence of Mahatma Gandhi. By C. F. ndrews.
The Soul of Mahatma Gandhi. By E. Stanley ones.
Since Gandhi's Imprisonment. By T. H. K. ezmie.
Gandhi and Indian Industrialism. By Taraknath as.
What Gandhi Faces. By Syed Hossain.
Does Non-Cooperation Succeed? By A. Fenner rockway.
Books on Gandhi and India.

Future Cultural Relations of East and West

In an article in *The New Orient* of New York on future cultural relations between east and west, Mr Bertrand Russell discusses the considerations which lead him to the conclusion that,

In so far as Western culture consists of industrialism, it is fated to conquer the East. Japan, at an early stage, adopted this view and acted upon it; hence the political independence of Japan at the present day. India is being industrialized by British capital, on account of the cheapness of Indian labour. China will have to industrialize herself or submit to being industrialized by foreigners. The Soviet Government is bent on industrializing the regions under its control as quickly as possible. The Near East is cursed by the possession of oil, and is therefore subjected to the joint exploitation of all the Western nations. Persia, at the moment, is on the way to becoming a dependency of the United States, the rest of the Near East is mainly controlled by England and France. Nowhere is it possible to resist the Western thirst for oil which entails a great measure of industrial development.

Assuming that Asia is to become industrial, is it possible to retain any of the distinctive traits of the various Asiatic civilizations? Or must all Asia become gradually more and more like Pittsburg?

Marx taught that the economic factors of a civilization are the source of all its other characteristics. If he was right, Asia, by becoming industrial, must inevitably become just like industrial Europe and America unless its industrialism were to take some different form from that of the West.

He also mentions the reasons why,

Although I think the civilizations of the East in many ways better than that of the West, I do not expect to see any of their distinctive characteristics preserved, with the sole exception of religion. And even religion, while remaining nominally unchanged will, in practice, cease to be other-worldly and enter the service of the State as the handmaiden of the drill-sergeant.

One conclusion which is forced upon us by the above arguments is that any future civilization must be a world-civilization, not the civilization of a nation or even a continent. Asiatic ideals cannot be preserved in Asia except to the extent to which they can be spread over mankind. The days when isolation was possible are past: Asia must teach the West or unlearn her distinctive virtues. In order to teach the West, compromise will be necessary, something of what the West has to teach in the way of technical efficiency will have to be assimilated, since otherwise the East will continue to be exploited and oppressed by the West, and however unjustly, despised by the average Westerner who is incapable of admiring anything except efficiency.

The evils at present associated with industrialism are not inherent in it as a method of production, they spring from its accidental association with competition and private monopoly.

The East has less respect for the successful hustler, and might therefore succeed in humanizing industrialism. In order that this may be achieved, it is necessary to mitigate competition, especially in the form which is at present most prominent; the competition for the possession for raw materials by means of armies and navies. All raw materials

ought to be owned internationally, and rationed to the different nations according to their needs. This would constitute a true international government such as can never result from a purely political institution like the League of Nations. The main reason for modern wars would be eliminated if no nation and no group of capitalists could reap a private profit out of the monopoly of some important source of raw materials. The result might be that industrialism would be devoted to increasing human happiness, not, as at present, to the spread of ferocity and destruction. To bring this about is, to my mind, the great work which Asia (including Russia) has to perform for mankind in the future.

When a typical Westerner is confronted with the ideal of an industry not under the lash of competition, he objects that it would not be efficient. This may be partly true. But when men's main purposes are bad, efficiency is only harmful. It would be far better to pursue the common good with some slackening of efficiency than to pursue mutual destruction with the energy and ruthlessness which the West admires. Although while the present system lasts, the East may need (as we said a minute ago) to acquire something of Western efficiency, this should be only a transitional stage, leading on to a world where industrialism is used to give leisure and a civilized existence to all. This is a distant goal; perhaps the Western nations will destroy each other in mutual suicide before it is reached But it is a goal which must be reached if industrialism is to be made endurable, and it is better than anything that is possible without industrialism. It would result naturally from the application of Eastern ideals to the modern economic world. I, therefore earnestly hope that Asia will come to the rescue of the world, by causing Western inventiveness to subserve human ends instead of the base cravings of oppression and cruelty to which it has been prostituted by the dominant nations of the present day.

The World's Largest Koran

We read in *The Living Age*:—

Of all the strange and precious objects (of art and otherwise) that have been auctioned off at Sotheby's in London, one of the strangest came up for sale last month. It was a Koran (intended for use in a mosque) which is said to be one of the largest, if not the largest, in the world.

The book is four feet tall, with pages two and a half feet wide, and is a foot thick. The covers are of wood. It takes two men to lift this truly ponderous tome. Each page contains but ten lines of script which is four inches high, and the borders are richly illumined with floral designs. The whole book is covered with gold brocade. It was sold to an Oriental for two hundred pounds, and will probably go back to its home in the ancient East. For the same reason that leads curators of museums to juxtapose ostriches and humming birds, the auctioneers offered for comparison a tiny Koran measuring one and a half inches square.

The Destiny of South America.

Manuel Ugarte writes in his book *El Destino de un continente* ("The Destiny of a Continent") thus, in part, with regard to South America:—

The people of a virgin continent of fabulou[s] undeveloped wealth, born under new condition[s] unprejudiced by social precedent, inspired by demo[-] cratic ideals, ought, in a century of economic rivalr[y] like our own, to face life with a practical prepartio[n] fitting them to deal with the problems thus present[-] ed. Instead of that, we have taught our peopl[e] the routine learning of nations that have alread[y] fulfilled their destiny. Latin, *belles-lettres* an[d] purely scholarly attainments are worthy contribu[-] tions and precious possessions of a higher cultur[e] but they can exert little or no influence on th[e] development of societies in process of formatio[n] that are struggling to subdue nature, that are calle[d] upon first of all to defend themselves, to establis[h] themselves, to make themselves master, by thei[r] own intelligence and toil, of their particular patri[-] mony. This antithesis between practical needs an[d] empirical instruction is the source of all ou[r] difficulties. It is the cause of the conflict betwee[n] our urban intellectuals with their pretentiou[s] literary accomplishments, and the country popu[-] lation, which, in spite of its illiteracy, performs th[e] really useful work of the country; and its fina[l] fruit is stagnation and dependence upon foreig[n] enterprise and capital.

Our communities, prepared for anything els[e] better than for the practical task that fate ha[s] assigned them, either let their resources lie undevel[-] oped, or alienate them to the foreigner. And bea[r] in mind that by undeveloped resources I do no[t] mean merely treasures to be drawn from the soi[l] and the subsoil—mines, forests, petroleum deposit[s] and the like—but the social apparatus throug[h] which a modern State functions: railways, publi[c] works, sanitation, clothing, food, and other thing[s] innumerable. In each of these branches it i[s] exceedingly rare for the native to become a practi[-] cal provider to the community. This is not due t[o] his indolence, as is often charged. His indifferenc[e] is rather the effect of his disillusionment an[d] his mental misdirection. The ultimate cause is hi[s] supercilious literary pride, which unfits him fo[r] practical pursuits, and his lack of scientific prepara[-] tion, which reduces to a minimum his efficiency in any productive vocation.

Even those who start out to devote themselves to agriculture, stock-raising, or other occupations suitable for a country in the earlier stages of its development, do so without professional preparation, and with no knowledge of the modern methods pursued elsewhere,

Our school courses have not even the remotest connection with the demands of our age, our physical environment, our state of social progress, our needs as a community. Primary instruction has been confined to teaching merely auxiliary acquirements, such as reading and writing, while advanced courses have been monopolized by the useless and ornamental accomplishments of a parasitic group. That explains why we must go abroad for capital, for engineers, for skilled artisans, every time we have to build a highway, a railway, or a bridge.

By confining education to these purely ornamental subjects the Latin Americans have surrendered the profits of their rich territories to strangers, and have made their countries tributary nations. Their wealth has been systematically extracted, converted into useful forms, transported, manu-

factured, and sold with the aid of foreign capital, and by firms, specialists, and traders whose sentiments and interests are those of distant lands Every object of personal use—our clothing, household furniture, even much of our food; all our public services and works, such as tramways, telephones, street paving; all our national enterprises, such as railways, telegraphs, and armaments, are furnished by other countries. To be sure, every nation is more or less dependent on its neighbors, and international trade is the lifeblood of the community of peoples. But for this very reason, that wealth is never durable which is derived solely from the fortuitous fertility of the soil and local markets. Trade does not redound to the advantage of a nation except when the people of that nation hold it in their hands A country is never prosperous unless it can pay for what it gets abroad with what it produces at home, and lives within its income.

Thus, a faulty and misdirected education, unfitted to encourage enterprise initiative, industry and a fruitful economic life, condemns us to pay tribute to the stranger in connection with almost every act: when we take a tramcar, when we attend a movie-show, when we use a telephone, when we sign an insurance contract, when we enter an automobile, when we open a book, when we turn out a light, when we ascend in an elevator, when we do business at a bank, when we purchase a bicycle, when we tread a carpet, when we wear glasses, when we look at our watch—for every one of these articles, conveniences, or necessities come from outside the country and is supplied by foreign firms. The paper in our favorite periodical, the pen with which we write our letters, the very bunting from which we make our national flag, has been manufactured outside our boundaries, and what is worst of all in many cases from raw materials taken from our own territories without our people receiving the slightest profit from the transaction.

What Latin America actually buys in final analysis is not physical goods, but the scientific superiority, the technical skill, the business capacity, that come from an education that she herself might give to her own sons with no more effort than is necessary to draft a sensible plan and consistently to apply it. We have become so accustomed to our inferiority in many matters that the very thought of overcoming it strikes us with surprise, But our condition is not something irremediable and beyond the power of man to change. The idea that we may sometimes build our own ships, manufacture our own arms, manage our own railways, utilize the metals from our own mines, conduct our own freezing works and packing house, and do a thousand other things of the same sort, is just beginning to dawn in the minds of our younger generation, which at last shows an ambition to address itself to the great task of developing the continent that stands at our elbows inviting our enterprise and labor.

While the prejudices begotten of our faulty education unfit us for practical pursuits, they are claimed to make us superior in the realm of art and letters. Our people often say, 'The Anglo-Saxons are the masters of practical life, but we excel them in the higher spheres of thought.' The falsity of this is so evident that one almost shrinks from discussing it. Even assuming that the natural aptitudes of the two races were different in this respect, we should be no less foolish for that reason to neglect the practical pursuits on which national power is founded. But do we unquestionably possess the superiority in purely intellectual achievement of which we boast? Do our thinkers and artists actually have a precedence in art, philosophy and science? Can we cite definite masterpieces and inventions to prove this assertion?

Rarely has history produced a people more richly endowed than ourselves with native intelligence, quickness of perception, and imagination. But absence of inspiring intellectual guidance, lack of moral discipline, a purely mnemonic education, dearth of high ideals, and devotion to routine, have kept the latent capacities of our people from bearing fruit

When the Japanese were forced to open their islands to the trade of the world and found themselves face to face with the formidable superiority of occidental culture they instantly took measures necessary for self-preservation, instead of continuing to worship their ancient legends. They met their rivals on their own ground, they borrowed from the West whatever promised to be of profit to them, and realizing that political independence is the child of economic independence, they promptly applied themselves to winning the latter.

If Latin America would substitute for her present system of education one suitable for the modern age, she might gradually accomplish similar results. In speaking of a new education, however I do not mean that we should confine ourselves to a merely trade education in the various practical vocations to the neglect of all higher forms of culture Without the latter, knowledge is but a body devoid of soul It is only the highest elements of culture that give men a spirit of initiative, intellectual freedom and creative energy First of all, we should throw overboard the primitive idea that education is merely acquiring a certain stock of information It is far more important, more exalted, than that. It becomes a beneficent and creative force in national life only when it is directed toward positive goals of social progress, solely when it serves a national ideal to which each individual subordinates his personal good.

When Latin America gives her sons a technical and moral training for life, suitable for the day in which we live, our wasted energies will find more profitable employment than fomenting revolutions and we shall rid ourselves of the unhappy illusion that we own the wealth of our country merely because it is produced beneath our flag. In many respects we remain to-day virtually colonies of Europe and the United States, and our subordination will not end until we steer our course through the centuries by a new chart and equip ourselves to reach a nobler port.

These passages in English translation are taken from *The Living Age*. We have made such long extracts because, though India is not "a virgin continent" like South America, our problems are in many respects not unlike those of that continent!

Seeing Without Eyes

We read in *Current Opinion*:—

That it is possible for a human being to see

without using his eyes, and without recourse to hypnotic suggestion in any form, is the conclusion reached by a French savant, Jules Romains (Louis Farigoule), who has just published the result of his painstaking researches in what he calls "extraretinal vision" or "paroptic sight." In order for this paroptic sense to function, the normal eyesight, and to some extent the normal consciousness, must be abolished, another state of consciousness being induced in its place. In his book "Eyeless Sight," M. Romains contends that practically anyone may attain some degree of success in developing extraretinal vision, by constant experimentation upon himself.

Various areas of the body seem to be instrumental in rendering possible this secondary vision. These are: the finger-tips, the forehead, the back of the neck, and particularly the skin of the chest, over the "solar plexus." Sometimes objects are perceived which would lie wholly outside the normal field of vision—when apparently seen by the back of the neck for example. Sometimes the objects are merely placed in space at a distance of about a yard from the subject and in front of him.

There seem to be two types of paroptic vision; in the first, the subject feels that he somehow sees with the sight-centers of the brain, in the usual manner; this M. Romains calls "homocentric vision." In the second the subject sees with his "solar plexus", this is called "heterocentric vision."

It was found, by experiment, that as soon as the normal optic apparatus was stimulated in any way, this secondary vision ceases. It is as though the secondary vision were acquired only after much effort, with return to the normal order of things as soon as the slightest opportunity is given.

How may this remarkable phenomenon be accounted for? M. Romains believes that it represents a power, still possessed by all humanity in more or less limited degree, which was originally inherent in all living beings. The most simple organisms seem to possess a sort of diffused sense of sight, all over their bodies, which becomes specialized, into the eyes and general optic apparatus only among the higher organisms. These organs having usurped the special function of sight, the rest of the body loses it but M. Romains feels that it has never been lost completely, and that by means of suitable experiments it can again be stimulated into activity.

But, as the *Scientific American* comments, this would indicate that there are still left within the skin hundreds of thousands of very minute and primitive "eyes" capable of reacting to the stimulus of light in an appropriate matter. Can this be shown to be the case? As the result of his researches, M. Romains believes that he has proved the existence of such primary organs, or ocelli, to which the paroptic sense must be attributed.

Birth Control

S. H. Halford states in *The Socialist Review*:—

Some years back I was responsible for a contribution to the *Review*, entitled, "Sex and Statistics," in which figures from our own Registrar General's reports were given showing how birth restriction was affecting the population, not merely numerically but in quality.

Briefly, both his investigations and mine prove that birth control does and must reduce the proportion of intelligent persons in the populations in which it is practised. It does not really need much unprejudiced thinking to convince any but the most deluded believer in the effect of environment that this is so. Necessarily, the more intelligent social strata most extensively adopt restriction and therefore must reduce their proportion of contribution to the general population.

Even in regard to its effect upon sexual morality we are not now so entirely without evidence as Dr. Bentham seems to think. Those who like to go to the expense of purchasing the Blue Book containing the minutes of the recent Joint Committee on the Criminal Law Amendment Bill, will find there, in the evidence tendered by the Home office and Scotland Yard, some very useful and remarkable facts and figures out of which a great deal can be deduced. They tend to prove that birth control knowledge encourages and extends very largely habits of promiscuous intercourse favourable to a large increase of venereal disease. I know how extensive, powerful, and blind British prejudices are in any matter relating to sex, but they must be extremely so in persons who imagine with any confidence that birth control knowledge will reduce immorality. It may indeed reduce mercenary prostitution and the diseases consequent thereon, but the evidence I have referred to suggests that it will and does enormously stimulate non-mercenary prostitution, with the much greater disease rate that attaches to that as compared with the mercenary type. Indeed, as the Home Office witness stated to the Joint Committee, if anyone who has known the West End of London twenty years or more ago will walk round it now after dark, he will see with his own eyes a difference so vast as to easily convince him.

A Call to Combat Race Suicide

The following extracts are taken from an article in *The Literary Digest* with the above heading:—

A happy marriage is the greatest of blessings, and there is no career which compares in all its rewards with that of motherhood. The pronouncement, tho it comes from the lips of a great educator who is himself happily married and a father, might be considered as too obvious for repetition; but it is coupled with the statement that parenthood among the educated is declining at a rate unpleasant to consider. Investigation shows that Harvard graduates over a long period of years average only 1.7 children. It is, therefore, for the old-fashioned view of marriage and its responsibilities, lest race suicide continue at its present rate among people of European stock, that Dr. Charles W. Eliot pleads. The plea is contained in a recent address before the Harvard Dames, a group of the wives and sisters of men connected with the University of which Dr. Eliot is President Emeritus. Personal inquiry conducted by Dr. Eliot among a number of young people brought from the majority of men the opinion that marriage is the most important event in life

But Dr. Eliot found some women who entertain hopes or expectation about their own careers who are not so sure that marriage is of such importance. The apparent reasons for this hesitancy on the part of women, says the veteran educator and philosopher, are the desire for independence of all ties and the desire for a better career for women. To Dr. Eliot the idea that there is a better career than that of motherhood is a delusion, "but it is a delusion which obviously in these days is harbored and entertained by a certain small proportion of young women." Actually, asks Dr. Eliot, as we quote him from the Boston *Globe*, does not marriage open to women "the highest, most beautiful, most rewarding career in life—a career in comparison with which all other careers open to women are inferior?" He goes on

"It may be inferior because of the physical disadvantages in the women, it may be inferior because of unfortunate circumstances connected with her childhood and youth, but at bottom, is there not danger that these new expectations in women are going to have serious effects on the habits of women throughout life? I believe that marriage, and the natural normal result of marriage—the bringing up of children—is infinitely the best career for women and for men also

"If we look about at our acquaintances in the society in which we live, I think we may easily see that the number of happy marriages is very much greater than the number of unhappy marriages, and also that the unhappy marriage is the worst disaster that can befall any one—the worst disaster. Does not that go to show that marriage is the most important event in life? If failure in marriage is the greatest of disasters, so a happy marriage is the greatest of blessings."

It seems, however, that modern education is tending to discourage marriage and parenthood and to that extent is cutting off the flower of the race.

Dr. Charles W. Eliot concludes his address by saying: "I hope you all realize that there is no career in life which compares in promise, in expectations, in satisfactions, in all the rewards of a career, with that of motherhood"

Gandhi's Great Achievement

Mr. Wilfred Wellock observes in *The Socialist Review* —

The only point at issue is as to whether a nation can be raised to the level of moral elevation whence non-resistance can be succesfully applied. Gandhi has gone far, both in South Africa, and in India, toward proving that it can That, indeed, is his great achievement. He has not only worked out the theory of non-violence he has applied it in a mass direction, and on a gigantic scale. This I regard as his real contribution to modern civilisation. In many ways Gandhi's exposition of non-violence is superior to Tolstoy's, and for the reason I think, that his character is superior. Gandhi is first and foremost a saint, but he is something of a thinker too and he is also a man of action, whose contact with "affairs" has neither weakened nor impaired his principles nor stained his character. It is beyond refutation that no man who has ever lived has influenced so profoundly in his own lifetime the lives and the conduct of so large a number of human beings as has this physically insignificant Indian saint, whose thoughts and struggles are recorded in these three wonderful volumes

NOTES

Excuses for Usurpers and Exploiters

In reviewing a certain historical work on the origin and growth of the British power in India, an Indian reviewer of a leading Indian daily says that the following points gathered by him from the first three volumes of the work throw some light on England's mysterious success in India :—

(1) Dupleix found out that no power could succeed in India without the cooperation of the people of the land. They had no patriotism and and were divided among themselves. It was so easy to set them against one another and take sides.

(2) They had intelligence and physical courage and would prove excellent fighters if trained on western lines.

(3) Their simplicity, trustfulness, faithfulness and devotion to their leaders, made them an easy prey to the English.

(4) The "heathens" were hypnotised by the smooth and specious promises of the English Christians They were made to part with their liberty and earthly possessions. The rise of the British power in India was like the progress of the white ants.

(5) Whenever it was their interest to do so, the English violated the solemn engagements they entered into with the people of India Colonel Malleson summed up the causes of the Great Indian Mutiny in two words—bad faith.

(6) The Indian rulers made the mistake of keeping in their service officers of European extraction. These were never loyal and were glad and ready to betray their masters

(7) The planting of British Residents in the courts of Indian Rulers enabled them to foment domestic dissensions and prevent union with their brethren. "The British Friend of India Magazine" for March, 1843, asks "how did the Company acquire Bengal, but by perjury and forgery Or Arcot, or any other principality"

(8) The system of subsidiary alliance was meant to wipe out the French from India as also the independent existence of the Indian States.

(9) The grant of concessions by Indian Rulers to foreign Christian Traders led to their supremacy.

(10) The ruin of Indian trades and industries and the political downfall of India began when the Moghal Emperor, in mistaken generosity, granted to English merchants such concessions as the rulers nowadays would give to any power, Christian or otherwise.

(11) The deliberate destruction by Watson and Clive of the Indian Navy paved the way to the rise of the English.

After mentioning these points in his own words, the reviewer observes that these views of the author are supported by the documents which he has cited, and proceeds to add :—

They however lose sight of or do not lay sufficient emphasis on these facts·

(1) We ourselves were our enemies and lost self-rule.

(2) If they have come by their acquisition wrongly, it is but human nature and we might have done the same or worse.

(3) If they played us against one another, it is our fault that we allowed them to do so. Jayachandra of Kanoj led the way.

(4) If they took away our liberty and undermined our national institutions and character, they have given us something—their civilisation with all its good and evils.

(5) If they are here to-day, it is only because we are not united in asking them to go away.

It is not our purpose in this note to criticise the critic so far as the merits or demerits of the work he has reviewed are concerned. Nor do we wish to enquire whether the author has lost sight of or refrained from laying sufficient emphasis on the points mentioned by the reviewer. Our object is to draw attention to some general principles and to some characteristics of Indian civilisation which may be deduced from India's ancient history

We do not claim that on the whole we as a people are superior to other peoples, and it may be that on the whole we are as bad as or worse than the English. What we submit is that two wrongs do not make one right. It may be that, if placed in the position in which the English were placed, we might have behaved as ill as or worse than the English. But that does not justify what they did. There are liars, cheats, thieves, robbers and murderers among the inhabitants of all countries ; but their existence everywhere has not led to the revision and modification of the moral code of mankind. Similarly, if it could be shown that all nations or all trading companies or incorporated bodies have been guilty of particular kinds of unethical conduct, that would not justify or whitewash those kinds of conduct, nor lead to the lowering of the standard of international or intergroup morality by which moralists judge nations and groups of men. It is one of the duties of a historian to narrate how certain events happened and how certain nations or bodies of men behaved under certain circumstances and pronounce moral judgment on them. If other nations or groups of men have behaved similarly or worse, they were also wrong.

We have said above that on the whole we do not claim any superiority for ourselves as a people. But it may be that in some respects our ancestors behaved better than some other nations of the earth Take the case of doing good to other people by helping them to be spiritually-minded, cultured and civilised. The reviewer says that though the British people have taken away our liberty and undermined our national institutions, they have given us their civilisation with all its good and evils. Let us refrain from discussing whether the doing of evil may be justified by the subsequent doing of some good, also whether the "civilisation" of India by the English was an act of disinterested and deliberate philanthropy or a by-product of the pursuit of power and pelf. Let us only say that the British people or the peoples of European extraction in general have not been the only "civilisers" in the world's history. Indians also did some civilising work in ancient times. And the question which we would ask all our sisters and brethren to put to themselves is, how did our ancestors do it ?

Did our ancestors domineer over and exploit other countries without themselves settling in those countries and mixing with the indigenous population thereof, and did they civilise them in that way ? We have no proof that they did any such thing in the country in which we find abundant proofs of Indian culture in ancient times.

Take the case of China. Great Chinese scholars have said that Indian teachers and Indian civilisation helped China greatly in her progress in culture, civilisation and spirituality. The other day Bishop Fisher said in his lecture in Santiniketan that no country had ever been able to conquer China, but that on the contrary China had absorbed all her invaders. He made an exception only in the case of India. India's conquest of China was however, he observed, a conquest of love,

effected by Indian Buddhist missionaries and other teachers. This view was subsequently endorsed by Prof. Lim, a Chinese scholar, in one of his lectures in Santiniketan. The influence of India on China still endures. This is admitted by Chinese scholars themselves. Of course India also learnt many things from China. But what we wish to emphasise here is that India's influence on China was not exercised by conquest or commercial exploitation : it was an altruistic achievement

What is true of China is also true in the main of Tibet So, we ought not to remain hypnotised in the belief that Indians have all along been like the British or that it is possible for Indians to do things in a better way than the British have done

In Central Asia, remains of extinct civilisations have been unearthed by the labours of European explorers, to whom our heartfelt thanks are due. These civilisations were Indian in origin But there is no proof that these regions were governed by migratory Indian governors and officials sent out by some Indian ruling power in India and commercially exploited and sucked dry by migratory Indian business men through the destruction of the indigenous industries of those regions by the exercise of political power. These extinct Central Asian civilisations were products of intermingling of races and cultures.

Japan was influenced by India in ancient times but not through conquest and political, commercial and industrial exploitation.

Islands in the Indian Archipelago like Java, Bali, &c., were civilised by the Hindus. Similarly the countries of Anam, Cambodia, etc., called Indo-China, were civilised by the Hindus. But the process was different from and better than the political and economic imperialism of the West. Moreover, though when the Hindus began the work of civilisation in these countries, they were inhabited by backward and sometimes savage races, the civilisers raised the indigenous peoples to a higher level, and thus the resulting culture and civilisation were the work of two peoples fused together. Hence it is that whatever remains of Indian culture and civilisation we find in these countries are not purely Indian but the product of Indian and indigenous genius combined.

The civilising work abroad of peoples of European extraction has been in the main carried on by the co-operation of merchants, missionaries and military men. India's civilising work abroad has been in the main far different. Her teachers and missionaries have crossed oceans, snow-covered mountains, deep and broad rivers, waterless deserts, forests infested with wild beasts and regions inhabited by men perhaps wilder and more ferocious. Many such Indians lost their lives, without indemnities being claimed or extorted by India Of course, there have been Indian merchants and colonisers also But we do not know that they deliberately destroyed or monopolised indigenous industries abroad, or exterminated or enslaved any native races It may be suggested that they did not because they could not In any case, the guilt of extermination and industrial Vandalism does not rest on their shoulders.

We do not like the kind of comparison of which the object is to bring out the superiority of our own selves or of our ancestors. It is an odious task. And it does not do any good to anybody On the contrary, it tends to make our people vain boasters and idlers. Modesty and humility are to be preferred. We do not believe that all that is occidental is material and worldly, and all that is Indian is spiritual and heavenly. We do not believe that we are all spiritually-minded and live up to the highest ideals of our country, and that all occidentals are worldly-minded and do not live up to their spiritual ideals, which certainly exist.

But we cannot agree to believe, we are not willing to be hypnotised into the belief, that there are not *some* achievements at least to the credit of our people which are superior to the achievements of some other peoples or that it is unthinkable that the behaviour of our people under certain circumstances might possibly be better than that of some other people under those circumstances.

The reviewer has spoken of the British people giving us "their civilisation with all its good and evils." It is well known that Britain also has been indebted to India in many ways. We do not refer here to the material benefit which Britain has derived from her connection with India. That has been immense, and too patent to escape the eyes of any unprejudiced observer and student of history. We speak here of the non-material advantage which Britain has derived from contact with India. That Indian thought and ideals have greatly influenced Britain and other Western countries has been admitted by many thinkers. Only the other day we came across the following sentence in the *Japan*

Weekly Chronicle, edited by Mr. A. Morgan Young.—

"Indian thought has had a profound influence on the thought of Europe during the past century"

It may not therefore be unjust to infer that for any benefits conferred on India by Britain, India has more than amply paid by the material and non-material wealth which the British people have received in return. But for the wrong done by the British people to India compensation has still to be made This forms part of the compensatory effort which many Western Christian peoples should make. So far as we are concerned, we are grateful for all the really altruistic services which these peoples are rendering But so far as they themselves are concerned, it will be time for them to begin to be self-complacent when they have liberated as many countries as they have enslaved, saved as many tribes as they have exterminated, enriched as many peoples as they have ruined by economic warfare, and rescued as many persons as they have killed, maimed and disabled.

It is to be noted here that what good India has been instrumental in doing to Britain has been done without political and economic subjugation and exploitation Japan has also similarly influenced the West. As the *Japan Weekly Chronicle* says:—

Japanese influence is to be seen in far more Western homes than western influence is to be seen in Japanese homes. The aesthetic influence of Japan has been profound, and decoration in the West is very different to-day from the soulless symmetry of a hundred years ago.

This Japanese influence is not the result of Japanese conquest and exploitation.

It is well known, too, that though the British or any other Western power has not conquered Japan, that country has made far greater progress in self-rule, modern education, modern science and modern mechanical arts and industries in half a century than India under British rule has done in nearly two centuries. China is also making progress in these spheres of human activity without being conquered by any Western power, perhaps we ought rather to say that the progress of Japan and China is due to their not having been conquered.

So, as the reviewer has raised the question of what we might have done in certain hypothetical circumstances, or what generally might have been, we also say as a mere matter of speculation that, not only was it possible in ancient times, but even in our modern days progress can be achieved without being conquered, enslaved and exploited.

If Chesterton Lived in India

The Catholic Herald of India says that in the first copy of Mr. G. K. Chesterton's new paper, *G. K's Weekly* what the paper's policy will not be and what readers will not find in it is detailed as follows, in part, by the editor.—

"Arrangements for photographing Mr. Lloyd George's smile, Mr Baldwin's pipe, Lord Birkenhead's cigar, Mr Churchill's hat and Lord Beaverbrook's coronet, are not yet completed and never will be

"Similarly, readers anxious to enter the competition to decide who has the Most Beautiful Grand-Mother in the British Empire should not send in photographs after the end of last week.

"All serious students of social conditions interested in the experiment of strong-minded American heiresses refusing to live with their husbands, will search the paper in vain for anything about it"

If Mr. Chesterton had started his paper in India, he would perhaps have added —

"All serious students of social conditions interested in the illustrious career of the Muslim ex-mistress of a Hindu Maharaja, who subsequently became the concubine of a rich Muslim young man who was murdered in the attempt to abduct her from his automobile will search the paper in vain for anything about those male and female human beings or their beatific portraits."

Bombay Malabar Hill Murder

The murder of any person, be he saint or sinner or placed somewhere between them, is deplorable, and the murderer should be sought out and properly dealt with. The attempt to abduct any woman or disfigure her, be she of good character or bad, ought certainly to be also condignly punished. Therefore, what the Bombay police are doing to arrest and bring to book those who murdered one Mr. Abdul Kadir Bawla in the attempt to abduct or disfigure his mistress, a dancing girl of the name of Mumtaz Begum, is worthy of praise. But we cannot appreciate the publication in the papers of the portraits of the woman and her murdered lover, and details of her past life. She might have been the mistress of more Maharajas and rich men than she has actually been But even that would not have made her a

heroine whose career would deserve to be recorded day after day in column after column of numerous newspapers. If newspaper readers desire to feed on garbage or wallow in salacious filth, surely it is not the business of journalists to supply such stuff.

It seems that Mr. Bawla was a public man of a sort. No one can grudge him his due meed of praise for the degree of dutifulness which he showed. But should not men be judged by their characters also? If a man drives in the company of his mistress and flaunts his vicious life, if he does not make her his wife even though neither the scripture nor the custom of his community stands in the way, it cannot be said that he cares for social purity and the sanctity of family life as every man ought to, or that he really has any respect for womanhood. Rich libertines have often given to the women they have injured more than a hundred thousand rupees, but that has not been accepted as a proof of the nobility of their nature or of the purity and genuineness of their love or of their love or of their idealism in relation to woman.

Nor can the state of that society be considered healthy and desirable in which driving and living openly with a dancing-girl is not considered disgraceful. The blunting of the moral sense must have proceeded far when so much is being made of those who led impure lives, simply because of their wealth and "connection" with men in "high" position.

In the story of the murder of Mr Bawla the heroism and nobility of four British officers, Lt. Seagert being the most prominent among them, stand out as the bright relieving feature. They were passing along when the murdered man and his mistress and secretary were attacked, and immediately came to their rescue. Though Lt. Seagert received some shots, he did not let go one of the miscreants whom he had caught.

Mrs. Robinson's Case

In England some degraded specimens of humanity formed a conspiracy to blackmail Raja Hari Singh, nephew of the Maharaja of Kashmir, in consequence of which he was discovered where he ought not to have been. To hush up the matter, he agreed to part with £300,000. A woman named Mrs. Robinson, her husband, and some other rascals were to share in this loot. We need not enter into more details, which have been published, in the papers. Owing to the notoriety which these facts brought the adulteress, Mrs. Robinson, a paper called *The Sunday Chronicle* got her to contribute serially an account of her life and immoral adventures. It betokens a very degraded state of society that a woman and her husband should with other persons form a conspiracy of this disgraceful character to fleece an ass of a libertine. And it betokens still deeper degradation that a public print should find it possible and profitable to print an account of her vicious life written by herself. What sorts of homes are those into which such a paper finds ready entrance?

We have no desire to throw stones at English society, seeing that, if Bombay's Mumtaz Begum had possessed any literary talent, some "enterprising" Indian paper would have most probably secured her as a contributor.

The vast sums which Hari Singh has squandered abroad are said to be his private property. But in the last resort, they must have been derived from the poor people of Kashmir. Of course, there are other princes who are as great spendthrifts. But that does not prove that Hari Singh is fit to rule, though it is probable he will succeed the present Maharaja of Kashmir, for the less impeccable an Indian chief is, the more squeezable must he prove to be, considering the relation in which the Indian states stand to Britain.

The Evening Standard, a British paper, in its issue of December 5, 1924, had an article by one Miss May Crommelin, with the heading, "With 'Mr A' in Kashmir". It is introduced by the editor thus:—

> While wandering round the world, Miss May Crommelin the novelist, happened upon the Court of Kashmir during the wedding festivities of Sir Hari Singh, the "Mr. A" of the affaire Robinson". She gives here a vivid pen-picture of a remarkable young man.

This shows what makes a man a society hero in England.

May Crommelin has indited the following paragraph among others —

> I was shocked to hear an Indian Prince called so unjustly a "nigger" last week in court. But I was far more shocked a few hours ago—shocked and sorry—when I found that "Mr A" was the fine young Hari, so loyal to us.

Whatever the other qualifications or disqualifications of a biped of the genus homo may be, he who is "so loyal to us" must be fit to be a ruler of men. So the people of

Kashmir may rest assured that "the fine young Hari" will be their Maharaja some day. A strong-minded intelligent man of good character can neither be easily fleeced nor be easily made to "grant" concessions ;—the opposite sort of man is more convenient to deal with. So he cannot but be "fine".

Contradictory Accounts in the Press

New India notices the fact that the account of Lord Lytton's visit to Jessore in a Calcutta Indian paper is exactly the opposite of that in a Calcutta Anglo-Indian paper. The Indian paper states that all shops were closed and the streets were deserted. The Anglo-Indian paper states on the contrary that the whole town of Jessore turned out to welcome His Excellency.

We know from a very reliable source that when the Governor of Bengal visited another town, a telegram appeared in some papers that there was complete boycott of the visit by the towns-people though that was not the fact. When a copy of a paper containing that telegram reached its correspondent in that town, he and his companions laughed and made merry over the fact that they had been able to hoodwink the public!

According to these unscrupulous fools, disregard for truth is a means of national salvation.

What's in a Name ?

Our attention has been drawn to a curious practice of the Bengal Government which calls for a word or two of comment. It would appear that officers of the Provincial Service are ordinarily styled in the official gazette as 'Babu or 'Moulavi' according as they happen to be Hindus or Mahomedans. According to our information, so strictly is this rule observed that they are never designated as 'Mr.' unless they can prove to the satisfaction of the Government, that they live in European style. In pursuance of the rules governing promotion in these services, a few of these officers are, from time to time, appointed to what are called 'listed' posts, *i.e.*, posts in the superior service which are reserved for officers of the Provincial Service. When a Provincial Service officer occupies one of these posts as officiating Additional or District Magistrate (or Judge), his nomenclature is at once transformed from 'Babu' or 'Moulavi' to 'Mr.'. The reader must not imagine that this metamorphosis is necessarily correlated to any change in the habits of life of the individual thus honoured. The new style of address is adopted without his leave or license, whether he abandons his national mode of living or not, and as a matter of course. But the funniest part of the story yet remains to be told. The position of a Provincial Service officer, when he begins to officiate in the higher service, is analogous to that of a chrysalis which has not yet developed into a full-fledged butterfly. He has to pass through many a vicissitude of fortune, and has to revert to the Provincial Service many a time, before his confirmation as a member of the superior service takes place. During his periodical reversions, he is again officially styled by his whilom appellation of 'Babu' or 'Moulavi' and thus made to know his place and keep it. An observer of this unexpected transformation unaccustomed to the ways of Bumbledom will be tempted to exclaim 'O Bottom, thou art changed ! Bless thee, thou art translated!' Indeed, so ridiculous does the situation sometimes become that in the same gazette, while in one part the official in question, as relinquishing charge of his 'listed' post, is addressed as 'Mr.', in another part, a few pages down, where his posting in the Provincial Service is notified, he is styled as 'Babu' or 'Maulavi.' And so hide-bound is officialdom to its traditions, that it gravely perpetrates this piece of practical joke, and invests the same officer with a dual personality like Dr. Jekyll and Mr. Hyde in Robert Louis Stevenson's famous story, without a twinge of of its facial muscles, or without being once moved to think how absurd it must all appear to the man in the street.

We do not mean any disrespect to the Judiciary and Magistracy who belong to the Provincial Service. They are all our countrymen, and many of them, we dare say, are most estimable gentlemen. But are there not even a few among the holders of these 'listed' posts, who have presumably risen to their high rank by reason of their superior merit, who have the courage to point out the anomaly of the practice referred to above, and protest against its continuance? We have reasons to believe that some at least of them feel the ignominy of being thus made the victims of official caprice in the style of their address, and would prefer to be called 'Babu' or 'Moulavi', for almost all of them live in Indian style both before their promotion to the 'listed' posts and after their retire-

nent from such posts. Only an exiguous ıumber adopt the European style of living, ınd that only in part during the time they ıold these posts, and to them alone the title ɔf 'Mr.' should be given. But if the title ıs ɔonferred on all holders of 'listed' appointnents without distinction, why, in the name ɔf common sense, should it not be continued or the rest of their service, after it is once ɔestowed? And above all, what does the ıdoption of this title of address, in the case ɔf every holder of a superior post, and its evocation ın the case of the same officer as oon as he has to revert to ınferior rank, ndicate? Does ıt not clearly denote that in he bureaucratic code no Babu or Maulavi an be a member of the superıor service, nd on the other hand no one belonging to he Provincıal service can, as a rule, aspire ɔ the dignity of being addressed as Mr.? n other words the English title of address s supposed to possess an intrinsıc superiority hich it is mere presumption on the part of Babu or Moulavi to claim. The humiliation nderlying such an assumption ought not to e put up with by any self-respecting member f the Provincial Service and indeed so ntirely devoid of ȷustıficatıon is thıs practice ıat we believe that it has only to be pointed ut by those concerned to be relegated to the ustbın of obsolete customs and invidious ıstinctions which have had their day and e no more

In our opinion, every officer living in ıdian style and used to being called Babu Moulavi, should, when promoted to a post sually reserved for cıvılıans lıving ın European style, be asked whether he would efer to be addressed by his usual designation to adopt the title of Mr. and his choice ıould decide the question so far as he ıs ncerned, and the upward and downward ıve of his future career should not thencerth be denoted by his designation ın the hcial gazette as 'Mr.' and 'Babu' or 'Moulavı.'

these days of democratic government, ıt is ally going too far to taboo the titles of Babu d Moulavı from the ranks of the superıor ıl service. They must be officıally rehabiled to a position of equality with the le of 'Mr.' and no artıficıal character of ılity should be conferred on the latter as to vest it with a dignity and distinction does not intrinsically possess and cannot refore claim.

Would any member of the Bengal Counl take up the matter and see that justice is e to Indian titles of address and that they are treated on a par with the English title of address in official notifications and other official documents? The offensive word native has been substituted in official corrrespondence by 'Indıan', and it ıs time that the last strongholds of bureaucratic prejudice and racial invidiousness should be made to yıeld to common sense and faır play in these matters.

Sydney Smith on the Licentiousness of the Press

"A vast concern is expressed for the liberty of the press, and the utmost abhorrence for ıts licentiousness; but then, by the licentiousness of the press is meant every dısclosure by which any abuse ıs brought to light and exposed to shame—by the lıberty of the press ıs meant only publications from which no such ınconvenience is to be apprehended, and the fallacy consists in employıng the sham approbation of liberty as a mask for the real opposition to all free discussıon. To write a pamphlet so ıll that nobody will read it, to anımadvert ın terms so weak and ınsipid upon great evils, that no disgust ıs excited at the vice, and no apprehensıon in the evıl-doer, ıs a faır use of the liberty of the press, and ıs not only pardoned by the friends of government, but draws from them the most fervent eulogium. The licentiousness of the press consists ın doıng the thing boldly and well, ın strıking terror ınto the guilty, and, ın rousing the attention of the public to the defence of their hıghest ınterests This is the licentiousness of the press held ın the greatest horror by tımid and corrupt men ......"—
Essay on the Fallacy of Anti-Reformers.

Sydney Smith on Good Government and Official Exposure

'As Mr. Bentham observes, if there be any one maxım ın polıtıcs more certain than another, it is that no possıble degree of virtue ın the governor can render ıt expedient for the governed to dıspense with good laws and good ınstıtutıons ... It is quite obvious to all who are capable of reflection that by no other means than by lowering the governors ın the estimation of the people can there be hope or chance of beneficial change. The greater the quantıty of respect a man receives, ındependently of good conduct, the less good is his behaviour likely to be It ıs the ınterest, therefore, of the public ın the case of each to see that the respect paid to him should as completely as possible, depend upon the goodness of his behaviour in the execution of his trust But ıt ıs, on the contrary, the ınterest of the trustee that the respect, the money, or any other advantage he receives ın virtue of his office should be as great as secure, and as independent of conduct as possible ... public men must expect to be attacked, and sometimes unjustly. It keeps up the habit of considering their conduct as exposed to scrutiny The friends and supporters of Government have always greater facılity ın keeping and raising ıt up than its adversaries have for lowering ıt.'—*Ibid.*

Opportunities of Studies in America

There has been a considerable amount of misunderstanding in India about the recent immigration legislation of America as affecting students from India. Though restrictions of entry have been increasing a great deal I may note here that there is no difficulty for a really *bona fide* student to enter the United States of America.

If India is to hold her own in world politics, if we desire to emancipate ourselves from the economic thraldom of the Western nations, the only way is to send hundreds of boys and girls to foreign lands for first-hand knowledge of Western methods of production, distribution, organization and management America offers the best field for such a study This is the only place where exceptional facilities are available for research work

There is no doubt that entirely self-supporting students are debarred from entering the States, but even then a really intelligent student who finds himself in monetary difficulties and who works outside his college hours without neglecting his studies is allowed to stay in the United States by the immigration authorities.

The Indo-American Information Bureau, P. O. Beacon, New York, U. S. A., (whose temporary address up to May 1925 is c/o Clark University, Worcester, Mass., U. S. A.) would be very glad to supply any information needed by a needy student on receipt of one rupee in Indian stamps or currency The deposit is needed as a guarantee of good faith and genuine enquiry and will be refunded to the depositor on his arrival in this country.

V. V. Oak

Sydney Smith on Female Accomplishments

Sydney Smith's Essay on Female Education, written more than a century ago, amply repays persual. In his time, in England, a woman, of forty was more ignorant than a boy of twelve, so the conditions were more nearly akin to what they are in India today much of what he writes, therefore, though long out of date in his own country, applies with full force to us in India. In his time, there was much jealousy among men respecting the education of women. The novelty of teaching women more than they were already taught was apt to raise in the manly mind the sensation of the ludicrous. To all such Sydney Smith's reply was:

"Nothing is more common, or more stupid, than to take the actual for the possible,—to believe that all which is, is all which can be; first to laugh at every proposed deviation from practice as impossible—then, when it is carried into effect, to be astonished that it did not take place before".

Educate women as well as you educate your men—this is the burden of Sydney Smith's Essay.

"The pursuit of knowledge is the most innocent and interesting occupation which can be given to the female sex; nor can there be a better method of checking a spirit of dissipation than by diffusing a taste for literature. The true way to attack vice is by setting up something else against it."

Sydney Smith has no illusions as to the power of education to improve the character He says:

"It is true, that every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power. and its value depends on its application."

Women hazard everything upon one cast of the die;—when youth is gone, all is gone One of the greatest pleasures of life is conversation, and they are enhanced by every increase of knowledge.

"Education gives fecundity of thought, copiousness of illustration, quickness, vigour, fancy, words, images, and illustrations, it decorates every common thing, and gives the power of trifling without being indignified and absurd" "Diffuse knowledge generally among women, and you will at once cure the conceit which knowledge occasions while it is rare."

The formation of character during the first seven or eight years of life depends almost entirely on women. If the education of women were improved, the education of men would therefore be improved also But Sydney Smith does not treat of female education as a mere accomplishment A mind full of ideas possesses the elastic spring which the love of knowledge can alone convey, it diffuses, equally over the whole of existence, a calm pleasure, suitable to every variety and every period of life. Instead of tying their whole lives to one unvaried line of petty and frivolous occupation, the minds of our women should be filled with strong sense and elevated curiosity. Much of a woman's life is solitary, there are sufferings which she must endure alone in silence Daughters should not therefore devote their whole time to sewing, patching and mending kept with nimble fingers and vacant understandings till the season for intellectual improvement is utterly passed away.

A century before Sydney Smith's time, the prevailing taste was for teaching women housewifery; in his time, it was for accom-

Mahatma Gandhi Addressing the Indian National Congress from the Rostrum (Belgaum)

lishments. This is the stage at which we in India have now arrived. It will therefore be instructive to hear what Sydney Smith has got to say on the subject.

"The object now is to make women artists, to give them an excellence in drawing, music, painting, and dancing. Now one great evil of all this is that it does not last. No mother, no women, who has passed over the first few years of life, sings, or dances, or draws, or plays upon musical instruments. These are merely means for displaying the grace and vivacity of youth, which every woman gives up as she gives up the dress and the manners of the eighteen ; she has no wish to retain them ; or if she has, she is driven out of them by diameter [i.e. girth] and derision. The system of female education, as it now stands, aims only at embellishing a few years of life, which are in themselves so full of grace and happiness, that they hardly want it ; and then leaves the rest of existence a miserable prey to idle insignificance. No woman of understanding and reflection can possibly conceive she is doing justice to her children by such kind of education. The object is to give to children resources that will endure as long as life endures—habits that time will ameliorate not destroy,—occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and therefore death less terrible and the compensation which is offered for the omission of all this a short-lived blaze,—a little temporary effect, which has no other consequence than to deprive the remainder of life of all taste and relish. There may be women who have a taste for the fine arts and who evince a decided talent for drawing, or for music. In that case, there can be no objection to their cultivation but the error is, to make such things the grand and universal object,—to insist upon it that every woman is to sing, and draw, and dance—with nature, or against nature—to bind her apprentice to some accomplishment,—to prefer it to real solid improvement in taste, knowledge, and understanding. A great deal is said in favour of the social nature of the fine arts. Music gives pleasure to others. Drawing is an art, the amusement of which does not enter in him who exercises it, but is diffused among the rest of the world. This is true, but there is nothing, after all, so social as a cultivated mind."

Woman's education must necessarily differ to some extent from man's, but it should not differ in essentials and need not be worse

Mahatma Gandhi Reviewing Volunteers (Belgaum)

in quality. We should remember Robert Louis Stevenson's warning.

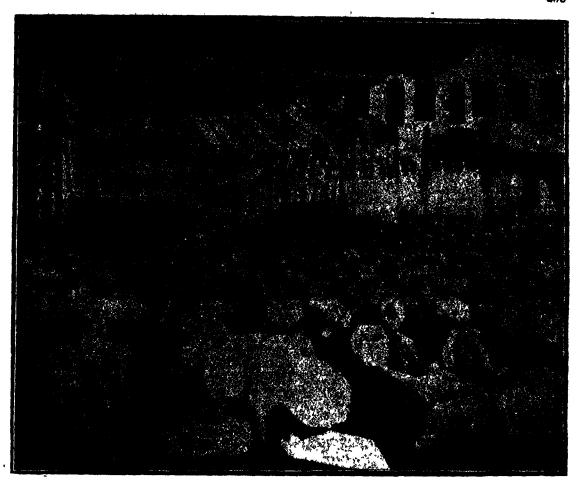
"Man is a creature who lives not upon bread alone, but principally by catchwords and the little rift between the sexes is astonishingly widened by simply teaching one set of catchwords to the girls and another to the boys."

The life of frivolous dissipation, and of petty accomplishments, which make such a brave show but in reality mean so little, is coming into vogue among the upper middle classes of our society Our unfashionable grandmothers were mostly without education, and they often missed the joy of elevated thoughts which education brings in its train, but they took life more seriously than their grand-daughters, for whose butterfly existence they would feel nothing but contempt. In a sense, both have, in a large measure, missed the meaning of life, and that being the case, the humility of our feminine ancestors is much to be preferred to the grand airs of the 'accomplished' girls of today And in that part of education which consists in the cultivation of the emotions as distinguished from the understanding, there are not many who would hesitate to give the palm to our self-sacrificing female forbears. If we are to educate our girls at all—and educate them we must—we should remember that what is wanted is not the picking up of a few so-called accomplishments, but the acquisition of real, solid knowledge, with all that it stands for in the realm of deepening, broadening and uplifting the mind.

X.

Passport.

The Japan Chronicle states :

No more passport visas are necessary for persons travelling between Japan and the following countries: France, Italy, and Holland. This is a very good sign. The passport system has been kept on

A View of the Indian National Congress in Session

all this time not because of any need, but simply to get a little squeeze from travellers. Great Governments are gradually waking up to the fact that such petty extortion is beneath their dignity.

What is the object of the passport system as enforced in India, or elsewhere in the case of Indians ?

Preparedness

We read in the same newspaper:—

"The formula that unpreparedness increases the chances of war was repeated by Mr. Wilbur, America's Naval Secretary, in his plea for more armaments,......"

It would be interesting to know what in the opinion of diplomats and generals increases the chances of peace.

Preparedness seems to be like whisky. If it is cold, drinkers will advise you to take a "drop" of whisky; if it is hot, the prescription is again a "drop" of whisky.—If a nation wants to go to war and be victorious, preparedness is considered essentially necessary; if a nation longs for peace,—why, preparedness is, again, what is wanted!

But in reality, there will never be either disarmament or peace, so long as some "great power" does not courageously and in loyal adherence to a great ideal set the example of disarmament, even at the certain risk of being invaded and conquered. No great ideal was ever realised except at the cost of martyrdom,—at any rate, at the risk of martyrdom. Individual greatness is achieved by individual fidelity to a great ideal and the consequent actual or possible martyrdom The way to national greatness lies exactly in the same direction. We speak of real enduring greatness, not of overflowing wealth, big navies, large armies, and numerous air squadrons.

Review of Congress Volunteers (Belgaum)

Sivaji's Greatness

Professor Jadunath Sarkar has recently summarised some of the characteristics which made Sivaji great. Says he, in part :--

"The first of those was probably his policy of allowing freedom of worship and thought to all and sundry,—complete liberty of speech, action, and mind. The second was his recognition of talent wherever it might be, and his giving of responsibility to all whose abilities fitted them for it. Mahomedans were as numerous in his service as Hindus and more than once he received the approbation of the Moslem emperors at Delhi for the way in which he employed Mahomedans in all departments. With him ability levelled all men and placed them on the same plane, and to this policy he owed much of his success and power."

Professor Bose's Address to Presidency College Students

On the occasion of the completion of forty years of professorship by Sir J. C. Bose, first as Professor of Physical Science and subsequently as Emeritus Professor, an address was recently presented to him by the students of the Calcutta Presidency College. In the course of his reply Professor Bose said :—

The success that has come to me is more than enough to satisfy all my personal longing. But my ambition for you knows no bounds : for it will be you representing the young generation that will carry on the work which we leave unfinished, it will be for you to build the greater India yet to be, by the selfless devotion of your lives.

This is in harmony with the Sanskrit maxim which tells us to desire to be surpassed by our sons and disciples.

Speaking of his professorship at the Presidency College, Dr. Bose said :—

Forty years ago, Lord Ripon's Governmen appointed me to be the Professor of Physica Science in spite of the strongest protest of Si Alfred Croft, the Director of Public Instruction and Mr. Tawney, the Principal of the Presidenc College. Sir Alfred Croft told me frankly tha an Indian was temperamentally unfit to teach th exact methods of modern science ; I would beside be unable to maintain discipline in the Presidenc College, the students of which enjoyed the noto riety of being the most unruly. I did not mak any grievance of this prejudice based on ignorance it was for me to make them feel ashamed of i The students I found to be quite different fro what they were represented to be : during m long Professorship I never found the slight difficulty in exacting the most rigid disciplin My teaching was found to be above reproach an some of my most important researches we carried out at off hours in the absence of anythin that could be dignified as a laboratory. The resu of all this was that both the Principal and th Director not only became my staunchest friend but even strong partisans.

Regarding his discoveries in the realm of physiology, the Professor observed :—

I got into trouble when I tried to enter t preserves of the Physiologist. There was the sa pack feeling which resented the intrusion of a stra ger, who belonged to the fold of physicists. results were incredible and opposed to accept theories. I was challenged to show my instrume at work. I had to carry them all the way fr India ; when I landed in London the porter carr

Mahatma Gandhi, the President of the Indian National Congress leaving Belgaum Accompanied by the Chairman of the Reception Committee

the box upside down, with the result that the heavy base crushed the delicate recording portion beyond recognition. So the costly visit to Europe was for that time a complete failure

FATE HANGING BY A HAIR

The next time I made a portable instrument which I carried myself. It was the now famous Magnetic Crescograph which produced the incredible magnification of a hundred million times. This was regarded as theoretically impossible. I had a laboratory fitted up which was open to all scientific men. But a persistent opponent challenged me in *The Time*" to exhibit it at a neutral place, the implication being that the performance of my apparatus was due to some jugglery. Of course my opponent wanted simply to put me to trouble. He well knew that the vital portion of my indicator was suspended by a thread finer than a hair which would break during transport to a new place. I could not refuse the challenge, and the leading scientific men assembled to test the apparatus at the University College, Gower Street. I carried the instrument safely in a steady motor-car, but when I got down the slight jerk broke the thread. By merest chance I had a seccotine capsule by me, with which I joined the broken ends of the thread. The seccotine did not dry and my delicate indicator was being pulled down by its weight all the time but for fifteen minutes the thread held together and during that time my experiments were all completed. The excitement in the press knew no bounds and it was perhaps my pluck under unfair conditions that won for me the largest number of friends among scientific men and the lay public. From all this it will be clear now how infinite must be the patience and persistence for winning any recognition or success against general ignorance

In two previous issues we drew attention to the Italian philosopher Croce's opinion that all workers,---be they scientists or philosophers, poets or artists, or men engaged in other honourable pursuits,--and not merely statesmen or politicians, should rightly be considered as doing public work Therefore Sir J. C. Bose was entirely right in claiming

Every one of us is united in the common purpose of winning for India an honoured place in the Federation of Nations This we shall achieve by our united and persistent efforts and by strict observance of the rules of the game. The race is not to the swift but to the wise By wisdom is

Another View of the Congress in Session (Belgaum)

meant not the subservient discretion of the weak, but that which comes from consciousness of power which is achieved only through righteousness. Whether India is to gain her salvation through conflict or through the other method more consonant with her ancient tradition, there can be no misgiving about her future. For there is something in Indian culture which is possessed of extraordinary latent strength, by which it has resisted the ravages of time and the destructive changes which have swept over the earth. And indeed a capacity to endure through infinite transformations must be latent in that mighty civilisation which has seen the intellectual culture of the Nile Valley of Assyria and of Babylon wax and wane and disappear, and which to-day gazes on the future with the same invincible faith with which it met the past.

The veteran's confession of faith ought to hearten all privates in the ranks.

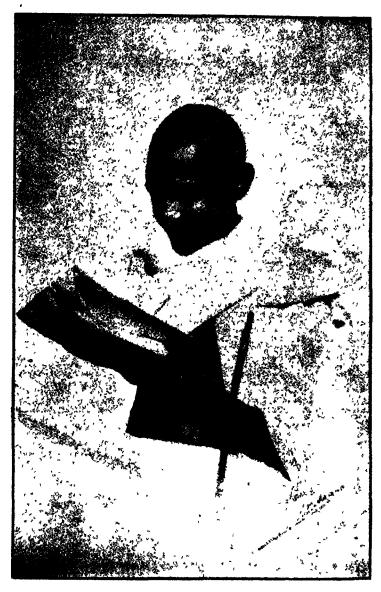
On "Misquotations"

The Catholic Herald of India (December 10, 1924) writes with reference to Babu Maheschandra Ghosh's reviews of biblical books :—

MISQUOTATIONS

In a previous issue we read that according to the scholarly work of Dalman, Jesus taught the existence of a merely material banquet in heaven On tracing the reference we find, to our pleasant surprise, that Dalman says *just the opposite*, and most emphatically, in so many words, immediately after the words quoted by M. C. Ghosh (Luke XXII, 29), "Never," says Dalman, "did Jesus mean these words to be taken in a literal sense".

Babu Maheschandra Ghosh quoted Dalman in his review of Professor J. Eslin Carpenter's "*Buddhism and Christianity: A Parallel and a contrast*", which was published in **The Modern Review** for June, 1924. The passage in which Dalman was quoted in that issue, p. 661, runs as follows :

Jesus and his followers used to drink wine. Eating and drinking at his table in his kingdom was a special privilege of his apostles. (Lk. XXII, 30). "This repast was no mere figure of speech." (Dalman : The Words of Jesus, p. 111). Jesus himself said that he drank wine and that his enemies

Mahatma Gandhi, the President of the Belgaum Session of the Indian National Congress

called him a "winebibber" (Matt. XI. 19, Lk. VII 34). This proves that some of his enemies condemned drinking, but he, the Messiah, had no objection to drinking.

Here we do not find Babu Maheschandra Ghosh asserting that "according to the scholarly work of Dalman, Jesus taught the existence of a merely material banquet in heaven". He simply quotes some of Dalman's words—from a sentence which, as we shall see, Pfleiderer also quotes in a footnote. Neither Pfeiderer nor Babu Maheschandra gives Dalman's context, not considering it essential. But let us come to the "misquotation." In "*The Words of Jesus*" by Gustaf Dalman (authorised English version by D. M. Kay, B. D., B. Sc. 1909), page 111, the passage quoted from runs as follows:—

> From the Gospels it may be inferred that the conception of an actual repast for the pious was already an old established idea. Even for Jesus this repast was no mere figure of speech. But he speaks of it in plain language only for the purpose of emphasising the fellowship which the righteous of all ages are destined to enjoy. Never did He refer to the repast as a mere repast.

Here we do not find the words, "Never did Jesus mean these words to be taken in

A View of the Congress Camp (Belgaum)

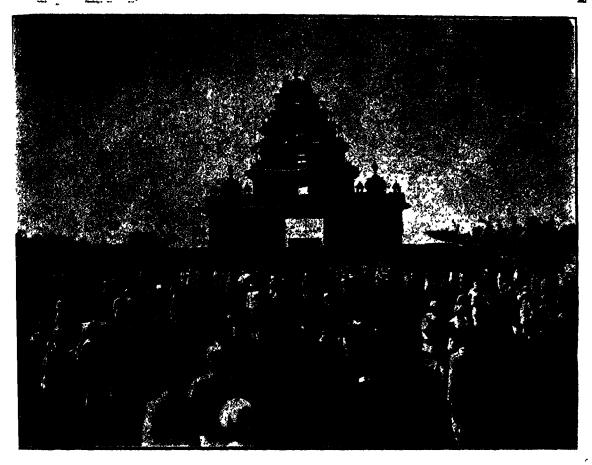
a literal sense," which the *Catholic Herald* prints within inverted commas and ascribes to Dalman.

Regarding the meaning of what Dalman has written, our opinion is (and it is admittedly the opinion of one whose vernacular is not English) that Dalman held that by the repast Jesus meant neither only a material feast nor only spiritual fellowship, but partly both.

Not being biblical scholars, we do not venture any opinion of our own regarding the actual meaning of what Jesus said But we may be permitted to quote the opinion of Pfleiderer, who writes :—

"Dalman is doubtless right in remarking," ...The difference between the preaching of Jesus and Jewish views consists, not in the idea of 'the life', but in what Jesus has to say of the theocracy (*Gottesherrschaft*) and of the righteousness without which life in the theocracy can never be attained" (*Worte Jesu*, p. 132=E. T. 162). Naturally, it consists in a condition of perfect happiness, of complete joy and satisfaction. Therefore the loyal servant has held out to him as his reward the prospect of entering into the "joy of his Lord" (Matt. XXV. 21). Frequently this joy is represented as a partaking in the Messianic feast, the *guest at* which shall sit at meat with the patriarchs, or eat and drink at Christ's table (Matt. VIII 11 ; Luke XIII 29, XXII 30) Now as that is not to be thought of as a mere figure*, and as the scene of this fesal joy is certainly the "land" of Canaan (Matt V. 5 : *cf.* Ps XXXVII. 11, Enoch V. 7, XC. 20). Jesus seems to have thought of the condition of the partakers in the Reign of God, not as a supersensuous existence comparable to that of heavenly spiritual beings, but as an earthly existence raised to a higher power and freed from the evils of the present life. That was certainly the way in which the primitive community of His followers understood it, as may be concluded from the fact that they supposed the description which is found in Apoc. Baruch (XXIX. 5.) of the fabulous fruitfulness of field and vine (in the Messianic times) to be a prophecy of Jesus ; and even though they were mistaken in this, the mistake would be unintelligible if Jesus had thought and taught the direct opposite—if he had represented the unending life under the Reign of God as completely freed from earthly conditions and as the blessedness of heavenly spirits.—

* Dalman, *ut sup.*, p. 81 (= E. T. III) : "Even for Jesus, this repast was no mere figure of speech". Joh. Weiss (*ut sup.*, p. 120) considers the arguments for figurative interpretation of this conception "extraordinarily trivial"—meaning thereby, no doubt superficial and untenable.

Pfleiderer's foot-note.

The Entrance to the Congress Pandal (Belgaum)

fleiderer's *Primitive Christianity*, Vol II, pp 17—18 Translated by W. Montgomery, B. D.

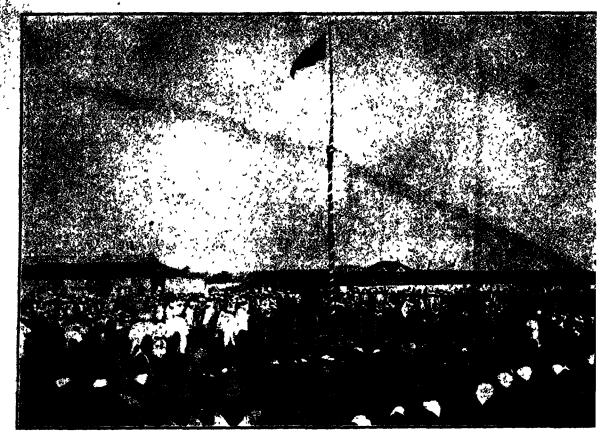
The Catholic Herald complains that under the pretext of reviewing books," Babu Maheschandra Ghosh criticises Christ and Christianity. There is no pretext at all The books reviewed relate to Christ and Christianity and there is no natural or supernatural law which forbids the statement of views relating to those subjects held by others, besides the authors whose works are reviewed. Macaulay wrote many of his essays as reviews of books in a famous quarterly. Many other authors have done the same thing. They did not confine themselves strictly to the contents of the books reviewed. But we are not aware that they have been generally considered guilty of pretext. Babu Maheschandra Ghosh's reviews may be bad or indifferent, but he does not do anything under the pretext of" doing something else. Moreover, for the most part, he quotes standard authors in support of his views.

The Working of Local Self-government in Bengal

Lord Lytton said at Jessore that

He had received a most favourable impression of the working of Local Self-Government institutions in the Province This was a matter of which practically nothing was known in England, and when he went back the best evidence he could submit to his countrymen of the fitness of India for Responsible Government would be derived from the working of the representative element in the Local Self-Government machinery of the Province All the difficulties which were so often quoted as obstacles to the concession of political responsibility were there present though in a smaller degree. On Union Boards, Local Boards and District Boards he found Muhammadans and Hindus, as well as all castes of the latter, working together, and solid work for the improvement of local conditions was being done

What has Lord Sydenham and other die-hards got to say to this testimony? Here is a British Governor on the spot who of his own accord bears witness to, the fitness of the people for Responsible Government.

Lord Lyttton expressed the further opinion

Boy Scouts Saluting the National Flag (Belgaum Congress)

that "the will to effect local improvements was also present What was chiefly needed was more money" He concluded --

During the two years which still remain of my term of office, I hope to concentrate upon this problem of increasing the wealth of the Province, and thereby the ability of Government agencies whether Local or Provincial to supply local needs Wealth is of two kinds and may be derived either from human resources or from the resources of the soil. Human wealth is at present greatly diminished, both by ignorance and disease, and it is also common knowledge that the soil of Bengal is capable of a much greater yield than is at present obtained from it

The problems of Education, Public Health and agricultural improvement therefore, require special attention from the point of view of increasing wealth.

Governors, like other men, must make every effort to fulfil their promises. At the Joint Conference of the Departments of Agriculture, Industries and Co-operation and the Veterinary Department held at Government House, Calcutta, on the 4th and 5th July, 1924, it was resolved:—

This Conference is of opinion that a liberal policy of Government loans is essential with a view to developing special forms of Co-operative Societies.

This Conference urges on Government the importance of irrigation as a factor in agricultural improvement, especially in Western Bengal, and in view of the considerable development of small irrigation projects in Western Bengal, the advisability of increasing the staff of Co-operative Officers and of posting competent Irrigation Engineers in each district where such development is proceeding or is possible

After his visit to Bankura Lord Lytton wrote to the Magistrate of that district on the 30th January, 1924

"I should like you to know how very pleased I have been to see the interesting examples of co-operative self-help which were shown to me in the Bankura District. The work being done by co-operative irrigation societies in providing by local effort against the dangers of drought and crop failure, is most encouraging and the best possible guarantee of the future prosperity of the district. The members of these societies have shown how wealth can be created even by very poor Communities, and I hope that their example will be widely followed. I have said on other occasions

A View within the Congress Grounds (Belgaum)

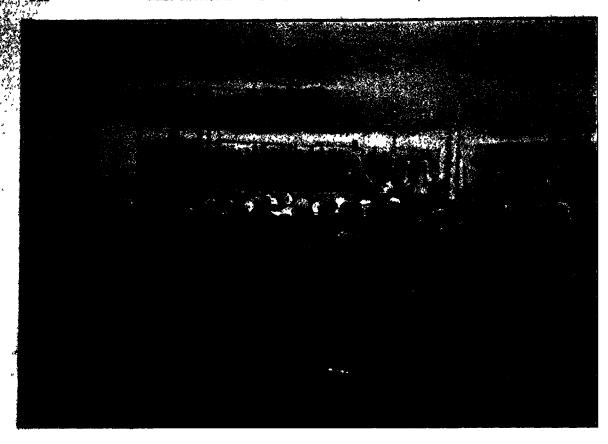
hat Government help ought to be proportioned to local effort, and according to this principle the people of Bankura have established a strong claim upon the assistance of the Government I shall not forget this admirable effort and shall see that it is properly encouraged

We should like to know what Lord Lytton has done to give effect to the resolutions quoted above and to keep the promise made in his letter to the Magistrate of Bankura. Assuming that his ministers ever stood in the way of his carrying out his good intentions, we may point out that there are now no such officers. He is practically all in all The disadvantages of one-man rule are many But so long as the autocrat has good intentions, there may be some advantages also So, let the people of Bengal have the advantages of what is practically one-man rule so long as it lasts

The vital need of irrigation and agricultural improvements in West Bengal was also pointed out independently some time ago by Mr J N Gupta, I. C. S., as commissioner of the Burdwan division Let us now have adequate steps taken

Lord Lytton's Unwisdom

Lord Lytton made a speech at the meeting of the Bengal Legislative Council at which leave to introduce the Bengal Ordinance Bill was refused by a majority of votes The speech was made in an excellent spirit and tone But the line of argument he adopted showed his unwisdom

He took it for granted that the belief of the people of Bengal that the police not unoften fabricated evidence to get innocent persons convicted rested only on the single instance of what is known as the Musalmanpara Bomb Case, in which one Nagendranath Sen Gupta was accused of having committed murder by throwing a bomb, but was acquitted after trial by a full bench of the Calcutta High Court His Excellency, therefore, tried to show that the High Court judges were wrong in acquitting the accused, the strong-

The Belgaum Congress in Session

est argument advanced by His Lordship being that the accused himself had now confessed that he did commit the murder So Lord Lytton thought that the police could be trusted with discretionary powers. We have no desire to comment on this belated, safe and probably not entirely disinterested confession. But we wish to point out that the Musalmanpara Bomb Case is not the only ground for the belief in the unreliability of evidence got up by the police. In fact, the very day after the delivery of His Lordship's speech the *Amrita Bazar Patrika* had no difficulty in referring to many other well-known cases in which the police had been judicially found to have concocted evidence. Probably, other papers also may have drawn attention to such cases.

As regards the Musalmanpara Bomb Case, Mr. J. Chaudhuri, Barrister-at-Law, has shown in his *Calcutta Weekly Notes* that Sen Gupta was acquitted by Sir Lawrence Jenkins, the Chief Justice, and Justices Sir Asutosh Mookerjee and Holmhood, because they found that some of the evidence adduced was fabricated and utterly unreliable It appears, therefore, that, assuming Sen Gupta's belated confession to be true, the police wanted to make assurance doubly sure by gilding gold and painting the lily—they tried to make the true evidence truer and more convincing by means of falsehood, and thus spoilt the whole thing

Lord Lytton ought not to have placed such implicit reliance on his advisers as to believe so easily that three such distinguished judges as Sir Lawrence Jenkins, Sir Asutosh Mookerjee and Justice Holmwood had come to a wrong conclusion from the evidence placed before them He seems to have some cocksureness in his nature. For he said in his speech that simply by going through the papers of Sen Gupta's case in the India Office in London he could at once see that there had been a failure of justice in the case as the man appeared to him to be clearly guilty

We do not believe that every policeman or officer is dishonest and untrustworthy,

but we do hold that there is so much dishonesty, corruption and lack of character in the police force that police officers cannot indiscriminately be trusted to make a proper use of discretionary powers Sir Reginald Clarke was the Police Commissioner of Calcutta for a long period. He knows all about secret police reports and the arrest of men in consequence of such reports Speaking of a weapon like Regulation III in the hands of the Executive, he has recently said in England that "ti is one of the most dangerous weapons that any Government can use". As regards spies, informers and secret agents of the police, he observes:—

"I have had much experience of these agencies in the East and often wonder whether they do not raise more devils than they lay."

Discourtesy to Mrs. C. R. Das

Visitors were not allowed to attend the recent meeting of the Bengal Legislative Council at which Lord Lytton spoke, though policemen in plain clothes were seen there. Mr C. R. Das had been very ill and had been pronounced out of danger only on the morning of the very day on which the Council met Though very weak, he insisted on attending it. He was carried upstairs in a chair by some M L C.'s who were his friends, because other bearers were not allowed to enter. Mrs. C. R. Das wanted very much to accompany him in order to help and nurse him if necessary. But the president of the Council, Sir Evan Cotton, refused her permission. In doing so, he observed that he had cancelled the visitors' tickets of even his own wife and of Lady Wheeler, wife of the Governor of Bihar. But it was not necessary for either Lady Cotton or Lady Wheeler to accompany a sick husband to his place of duty to nurse him in case of need, which it was necessary for Mrs. Das to do. So there was little force in his argument. We do not know if Sir Evan Cotton also meant to suggest that as two English ladies of high position had not been allowed to come in, there was no harm in shutting out the Indian Mrs. C. R. Das. If he meant any such thing, he ought to have known that in her own community Mrs. Das occupies a position not inferior to that of those English ladies. As for the status which wealth gives, Mr. C. R. Das earned and has given up a larger income than what provincial governors enjoy. The position of governors as such is not higher than that of the leader of a people. There is a story current that on one occasion during an official interview, Queen Victoria felt nettled and reminded Mr W. E. Gladstone, her prime minister, that she was the queen of England. "But, your Majesty," replied Gladstone, "I am the people of England". The queen had the good sense to take the hint. The wife of the leader of a people may be considered to have a position not inferior to the wives of high-placed public servants

Certification of Bengal Ordinance

The Bengal Ordinance Bill could not even be introduced in the Bengal Legislative Council And there has been all but unanimous condemnation of the Bengal Ordinance from all parts of India. Still it has been certified and must become law !

We do not say that at all times and in every respect public opinion must be right. But we cannot also say that at all times and in every respect, the bureaucracy must be right. In fact, there is a greater probability of the bureaucracy being in the wrong than the people In the present case, the people were right in holding that no case had been made out in favour of emergency legislation, as the executive and the police already possessed more than ample powers to deal with the situation

Government had alleged that revolutionaries could not be brought to open trial, because of the intimidation of witnesses, jurors and judges by the terrorists. The hollowness of this plea has been exposed in detail in the *Calcutta Weekly Notes* and other papers and by the Indian Association. Government was bearded in its own den by a string of interpellations demanding definite information regarding the alleged intimidation But the questions were disallowed ! That was a practical confession that the Government case had no legs to stand upon.

As we are not yet a sufficiently united people, we cannot effectively oppose Government. We can only observe that it is folly to seek to govern a people without convincing its reason and satisfying its conscience.

The disunited condition of the people has emboldened government so far that it has not cared even to carry out the suggestions of its friendly critics It has not, for example, made any provision for speedily bringing to trial all persons arrested under the provisions of the Ordinance.

Swarajist Strategy

Government was defeated on the Ordinance Bill by a combination of Swarajists with the Nationalists and Independents. According to *Forward*, Sir P. C. Mitter led the opposition as the mouthpiece of this united party But he advocated the reenactment of the Rowlatt Act with certain omissions and alterations. Do the Swarajists and others want this sort of legislation ?

Professor Sten Konow

Professor Sten Konow came to the Visvabharati University with a great reputation. The expectations raised have been more than fulfilled. During his stay at Santiniketan he delivered lectures regularly on the following courses :

Indian Religions : A Survey of the Development of Indian Religious Thought from the Indo-European Origin to the Present Day.

Critical and Philological Interpretation of the Kharosthi Dharmapada.

Reading of the Vajracchedika and other Texts in old Khotanese.

A Course of Lectures on Kalidasa's Sakuntala.

In Calcutta, under the joint auspices of the Visvabharati and the Calcutta University he has delivered a course of lectures on the Indo-Scythian Period of Indian History : Introduction to the Interpretation of the Later Kharosthi Inscriptions

His first lecture at Santiniketan has been published in the January number of the *Visvabharati Quarterly*. Probably all the lectures will be published in the form of a book. Some idea of the scope of the lectures may be formed from the introductory paragraphs of the first lecture, which are extracted below.

About a hundred years ago, in the year 1820, Ram Mohan Roy published his Precepts of Jesus, a highly interesting work which exercised a not inconsiderable influence It dealt with the leading ideas underlying Christianity, and dealt with them in a way which showed that its author was filled with sympathy for the tenets of the religion of Europe.

One would have thought that his enterprise had been hailed with enthusiasm by European priests and clergymen. Such was not however the case. The learned doctors of divinity were rather displeased. They did not think that Ram Mohan dealt with Christianity in the proper way ; his view was not the orthodox one ; and orthodoxy has often, in most countries, been considered as a necessary condition for being entitled to discuss religious matters.

In these lectures I am going to do just t opposite of what your illustrious compatriot did hundred years ago, and I am venturing to do without his deep penetration and intimate unde standing of religious mentality. It would therefo be quite natural if some of you might think th my undertaking is a preposterous one and a what qualifications I, a European, have for speaki to you about matters which are dear to your hea and which you must be presumed to understa much better than I. I know that I run a gra risk, but still I take the risk, and I shall try tell you why.

Since I was a boy in the Norwegian Universi I have devoted most of my time to the study Indian History and Indian civilisation, and I ha learnt to love India and to consider her as m sacred home. I have tried to follow the develo ment of Indian thought and Indian religions duri the centuries, and I willingly confess that it h seemed to me to be almost impossible for a Europe to grasp the Indian mind behind all the differe stages of that development. There appeared to such a fundamental difference between many the different forms which religion has taken this vast country, that one might sometimes inclined to doubt that it was the same mind whic manifested itself in all of them.

In the hymns of the Rigveda we see a storm warlike people praising mighty heavenly gods an coveting their favour through sacrifice, we knowing nevertheless that the celestial kings ha the power of blessing as well as of withholdi their favour, in spite of hymns and sacrifice. The in the Brahmanas, we seem to be met with qui a different mentality : the sacrifice, the *yajna*, all-powerful, and the great gods appear to ha been reduced to mere puppets in the great dram where the chief actors are the priests who kno all the details of the complicated ritual. An again in the Upanishads, the knowledge, the dee insight itself, appears as the cosmic power rulir and framing the universe and leading man on eternity.

Then follow, as a natural consequence of such frame of mind, religions like Jainism and Bu dhism, where it is pointed out that the way to bli leads away from the multifarious life in which th Vedic Aryan rejoiced, away from the sacrifi which was so highly praised in the Brahmana through the abnegation of the I to realisation eternal truth. And again, apparently in dire opposition to this view, we find the Bhagavata with their belief in a merciful personal God, wh only asks man to meet Him in devotional lov and then draws him into His eternal heaven bliss

It would seem as if these different views can not be reconciled, as if there were, within Indi religions, several different layers without an internal connection between them.

But an old Rishi has told us that such is no the case:

Eternal truth is one, but it is reflected in man ways in the minds of the singers.

He says this about his own time. He saw th differences, but he also saw the unity : and h leads us to think that where we seem to se nothing but various tenets and beliefs there m yet be a uniting bond, an eternal reality, of whi we perceive the varying formulas.

In reply to the address of welcome give

to Dr. and Mrs. Sten Konow in Sanskrit, the professor spoke in Sanskrit. At the annual meeting of Visva-bharati also he spoke in Sanskrit. This Sanskrit address was followed

Bhatta Sri Saila Kanva and Srimati Savitri Devi
[Professor Dr. Sten Konow and Mrs. Konow]
—*Photograph by Babu Krishna Lal Ghose*

by these few words in English, as reported in the *Visva-bharati Bulletin* :

My friends, we bow down to-day in reverence to him to whom we owe the idea of Visva-bharati. It is a poet's vision. To this home of peace (Santiniketan) men can come from every quarter of the globe in a common endeavour to promote mutual understanding and goodwill.

It is a poet's vision, but it came at a time when men were in sore need. The Gospel of Jesus had proved powerless when people rose against people and each of them, in the name of the King of Peace, called upon men to take up arms. The Church invoked His name to support in turn the cause of each contending country. From the pulpit men were exhorted to kill one another.

The outlook in the West seemed hopeless when the Poet came and asked us to seek salvation through faith in new ideals. Wise men of the world smiled, but there were individuals who felt that there was yet hope for humanity. The Poet's vision must some day come true. The nations of the world must join hands in a common endeavour to build anew the history of the world.

I am waiting for such new development. It will not do to bring every country and every continent under European rule and European civilization. Asia, asleep for ages, must make her own contribution to the world culture. All the peoples of the world must come together working towards common ideals for the universal welfare.

There are differences and there are conflicts of interest and it would be idle to ignore them. But it is the endeavour of Visva-bharati to study them with a view to effect a reconciliation. Life is harmony, rich in variety. Death alone is uniform. The object of Visva-bharati is to achieve unity in diversity.

I take it to be a good omen that the Visva-bharati has been started in India. India has never attempted to conquer the world by force or violence. Millions in India have kept their faith in lofty ideals. Let us move forward inspired by the Spirit of India to fulfil the Poet's vision.

In reply to the farewell address in Sanskrit at Santiniketan, he spoke first in Sanskrit and then in English. It is to be regretted that these speeches have not been reported.

Professor and Mrs. Sten Konow have left at Santiniketan an abiding impress of their personality. From Santiniketan the professor visited Kenduli, the birthplace of the poet Jayadeva, where every year a religious gathering of Vaishnavas is held. What he said there in Sanskrit made a profound impression on the *bauls* and other Vaishnavas.

The professor's faith in the lofty Indian ideals has led us to think whether we Indians

shape our lives according to those ideals.

We have also been led to think that though it was Indian culture and religion which influenced Central Asia, China, Tibet, Indo-China, Java, etc., yet, far from there being men among us who are qualified to teach us all about India's work in those countries, when competent non-Indians are good enough to come out to our country to share with us their knowledge, a sufficient number of students does not take advantage of the opportunity. The importance of these indological studies is not yet understood. Let us hope that gradually we shall come to understand their value, and it will be possible to found and endow a number of chairs for their promotion.

The All Parties' Conference

The All Parties' Conference at Delhi has appointed a committee, to report at an early date.

Early or late, we must have a united demand. That united demand may be the minimum with some parties, and the maximum with others, and those who want more than this united demand may and should be left free to realise their ideal What is less does not shut out the greater.

When all parties want Swaraj, surely it should be possible for all to hit upon some scheme which will satisfy moderate expectations without obstructing those further developments which others may long for.

The Commonwealth of India Bill

The Commonwealth of India Bill, of which a draft has been circulated for information, opinion and comment, has been carefully and elaborately drawn up Of course, in no country where there may be occasion for the drafting of such a bill can there be complete unanimity. Opinions will differ. But the least that can be said of the value of such a draft is that it provides us with a definite working basis which we can consider and discuss, add to, curtail and alter.

Mrs. Annie Besant and her co-workers have rendered good service to the Indian people by presenting this definite result of their labours.

In poetry there is some virtue in leaving something to the imagination of the reader. In political idealism, too, there is room for dreaming. But in *practical* politics, noth is gained by vagueness.

Academic Success of an Orthodox Gir

Orthodox Bengal, which means the v majority of Bengalees, is not well dispo towards the education of women. It is the more remarkable, therefore, that M Nirmala Bala Bose, grand-daughter of late Babu Ananda Krishna Bose, a w known scholar descended on his moth side from Raja Sir Radhakanta Deb, l stood first in English in order of merit the M. A. examination of the Calcu University. That a girl belonging to orthodox family has achieved this distincti by private study does her great credit.

Women Novelists of Bengal

The education of women in Bengal i being generally encouraged, as noted abo it is no wonder that the women writers Bengal do not form a large body. But f though they are in number, they appear have made their mark in the writing works of fiction to a sufficient extent make even an Anglo-Indian journal like T *Statesman* devote an article to them, whi runs as follows :—

Women have given a better account of themsel than men in the task of unfolding the delic shades of thought and feeling which go to make their inner being. For it cannot be denied t women have other aspects of life and being than manifested to men. There is still surviving certain measure of antagonism between the sex by reason of which each sex more or less dra the curtain on some part of their inner life, whi remains imperfectly revealed to the other. So as that part of women which she holds out unrese edly to man goes, one might say that man c paint woman better than women themselves ; for spite of the aberration of judgment due to partial or antipathy for the other sex, man can, on t whole, look upon this part of a woman's life with greater measure of detachment than women.

But when it comes to the inner woman, h inmost soul and the unfolding of her deep emotions, there man fails.

One can say, with small fear of contradicti that, in Bengali fiction, the most successful pictu of the inner life of woman have been given women writers. The mere male has drawn wom with success, so long as he was dealing with t outworks of the fort where her soul dwells. Or in a while they have had the hardihood to vent on a detailed analysis of the mind of wom Rabindranath Tagore, Sarat Chandra Chatterjee a Nares Chandra Sen Gupta have been the m

adventurous authors in this sphere. They have often done surpassingly well, but, most notably, in their pictures of women who are out of the ordinary.

But woman is a story by herself, even in her most humdrum and common surroundings, and if only one could tell the story of her mind through and through, one could make an engaging romance. That is the lesson of the most successful works of women authors in Bengali fiction. Men have not beaten them in the delicate and finely woven pictures of the heart of the woman who is far from extraordinary.

In *Didi*, which was her earliest (?) and most successful work, Srimati Nirupama Devi introduces us to a woman of extraordinary character, but essentially a Hindu woman behind the *purdah*, who is placed in a very difficult situation. Her husband, Amarnath is married to her against his will, at the wish of a masterful father He rebels against this compulsion, renounces his wife and home and marries another girl. At the death of the father-in-law, Surama finds herself the mistress of a household from which her husband has banished himself, and she rules it with all her skill and masterfulness Her pride enables her to bear her sorrow and humiliation without flinching

Soon, however, Amarnath comes home with his girl wife, Charu, who is a veritable child, and almost reminds one in her earlier stages of Dickens's(?) Dora(?) They are thus thrown together Surama prepares herself for her encounter with her husband with all her pride and hostility and the husband is by no means anxious to be reconciled to her, being occupied with Charu.

This child, however, by her very helplessness and simplicity, wins the heart of her co-wife, and for a time Surama and Amarnath become friends in a distant and disinterested sort of way.

The rest of the book is a finely drawn-out story of the slowly changing emotions of the man and the woman The first signs of contrition in Amarnath are met by a dignified rebuff. But the canker has begun eating into Surama's soul, and from this time she carries on a long fight against a growing yearning in her for her husband whom she cannot now hate, and yet cannot desire because of her pride, and of her love for the child Charu. Only a woman could have given the delicate and arresting picture of Surama's soul as the author has rendered it.

Mother Instinct

A similar though differently conceived theme has been treated by Srimati Anurupa Devi in her *Ma*. There the husband renounces the first wife, whom he loves, for no fault of hers but because his father has unreasonably taken offence and turned her out. He marries again at the order of his father. This second wife first meets us as a selfish and self-willed woman whose feelings are always on edge with regard to her absent and discarded co-wife. Srimati Anurupa gives a more ambitious treatment to her theme than was attempted by Srimati Nirupama. In parts of her work she has gone beyond her depth, and this detracts from the artistic finish of her story. But the picture of this second wife, who is always feeling a void in her husband's heart where she was expecting love, is superb in its subtlety and truthfulness. The mother-instinct of this barren woman proves to be her salvation in the end, and starting as the sworn enemy of her co-wife and her son she ends as a loving mother to her orphaned step-son. The story of this development of her inner mind bears on every page the delicate touch of a woman's heart and insight.

The talented sisters, Santa and Sita Devi, have chosen their themes from very different surroundings, determined by their different up-bringing. While Anurupa and Nirupama Devi have told of life in the orthodox Hindu household, the heroines of Santa and Sita Devi are mostly girls from college, living and moving mostly amongst cultured people of the advanced Brahmo society Few people are as qualified to tell the mind of this class of women, and they have unfolded their story with a noble sense of artistic bearing and a truthfulness and delicacy which are not easily beaten. The first ambitious work was the result of their joint effort —the *Udyanlata* (the garden-creeper) It gives a delightful story of the life of Mukti, a modern girl brought up in a college with a wealth of detail and lightness of touch which is characteristic of these sisters There is nothing very extraordinary in the main plot, which is that of two young men in love with the same girl. But the charm of the story lies in the treatment of the theme, which is very arresting especially the last scene where Mukti is bidden farewell by a discarded lover whom she had never known as such till then, and whom she liked perhaps more than anybody else—only she had never thought of him as a lover

The situation in which she finds herself after the revelation, makes up a delicate tragedy and the authors leave us imagining all sorts of things that must have been passing in her mind in her last moment of indecision The tableau of the girl lingering on the staircase after the lover has gone remains in the mind long after the book is closed.

A Girl's Bravery

In *Chirantani* Santa Devi gives us an attractive pen-picture of a graduate girl who works for her living and slaves at her work for the sake of her brothers, her sisters, and her grand-father. She is loved with great impetuosity by an eccentric and prosperous young man, and she has but to say 'yes' to be above want But with the crushing weight of poverty on her, she is yet incapable of giving the word, and she waits in critical suspense till she finds her true love, and her suspense is ended.

The author shows living portraits of the life and mind of the type of highly educated young woman who is growing more and more common among us, and also a picture of a poor Brahmo household which pleases the artistic mind by its artless simplicity and absence of superfluity.

The same characteristics are displayed in the *Rajanigandha* of Sita Devi, where the end is tragic. Here a poor girl from college finds employment as a governess and falls in love with her master though her love is never spoken She is fated, however, to have to wait on her beloved, who becomes the loving husband of a friend whom she loved and worshipped with a romantic passion. The situation is handled with great ingenuity and delicacy and the struggle in Kshanika's heart is given full expression.

Mrs. Sailabala Ghosh has contributed largely to the literature of fiction in Bengal. She is perhaps less keen on painting life than on pointing a moral,

the matter from a different angle. We have asked them to do so more than once in the pages of *Prabasi*.

Are we justified in having any places of amusement whose existence presupposes and depends on the existence of a class of prostitutes? There are vigilance Committees and there are laws for minimising or doing away with the evils of prostitution So it may be taken for granted that all decent people want that commercialised vice must be destroyed root and branch. But there are many respectable ladies and gentlemen who patronise the Bengali theatres, who at the same time want that there should be social purity. They do not pause to think that social purity is unattainable so long as there is a demand in some form for a class of women of ill fame; and under present conditions, the demand for being entertained by professional actresses in Bengal is a demand for the existence of a class of women of ill fame.

The problem before us is this. If we want social purity, we must not have any institutions which directly or indirectly depend for their existence on commercialised vice. So either respectable women would have to take to the profession of acting, or the theatres must be so reformed that the women of ill fame who are professional actresses there may find it necessary and easy to lead pure lives. If neither of these two alternatives be possible, the Bengali theatres should not be patronised by people who want all women to lead pure lives. The larger the number of our theatre-goers, the larger would the number of theatres be. That would mean an ever-increasing number of professional actresses, which, as matters stand at present, would be equivalent to an ever-increasing number of women of ill fame.

It is not that no reform of the Bengali stage is possible. For in many countries there are professional actresses who are good daughters, wives and mothers like other virtuous women.

Hemour in "Hindu Polity"

Mr. K. P. Jayaswal's "Hindu Polity" is a serious study of a serious subject. But there is humour in its preface. For example, the author says therein that the manuscript of the work was ready in April, 1918.

"The book was made over to Sir Asutosh [illegible] who kindly took upon himself the publication of the work, placing it on the university syllabus.

"When a few chapters had been in type the author was informed that scientific plagiarism was at work. Then, the manuscript was stolen from Sir Asutosh, no other belonging out of the group from which the box of manuscript was missing was touched by the cultural though secret admirer. Sir Asutosh informed the police with the result that a professor who claimed to have recovered the manuscript made it over to Sir Asutosh. After three days' confinement, the book obtained liberation."

"Set a thief to catch a thief", so runs the proverb. We do not know whether in the present case the wisdom of the proverb was proved by some tame plagiarist discovering the manuscript from the study of a brother artist.

Mr. Pal's Apology

We were rather surprised when we found the portraits of Mr Bawla and his mistress in *The Bengalee* We thought it must have been due to Mr. Bipin Chandra Pal's absence from Calcutta We are glad to find Mr. Pal apologising for the publication of these portraits, saying :—

"This has been done in my absence and without my knowledge and authority, and I express my sincere regret for the prominent publication of the portraits of Mr. Bawla and Mumtaz Begum that have no title to this notice."

Mrs. Basant on Communal Differences

At the All Parties' Conference Mrs. Besant is reported to have said that communal differences would exist so long as foreign rulers were there to throw the apple of discord This is true; but it is not the whole truth We cannot but admit that there are some causes of communal discord arising out of our own beliefs, fanaticism, bigotry, "religious" arrogance and superstitions with which foreign rulers have little to do.

Bounty for Steel Industry

In addition to the protective tariff, the Indian people will have to pay a bounty of 75 lakhs of rupees to the steel industry. So more than two crores of rupees must be paid to the Tata Company's shareholders by the Indian people, though that Company has not been required by law to promote the interests of either the Indian workingmen or the Indian technicians.

Mr. Chimanlal opposed the grant of protection to steel industry. He severly criticised the management of the Tata Company which lavishly distributed dividends to shareholders four years ago without taking into account that depression might come. The Tata Company had broken every promise given in respect of their labourers. Incidentally he asked for a ruling whether shareholders of Tatas who were in this house would be entitled to vote.

The President said that the practice in the House of Commons was that where a shareholder of any Company which received subsidy or protection was a member of the House he would be entitled to exercise his vote but as to the propriety of his voting it was a matter entirely for personal judgment of the member. The same procedure would be followed here as well. It was difficult to apply hard and fast rule. The motion of Sir Charles Innes was carried.

That the Tata shareholders would vote for the bounty to fill their own and their co-sharers' pockets can be easily understood. But did those Swarajist membeis who were not Tata shareholders vote for it because it was once declared by a Swarajist leader that the Swaraj Party would ask capitalists to contribute to their party funds

Sir John Marshall on the Antiquity of Indian Civilisation

Sir John Marshall, Director General of Archaeology in India, interviewed by a representative of the Bombay Chronicle," expressed great enthusiasm for the recent discoveries at Mahen-jo-Daro and Harappa The discoveries would, he believed, extend the history of Indian civilization to ascertainable eras of pre-Babylonian times. The discoveries up till now have brought them to nine buried cities revealed under alternate strata of mud and similar material. They expect to excavate still deeper, say about thirty feet. There may be still three or four or five more ancient cities buried under the portions which still remain to be excavated. They would bring them to somewhere near 7 to 9,000 B C The cities that have been already laid bare display, he said, the most interesting panorama of ancient structures, the lay out of towns and streets and an unusual amount of antiques including seals of great variety and distinction. There were, he added, brought to view the finest bricks he ever saw The finds required the most careful handling And it would be premature, he observed, to anticipate too definitely at this stage the nature and character of the forgotten chapters of ancient history of this country now thrown for examination by the scholars and the historians of the world.

Communal Representation and the Indian Christian Community

Three times, year after year, has communal representation been condemned from the presidential chair of the Indian Christian Conference. Though the Indian Christian community is far less numerous than the Moslem community, the former have sufficient faith in God, in their own ability and public spirit, and in their non-Christian countrymen not to want any seats in representative bodies and any appointments in the public service to be reserved for themselves. There is no doubt that their wisdom and charity will be justified by the results

The Wisdom and Patriotism of Bengal Moslems

A small clique of self-seeking persons, headed by Sir Abdur Rahim and others, wanted the Moslems of Bengal to support the Bengal Ordinance and thus earn the special favour of Government With this object in view they convened a conference of their co-religionists in Calcutta and chose Nawabzada Syed Mohamed Hosain of Shaistabad as their chairman. But they did not know their man So when the Nawabzada went on reading a very patriotic speech, there was consternation in the ranks of the schemers, and Sir Abdur Rahim and some otheis beat a hasty retreat from the place of meeting The Nawabzada rightly called upon his fellow-believers to make common cause with all their other countrymen, as they are children of the same soil and neighbours, sharing one another's joys and sorrows

At a subsequent and larger public meeting of the Bengal Moslems, the Ordinance was condemned

Hindu-Moslem Unity at Nagpur

The Moslems of Nagpur have shown great good sense and generosity and evinced confidence in their Hindu neighbours by not demanding that the latter are not to lead musical processions before mosques even at the time of public prayers. It is for the Hindus to show that this confidence has not been in the least misplaced.

Kohat Settlement

From what we have read in the Lahore *Tribune*, which keeps up its reputation for level-headedness and persistent endeavour to be fair, it does not appear that the Kohat "agreement" has been accepted by the Hindu refugees in general It is a pity that the hoped-for settlement is not yet an accom-

plished fact. But how can it be so, if the Hindus do not feel that they have got even bare justice and that their honour, lives and property would be safe in future ?

Fine Arts and Music in Lucknow

Lucknow is to be congratulated upon holding a successful exhibition of works of Indian Art, old and new, of various schools. Perhaps at no other Indian Art exhibition were so many fine old water-colours and albums shown as at Lucknow The usefulness and delightful character of the exhibition were much enhanced by the lectures and talks of Dr. James H Cousins, who is so unremitting in his labours to bring about a right understanding and appreciation of the Indian Fine Arts and who possesses quite unusual insight and powers of lucid exposition.

Mr. N C Mehta, I C S, who initiated the movement for this exhibition and worked hardest for it, has thereby earned the thanks of the Indian public

There has also been a successful All-India Music Conference at the capital of Oudh. A movement has been set on foot to establish a Music College and Art Gallery there for which more than Rs 40,000 has been already collected

---

The First Kamala Lecturer

Sir Asutosh Mookerjee endowed the Kamala lectureship in connection with the Calcutta University in memory of his beloved daughter Kamala Devi, who predeceased him And he also chose Dr Annie Besant as the first Kamala lecturer. No better choice could have been made. As the lectures are named after a woman, it was quite in the fitness of things that the most learned woman in India was chosen to deliver the first course of lectures. Those lectures have fully demonstrated the rightness of the choice by their thoughtfulness, insight and scholarship.

Sir C. Sankaran Nair's Presidential Address

In the striking presidential address which Sir C. Sankaran Nair delivered to the Social Reform Conference at Belgaum he dealt chiefly with the status of the women of India and that of the submerged classes, and the caste question. He spoke, in part, as follows :—

Tradition going beyond the dawn of history discloses that women were free, in fact as free as men both in social and political life. We have accounts of those who are wrongly called primitive tribes, amongst whom women, on their own account and not as servants of man, took part in all the varied activities of life such as now are regarded as peculiarly masculine.

Early marriage, compulsory marriage, compulsory widowhood, denial of freedom to a grown-up woman to choose her husband must all disappear. Age of consent must be raised It was said by an English member in the Legislative Assembly that in a generation the mortality of mothers due to early marriage was 3,200 000. Polygamy must be abolished. Right to contract a second marriage can be conceded only if the wife is given the right to claim divorce on the same ground together with a share of the husband's property. Polygamy had been a safeguard to the wife who for reasons of health was unwilling to live as wife A wife in such circumstances should be protected from her husband

It appears to me that our supreme effort should be directed to securing women the same right as men so far as right to vote in elections of members and the right to be elected as members of municipalities Local and District Boards, Provincial Councils and Imperial Legislative Assembly, is concerned The power to vote will secure the return of their supporters. The pressure they will exert as voters or members will secure the necessary Reforms. We are fighting for freedom ourselves But

> It ye do not feel the chain
> When it works a sister's pain,
> Are ye not base slaves indeed
> Slaves unworthy to be freed ?

Let us therefore make up our minds that women shall have votes like men in all Councils and that either women are elected as members or only those who pledge themselves to do all in their power to remove women's grievances.

REVOLT AGAINST CASTE TYRANNY

The other great question with which the social reform association deals is that of the depressed classes As in the case of women, the time has passed when the Non-Brahmin caste Hindus and the other casteless Hindus pay any attention to the arguments based on religion The Non-Brahmin Congress which is now holding its session in this town is an answer to those who still want to maintain the caste system. The Non-Brahmin Hindus have determined so far as it lies in their power *not to recognise the superiority of the Brahmins, not* to co-operate with them in those movements which involve the recognition of these sacred texts which show the Brahmin superiority.

These facts are enough to show that in the case of these low castes as in the case of women the main efforts of the social reform association should in my opinion be directed to giving them the power to vote and the right to be elected as members to all the Local Councils in particular and also to the superior councils.

Sir Sankaran Nair on Franchise Exclusively for Manual Work

Sir C. Sankaran Nair in moving at the Social Conference the resolution conveying greetings to Mahatma Gandhi supported the latter's suggestion that the franchise should be given extensively to manual workers

"We are concerned," said Sir Sankaran, "with his social activities He has taken up the great task of uplift of the depressed classes and the removal of untouchability He has referred to it even in his Presidential address. One of the proposals in his scheme for Swaraj is that the qualification for franchise should be manual work. This is the first time such a proposal has been put before the world and it is one of far-reaching importance But India is not prepared for it India is no more fit for it than Jerusalem was prepared for the advent of Jesus nearly 20 centuries ago The intellectual classes and the propertied classes have up to now held the right to go to Parliament But neither of these should have the right It is those who engage in manual labour that should represent the country in the Assemblies"

We cordially agree that manual labourers should have the vote But we do not agree that *they alone* should have the vote If the underlying principle be that those who do some kind of honest work or other, should enjoy the franchise, then common sense and simple observation show that there are many kinds of work other than manual labour which also are necessary for human society, which are useful and beneficial and which are honest Why should these kinds of work be disfranchised ?

We have also shown in a recent number of the Modern Review by quoting from the sayings of Sri Krishna, Buddha and Jesus that these great teachers of mankind did not understand merely manual labour by "work"

Let us briefly consider some of the reasons why persons are considered entitled to vote They are considered entitled to vote.

(1) Because they are the inhabitants of a country interested in its weal and woe According to this principle, all persons, including children, should have the vote But as children cannot use any discretion because of immaturity, therefore, in those countries where there is universal suffrage irrespective of sex or other considerations, there is only *adult* suffrage, *not* franchise for children. This shows that it is an accepted principle that the voter should have some maturity of judgment and some power to discriminate between right and wrong. It cannot be said that manual workers are the only adult inhabitants of a country interested in its weal and woe who possess some maturity of reason and conscience.

(2) Because they do some useful and necessary work for the country We have already seen that it is not true that manual labourers alone do useful and necessary work for the country

(3) Because they are fit by their intelligence, knowledge, capacity, judgment and possession of conscience, to take part in or manage the affairs of the country It cannot be said that manual workers alone possess this kind of fitness

There are many kinds of manual work which can be and is done by machines, and these machines have been devised and made with the aid of the human intellect Some machines turn out more work and more accurate work than labourers All this shows that the exercise of the intellect is work of a higher order than mere physical work Manual workers are to be given the vote, not merely because they perform certain results but because they possess in addition reason and conscience If mere physical movements and their result were the reasons for proposing to give the vote to manual labourers, then it would not be easy to explain why the human being who plies the handloom is to have the vote and why the power-loom which does more weaving is not to have the vote, why the man who drives the plough is to have the vote and why the steam-plough which does more ploughing is not to have the vote, etc, etc.

In fact the manual worker is fit to have the vote because he is a man , and man is distinguished from brute beasts and machinery not by the capacity for physical work but by the possession of reason and conscience If manual work were all in all, why then is Mahatma Gandhi the leader of the people, instead of some illiterate strong peasant who is capable of far greater physical labour than the Mahatma being our leader ? It is rather curious that men who owe their pre-eminent position to their own superior intellectual and spiritual development, not to their superior physical capacity for mere manual work, entirely ignore the claims of intellectual and other non-bodily work

In Russia more than in any other country the claims of manual work have obtained the greatest recognition But the greatest leader of the Russian revolution Lenin, was not a manual worker He was a graduate in law of St. Petersburgh University who practised law for some time

Should manual labour alone ever monopolise the franchise, the result would be that intellectual men would do the minimum amount of manual work necessary to qualify for the vote, but it would be their intellect and devotion that would carry them to the topmost rung of the ladder, not their little bits of manual work. Even in Russia intellectual superiority of a certain kind has got its due.

We do not in the least despise or deny the dignity of every kind of manual labour But we cannot admit that it alone possesses supreme value. If manual labour were the only thing or the chief thing or the chief thing of value to man, then the man who gives all his energy to manual work would be the greatest of men. But is it not a common experience that mere manual work without any other kind of occupation, *dehumanises*? Even a six hours' day for labourers would dehumanise them, if in their leisure hours their minds were not usefully and innocently occupied.

Extremism is not necessarily the highest wisdom, even if it be the extremism of Mahatma Gandhi, or of his quondam detractor and recent admirer Sir C Sankaran Nair.

—

Mahatma Gandhi—A Heretic

It is popularly believed that according to orthodox Hinduism it is only the Brahmans who know the Sastras and who are entitled to lay down what is according to the Sastras and what not. But a recent Bombay meeting presided over by a merchant of the trading caste has made the pronouncement that those who want to abolish untouchability are heretics Some of the men assembled there wanted even to lynch the heretics, including Mahatma Gandhi. Of course, Mahatmaji would be only too glad to undergo martyrdom; for that would toll the death-knell of untouchability. But as he fights with the weapon of soul force, we suggest that he is not worthy of the steel (or is it the rope?) of the Bombay heroes, and that they should tackle Mahatmaji's Big Brother Maulana Shaukat Ali. It strikes us, moreover, that lynching is not an orthodox Hindu practice; it is prevalent in the *mlechchha* land of America and is, therefore unfit to be practised by the holy Bombay heroes. We hope this pleading of ours, if nothing else, will save the heretics from lynching.

By the by, it so happens that according to the Hindus, *Sruti* takes highest rank among the scriptures, and we are credibly informed that there is no authority in *Sruti* for untouchability.

—

Mr. G. K. Devadhar's Presidential Address

For some years past there have been two Indian Social Conferences held in December. This year one was held at Belgaum and the other at Lucknow. The latter was presided over by Mr. G K Devadhar. Of him *The Leader* justly observes.—

> In the field of social service Mr. Devadhar leads a dedicated life and has by concrete results shown how much service one individual can render to the cause of humanity and progrees provided he is inspired by the spirit of service and sacrifice. He is the moving spirit and the guiding genius of social service organizations in Poona and Bombay which eloquently proclaim the faith that is in him and are visible demonstrations of his marvellous organizing capacity.

With reference to his address the same paper observes:—

> It is a truism to say that internal causes are responsible for the rise and fall of nations. Reaction and conservatism in the social sphere lead to decay no less than they do in the political sphere, and the Liberals, whose eyes are directed to the future and who profoundly believe in the necessity of progress have therefore always regarded social reforms as 'a vital force,' to use the words of the president, 'for the improvement of the vast masses of our countrymen even for their political advance.' The president pointed out the essential objective of social reform which is nothing but social justice. Effete and antiquated institutions, injurious customs and practices, and everything which breeds intolerance and class arrogance, narrows the intellectual and spiritual outlook, leads to social cruelty and inequality and in short enslaves instead of emancipating the manhood and womanhood of a community must be treated as inimical to growth and progress. In the words of Mr. Devadhar, 'human being as such must be respected whatever be his or her condition or status in life and irrespective of his or her sex, caste and creed. the principles of spiritual equality inculcated by a liberal religion that emphasises the brotherhood of man and the Fatherhood of God and of equal citizenship necessitated by common nationalism must be recognized cheerfully, ordinary human rights and civic privileges being the foundations of spiritual equality and equal citizenship'. Social reform inspired by such a high democratic ideal is necessary to solve the problem of Indian nationality, unite the various communities, Hindu, Muslim, Parsee and Christian, in one loving bond and furnish the basis for national greatness......... The removal of untouchability is one of the principal planks of the Congress platform, and the proceedings of the Liberal Federation would show that the Liberals are also equally keen on the subject. .... The question has been earnestly taken up by the Hindu Mahasabha

also. The devoted labours of the Arya Samaj for bringing about their rights of equal citizenship and movement. It recorded the view that the caste system was the greatest obstacle to national solidarity and that it should be immediately discarded. The system has struck such deep roots that its destruction is likely to take a pretty long time. A wider and a keener recognition of its evils is necessary before much headway can be made. The relaxation in the rigidity of caste-rules in various parts of the country may, however, be regarded as the beginning of the end.

Political Principles Affected by Colour of Skin

When any people of European extraction revolt and assert their independence, the government established by them is recognised by European states, if not at once, at least in course of time But the Moors are not Europeans and therefore the "Republic of the Riff" established by them has not been thought worthy of recognition by France which has recognised the Soviet Government of Russia. The unfriendly attitude of France will be understood from the following extract from *The Literary Digest*.—

The Moor's pride of Ancestry and the memory of a magnificent past in having been thrice victorious over Spain is said to have been hotly rekindled by his success against the Spaniards in Morocco, where, after fifteen years of continuous warfare, he has forced the Spanish to the coast and to adopt a defensive position. Thus, it is pointed out, the Spaniards lose all their gains in the mountainous district of Morocco where Abd-El-Krim, the Moroccan leader, not only wants to hold the ground taken, but seems resolved to establish the independence and self-determination of his people. He contends that the Moors alone are able to preserve the peace and administer the country in accordance with the wishes of its inhabitants. But the Spanish press note that the evacuation plan being carried out under the supervision of General Primo de Rivera, President of the Spanish Military Directorate, and High Commissoner in Morocco, did not contemplate the relinquishment of rights held by Spain under the Franco-Spanish agreement of 1912. On the other hand, the Madrid *Epoca* reports that Abd-El-Krim not only claims the right to establish an autonomous government in all the territory occupied by him when the war with Spain began, regardless of the boundary lines drawn in the Franco-Spanish Treaty of 1912, but he actually has civic authorities functioning and is said to have formed a cabinet.

The "Republic of the Riff" is the name the tribesmen give to their political homestead and they claim that they have never recognized the validity of Morocco's partition into zones and protectorates. According to the Riff view, there is only one means of demonstrating sovereignty, and that is actual occupation. In support of their contention they assert that the judicial authorities are functioning normally in all the territory occupied by their forces. Now the international aspect of the Morocco question is full of dangerous possibilities according to *La Revue de France* (Paris), which fears a tribal rising in the French zone, and it declares that France is bound to occupy the Spanish zone, if it be shown that Spain cannot subdue the natives.

Russia and Narcotics

The following welcome news has come from Russia. In many ways New Russia is setting an example to the older imperialist nations of Europe The message runs as follows:—

On November 6, 1924, the Council of People's Commissaries of R S F S.R., issued a decree prohibiting the unlimited distribution and sale of all articles acting or liable to act as forms of intoxicants, and which are injurious to people's health, such as cocaine and its salts, opium and its compounds, morphium, heroin etc. In accordance with this decree the Health Commissariat fixes the quantity of such substances required annually for medical purposes The production of narcotics may only be carried on by the departments of the Supreme Economic Council after previous agreement with the Health Commissariat, and the import and export of such articles are conducted exclusively by the departments of the Commissariat for Foreign Trade only with the approval of the Commissariat and within the limits established by law

—*Russian Information & Review*, *Nov 29, 1924, p. 351.*

Lord Robert Cecil referred to Russia as one of the countries which was standing outside the League of Nations and might therefore upset any arrangement arrived at by the nations within the League. This declaration which practically embodies the American proposals of restriction of opium to the amount required annually for medical purposes should relieve the mind of any fear concerning Russia's attitude

C. F. A.

Inter-Religious Unity

The following brief account has reached me from the Rev. J C. Winslaw concerning a retreat held by an International Fellowship group near Bombay. Amid much activity to promote Hindu-Muslim Unity such quiet work as this should not go unrecorded He writes as follows :—

"The bungalow in Juhu near Bombay where Mahatmaji convalesced after his operation was through the kindness of its owner the scene of an interesting gathering from the evening of Dec 5 to that of Dec. 7. This was the first 'Retreat' of the Bombay International Fellowship, when between forty and fifty Hindus, Mohammedans, Christians and Parsees assembled in conference to discuss the implications of brotherhood, and still more to live

out brotherhood in two days of friendly intercourse and quiet worship together.

The discussions were held under the chairmanship of Mr. Mirza Ali Akbar Khan, whose able summing up at the close of each meeting added enormously to the value of the conference. The racial implications of brotherhood were dealt with by Dr. Zacharias, the political by Professor Wadia, the economic by Mr. R. M. Joshi and Mr N. M. Joshi, the religious by Dr MacNicol. The discussions which followed, while indicating plenty of healthy diversity, yet left the impression of a solid central agreement, which if only it could be widely disseminated throughout the land, would form the foundation of a strong edifice of unity.

But far more valuable than the discussions were the times of intimate fellowship in prayer and social intercourse. Here all barriers of race and caste and creed were surmounted. We fed together, played together, prayed together. There was no Hindu and Mussalman, Parsee and Christian, Indian and European, but one family of God's children. It would have delighted Mahatmaji's heart, as he lay earlier in the year on his couch on that upper verandah, if he could have seen in vision the gathering which would assemble there before the year was out. I am convinced that it is by such experience of actual fellowship, of unity in action, that the mists of misunderstanding and prejudice will be most quickly cleared away, and a unity which is no mere lip-unity, but a heart-unity, achieved."

C. F. A.

THE MAHARSHI DEVENDRANATH TAGORE*

By PROFESSOR DR STEN KONOW

We have come together here to-day to commemorate the anniversary of the death of one who occupies a unique position in the history of Santiniketan, as in the development of thought in India on the whole.

Twenty years have passed since Devendranath Tagore left this world, but he still lives amongst us, and on every festive occasion we come together here, at the very spot where he so often sat down in meditation and sought and found peace.

His whole life was devoted to the search of truth, which from time immemorial has been the leading feature in the longings of the noblest men in this country. He was himself, in his family traditions and in his whole spiritual attitude, a successor of the thinkers and seers of bygone ages, who had given up every search for wealth and worldly profit in order to realize man's ultimate aims.

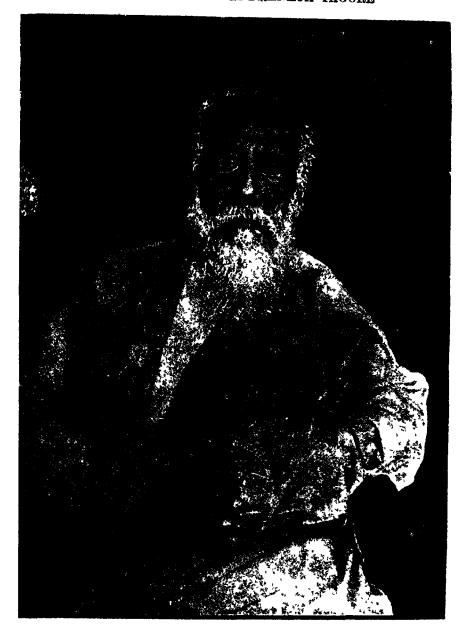
And above all he was filled with the spirit of the Upanishad, with its lofty flight of thought into the realms where man's thought ceases to vibrate in response to the impressions of the senses from contact with the multifarious objects which constitute our daily life, and where it is crystallized in sacred rapture and holy silence before the unfathomable truth underlying life and the universe.

But at the same time his mind was open and he was prepared to acknowledge truth wherever he found it, in the scriptures of other religions as in the Upanishad. There was everywhere the same test, which he applied wherever God, in his exalted purity, revealed himself, there truth was to be found. The whole universe is only a single, grandiose revelation of Him, the only one, who listens to the prayers of our heart, and whom we can only come near in the spirit. Unnecessary are temples and sacrifices and austerities, whoever purifies his heart, can come to Him, when he turns away from sin and sincerely repents of his shortcomings. And before Him high and low, rich and poor are equal, because the heart alone counts.

He was universal in his conception of God, but all the same he was intensely Indian. His mind was searching for the infinite, the eternal, behind all the changing things in life and in the world, and he felt how this search had nowhere led man higher than in India, in the thinking and the visions of the Upanishad.

He wandered about in his country, and his unselfish idealism and his pure character won for him the devotion and affection of his people, who gave him the name under which we remember him, the Maharshi.

His spirit is here among us. Here there is

* Read in Santiniketan on the anniversary of the Maharshi's death, January 19, 1925.

Maharshi Devendranath Tagore

no difference of caste or class or race. There is one thing which unites us all, the feeling of the eternal truth as the underlying principle in everything. It gives strength to him who is weak and depressed, and it fills his mind with bliss, in the feeling of the harmony and beauty in truth's revelation in the universe.

And this true eternity is to be found within ourselves. We need not search outside, we need not think that it is hopeless to find it, because we are weak and mortal beings. We need not throw away ourselves. He who reveals himself in the great and harmonious universe, he who makes the sun and the moon and the stars shine, he is the light within our own heart.

We come from different surroundings, from different places of the world. But the whole world is nothing else than the reflex of the same eternal light, truth itself. And it has been shining for ages, and it is this

light which we can see in the highest thoughts, the loftiest ideals, which every nation, every civilization has produced.

We should remember this, if we want to follow in the footsteps of the Maharshi. Everyone of us is, with thousand links, bound up with the flashes of eternal light which our forefathers have seen. And we are better able to see as they did than otherwise, because our eyes are like theirs. Let us not search outside of ourselves, not away from the path of our ancestors, let us not be dazzled at what at first sight appears more beautiful, more exalted. We ourselves, with all our traditions and all our inherited ideas, are the reflex of the same light, and we must try to see it with our own eyes.

And when we bow down to-day in reverence to him whose spirit we feel in these surroundings, which were once familiar to him, we shall gather strength in the memory of him, who taught us to go our way forward towards the one truth, besides which there is nothing else, where there is peace and bliss

Om santih, santih, santih.

HINDU POLITY*

(A Review)

IN an age during which politicians of every creed and colour (white, brown, black etc.,) are vying with one another in order to "give constitution" to India, as a panacea for all evils, the "Hindu Polity" of Mr. Jayaswal may appear as a sublime Joke! With serene self-confidence he brushes aside the constitutional hustlers, and dubs their ultramodern constitutional fabrications as anachronisms! "You seem to believe, Sirs, that India is constitutionally incompetent to evolve a constitution ?"—so we seem to listen to Mr. Jayaswal interrogating our constitutional *visvakarmas*, with a devastating irony! Well, facts are sometimes terribly disconcerting and Mr. Jayaswal's challenge is based on the solid foundation of *facts* Every page of his monumental work discloses some solid, indisputable facts about the constitutional life of the Ancient Indians. People may differ from him in matters of detail, touching explanation and interpretation but none can dispute that he is the first constitutional historian of India who has not only rediscovered the most precious pages of our political life but has made that lost history live again in all its titanic struggles and deathless grandeur.

With profound insight Mr. Jayaswal divides his book into two parts tracing faithfully the two main lines of Hindu Constitutional evolution—monistic and pluralistic—which seem to be the political counterpart of the metaphysical evolution of ancient India. He shows that "the early Vedas know only monarchy." But so much moonshine and nonsense has been written on "oriental" monarchies (synonymous with barbarous tyranny as a matter of course!) in general and Indian monarchy in particular by omniscient foreign historians that Mr. Jayaswal has been obliged to describe the republican traditions and insitutions first; so that the mind of the reader may be prepared to realise correctly the strictly legal and responsible character of Hindu monarchy. "Going back to the oldest literature of the race, we find from the Vedas that national life and activities in the earliest times on record were expressed through popular assemblies and institutions The *Samiti* was the national assembly of the whole people or Visah. "It could elect the *Rajan*. It could re-elect a king who had been banished and were thus "the sovereign body from the constitutional point of view". He quotes from Rig Veda (X. 191.3) a prayer for a 'common samiti and common policy of state, a common aim and a common mind'.

Mr. Jayaswal has resisted the temptation, to which ordinary minds with the pretensions of scholarship would have succumbed, to lay down the causes of the origin of Hindu Republics! The Greek analogy would have been handy, but the author of Hindu Polity does not possess the easy circumlocution

* Hindu Polity : A Constitutional History of India in Hindu Times. By K. P. Jayaswal, M. A. (Oxon.), Barrister-at-law. Published by Butterworth & Co., 6, Hastings Street, Calcutta (India), 1924.

of our too numerous scholars of aniquities, and he has therefore spared us from voluble quotations from Greenidge on this point. From the *Samiti* and *Sabha* Mr. Jayaswal passes on to the discussion of republican institutions. With a rare mastery of the entire body of our Sanskrit, Pali, and Prakrit literatures he leads us through the trackless path of antiquities to the precints of constitutional liberty upon which the fabric of our ancient civilisation was based. He first states the earliest references to non-monarchical constitution in the early Brahmanas and then proceeds to the critical examination of such technical expressions as *Samgha* and *Gana*. He repudiates the equation of *Gana* with tribe; because such an equation would stagger Panini, contradict the sense of Jatakas, and make the expositions of such works as Amara-Kosa and Kasika hopelessly absurd in order to maintain the infallibility of Monier Williams. Mr Jayaswal quotes a Jaina text to explain *Gana* It states that "there is also an abuse of the term. The examples given of its right use are, the *Gana* of the Mallas (a known republican community ....) and the Gana of the *Pura*, i e the Pura Assembly. As an example of its abuse, the *Gana* of Vasus (Vasu gods) is given by the commentator··· In other words, the application of the word to a non-constitutional body is distinguished The constitutional *Gana* is the real *Gana* and in the eye of the Jaina authority it has a mind It is an organised conscious body of men like the political assembly of the Mallas or the Assembly of the corporate Paura. It is a corporate assembly as opposed to a mere multitude or chance collection" (p 32)

Mr. Jayaswal has shewn how mere grammatical works such as those of Panini, Patanjali, and Katyayana can yield to a juridical mind ample materials for the reconstruction of the constitutional life of the ancient Hindus. The most significant fact with regard to Panini is that he does not know the religious *Samgha* of the Jainas and Buddhists, to him Samgha is a technical term which "denoted the political Sangha". There are great scholars in our country as well as abroad who may say to us, "you might have republics, but they are of the tribal stage". The implication of this statement is very obvious to any student of constitutional history. But Mr. Jayaswal has pointed out to us that this attitude was anticipated long ago by Panini who was not only a great grammarian, but was a seer who had anticipated the degradation of the modern Hindus, and by a simple grammati[cal] rule the great Panini dismisses the possibili[ty] of there being any mistake with rega[rd] to the real nature of the ancient republi[cs]. His rules (V. 3. 114 to 117) point unmistakab[ly] "to the stage of a developed, the familiar Hin[du] society, as opposed to a tribal stage." B[ut] alas ! Panini, we forget, is more quoted th[an] read !

The results of Mr. Jayaswal's discussi[on] "are that samgha is contrasted with monarch[y] and that a samgha or a Hindu republic h[ad] Brahmin members, Kshattriya members a[nd] other castes, i e the personnel of the samgh[a] was not composed of one state, caste or tribe

The author's interpretations of *Sastropajivi* and *Rajasabdopajivin* samghas are extremel[y] illuminating. According to him "their respec[ti]ve constitutions enjoined on the membe[rs] to be skilled in military art in the former and [on] the rulers of every privileged member to be[ar] the title in the latter." The samghas we[re] political institutions and not originall[y] religious But the religious samghas furnis[h] us with the elaborate rules of procedure th[at] safeguarded the maintenance of political organ[i]sations against party fact:ons. Mr Jayasw[al] has shewn that the Hindus were not onl[y] thorough in their philosophy and religion bu[t] what is not admitted, were also extremel[y] definite and careful with regard [to] their polity Our gifted author shows "tha[t] the history of the birth of the Buddhist Samg[ha] is a history of the birth of the Monastic Ord[er] in the world This history, therefore of th[e] birth of the religious brotherhood of th[e] Buddha from the constitutional womb of th[e] Indian Republic is of interest not only [to] this country, but to the world at large" H[e] proceeds to say that though "it was [a] case of borrowing no doubt, yet at the sam[e] time, there was an original idea behind which only a great mind could conceive Th[e] originality consisted in transferring th[e] constitution of a political corporation t[o] religion and conjuring up an organisatio[n] to perpetuate the being of that religion '

The Greek raid led by Alexander did no[t] produce any striking results on the civilisa[t]tion of the ancient Hindus, but the crop o[f] writers whom Alexander brought in the tra[in] of his army is cited by modern historiographers from quotations to prove certain facts congenial to the official mind To many people the Greek evidence is regarded as a sort of divine favour for their case Though not subscribing to this mentality, yet in the present case we are grateful that the Greeks

ever came to record their testimony to the glorious and flourishing condition of Hindu Republics in the Punjab. Modern cultre-historians who do not know the difference between oligarchy and aristocracy and regard Pliny as a Greek writer, accept *Republic* as a Greek invention but the Greeks were brought up in the nursery of political institutions, and their evidence on this point is extremely interesting. Alexander came and fought republics of various nature, some were aristocratic, some democratic, others combining the good features of both, and several others were ruled by joint kings. Mr Jayaswal's identification of the sites and peoples mentioned by the Greek writers with those mentioned in Sanskrit literature, and his repudiation of already accepted identifications will not only necessitate an early revision of text-books but place the history of India in a continuous plain of evolution which really makes all histories worth reading We are grateful to Mr Jayaswal for having identified tha immortal Kathas of the Kathopanishad with the Kathas who "were one of the most powerful nations of India reputed for courage and skill in the art of war" The familiar dictum is once more illustrated that the nursery of free thought is freedom. "Their men and women married by choice and their women observed the practice of 'Sati'. According to Strabo amongst them, 'the handsomest man is chosen a king'"— Rather a strange constitution! What a chance for our great poet Tagore in such a republic! Not less masterly is Mr Jayaswal's exposition of the technical Hindu constitutions. Mr. Jayaswal here does not speak in the term of European categories, but resuscitates the old technical terms such as the *Bhaujya* which means "temporary rulership", the *Svarajya* which signifies "that the *Swa-rat* ruler was taken from amongst equals and was made President and that selection was based upon merit which evidently refers to an election or selection of the President from amongst the members of the Gana or Council," the *Vairajya* which was a democratic constitution of an advanced type according to which "the whole country or nation took the consecration of rulership", the *Dvairajya* or the dual rulership which obtained in Nepal in the sixth and seventh centuries, the *Arajaka* or non-ruler State, the ideal of which was that "Law was to be taken as the ruler and that there should be no man-ruler. The basis of the State was considered to be be mutual agreement or social contract between the citizens. This was an extreme democracy almost Tolstoian in ideal, and lastly the *Viruddha Rajjani*" or States ruled by parties. Mr Jayaswal then enquires into the real basis of these States. His observations are very important. He says: "The basis of every State has been in all ages and in all climes to a great degree ethnic—tribal or national The real question is whether a State organisation is yet tribal—primitive, habitual and customary or it is the outcome of intelligent thinking of theories, of conscious experience and experiments The stage when state is felt to be based on contract and the ruler is regarded to be a servant of the ruled and when political loyalty is ever open to strangers is a high water-mark of constitutional development. Voting and ballot voting, motion, resolution and legislation, legalism and formalism in procedure of deliberation are other indices of that stage"

It is impossible within the narrow space of a magazine review to condense the many original things which Mr. Jayaswal has so brilliantly said in his monumental work We shall try to draw the attention of the readers to several points of first-rate importance, in our future studies. The concluding lines on the disappearance of republics from India, have been probably written not with ink but with tears "With the end of the fifth century, republics disappear from Hindu India The old Lichchavis quit the political scene, a branch immigrating into Nepal The young Pushyamitras vanish in the air. The following century saw the final exit of Hindu constitutionalism from the stage of History All that was good came down from the age of Vedic Forefathers, all that progress which had been achieved since the composition of the first Rik, all that gave life to the mechanism of State bade good-bye to the Land Republicanism was first to begin the Great Departure to lead the dirge of political Nirvana We have understood only one verse of that epilogue—the praise of the sword of destruction which nature gives into the hand of the barbarian. But the other verses are yet a riddle The real causes of that Departure which the epilogue should disclose remain undeciphered.

From 550 A. C. onwards Hindu history melts into brilliant biographies—isolated gems without a common string of national and communal life. We get men great in virtue or great in crime—we get Harsha and Sasanka, Yasodharman Kalki and Sankaracharya, but they are so high above the common level, that they are only helplessly

admired and sacredly respected. The community ceases to breathe freedom."

In a political world where republics existed side by side with monarchies, the latter cannot be purely autocratic. There is very little evidence to prove that the Hindu monarchy was absolute, but there is plenty of evidence to show that the kings of Hindu India were responsible and constitutional heads of the state In the Vedic age, the *Samiti* was the sovereign Assembly and the high functionaries who represented the various interests of the community were called the "king-makers" and though at a later stage, "the kingship has become hereditary," "the theory that Hindu kingship was elective was never forgotten" "The theory was a living force as late as the time of the Pala kings of Bengal. Gopala claims the benefit of the principle of election in his inscription. He says that the people joined his hand with Sovereignty and put an end to anarchy." "By the inscription of Emperor Kharavela it is evident that Hindu Coronation could not take place before the completion of the twenty-fourth year of the king-elect This was the age when ordinarily a Hindu was supposed to have completed his academic career in the period of Upanishads." The profound juristic scholarship of Mr K P Jayaswal comes into full play when he discusses the much-misquoted theory of divine origin of kingship He shows that the Manava Dharma-Sastra which "was written under the Revolutionary regime of the Brahmin Pushyamitra preached that the king should not be despised because he was only a man, he was a deity in human form.. The Manava Code twisted the import of the Coronation ritual invoking the help of gods to the elected king in his new career . . The theory of the Manava Code was never approved or adopted by a single subsequent law-book. By constitutional writer the very theory was converted into a divine theory of *servitude of the king to the subject*, that the king was a mere servant or slave of the people and that he was made so by the Creator " Thus brushing aside the fictitious theory of the divine origin of kingship Mr Jayaswal proceeds to discuss the constitutional safeguards of Hindu monarchy without which of course the theories would not have been worth our notice The chapters on the Law and Administration of Justice, Taxation, Economics in Government and Theory of Ownership in Land (discussions of which we reserve for a future study)—contain facts which had never been suspected before From the institutions of the Vedic democratic monarchy to its transition into autocracy under kings like Vena and its suppression by the people and the introduction of limited monarchy placed in the sacred chains of Brahmanic rituals and coronation oaths and led by a popular ministry controlled by a Council of State representing all castes and the popular assemblies of the realm, to the Gupta Government through district officers and the representatives of local government and the impersonal rule of the Ashtapradhanas (Board of Eight Ministers) had been sketched by the author with consummate originality.

This noble work has an epic form, and shows a restraint, strength and brilliance of expression which occasionally reminds us of the best sutras of ancient India Each statement of the author has been supported by text in foot-notes which show the encyclopaedic scholarship of Mr Jayaswal We congratulate him heartily on this production Mr Jayaswal has however done a great injury to many ambitious writers of Indian history by antiquating their works by several decades and has proved that a mere desire to write a book does not entitle any one to be an author (much less culture-historian) even in the much-abused field of Indian antiquities

Kalidas Nag

ERRATA

In *The Modern Review* for January 1925, p 110, Column 2, line 15 from bottom, before the "not been able to accomplish," insert the words "been Christians for centuries have :" so that the sentence will read as follows —

"It is not clear, however, how that which people who have been Christians for centuries have not been able to accomplish, could be brought about by people who have been pagans from time im-memorial."

Also in	Page	Col.	line	for	read
	16	I	18 from the top	flax	flux
	108	II	last line	but with	but without
	108	II	20 from the bottom	marval	marvel

PRINTED AND PUBLISHED BY A. C. SARKAR AT THE PRABASI PRESS,
91, UPPER CIRCULAR ROAD, CALCUTTA.

THE KURAL
OR
THE MAXIMS OF
TIRUVALLUVAR

(The great 'untouchable' Tamil Saint)

Translated into English

By

V. V. S. AIYAR,

Acharya, the Tamil Gurukula Vidyalaya,

SHERAMA DEVI

Second Edition

The following quotations from the preface and the text will give some indication of the contents of this grand work.

Whether he speaks of moral duties or state policy, of the principles of action to be followed in order to succeed in life, or the varying emotions in the trembling hearts of lovers, everywhere Tiruvalluvar has sounded the utmost depths of human thought. The prophets of the world have not emphasised the greatness and power of the Moral Law with greater insistence or force, Bhishma or Kautilya, Kamandaka or Ram Das, Vishnu Sharman or Machiavelli or Confucius have no more subtle counsel to give on the conduct of the state··and Kalidasa or Shakespeare have no deeper knowledge of the lover's heart and its varied moods, than this pariah weaver of· Mylapore! Such is the universality of mind of this grand seer who was born in the Tamil country but who belongs to all mankind. *Preface*, p. 1.

Behold the man who is prepared to strain his every nerve like the bull-buffalo to wade through every difficulty; he may meet with obstacles but he will send them away disappointed. *624th maxim.*

Where is the superiority of the worthy man if he doth not do good even unto those that work him injury? *987th maxim.*

I said to her, *I love thee above all* : and behold, she frowned at once, asking *Above whom?* and *above whom? 1314th maxim.*

Bound in Rexine: gilt letters

Price per V. P. P Rs. 5-8

Apply to the

Bala Bharati Bookshop

Sherama Devi S. I. Ry. S. India.

Profits of the books are given away by the author to the Bharadvaja Ashrama.

The "Bala Bharati"

Illustrated Tamil Monthly

Edited by V. V. S. AIYAR,

Annual Subscription Rs. 5.

Apply to the Manager, The "Bala Bharati" Bookshop Sheramadevi, S. I. Ry., S. India.

"GROWTH OF INDIAN CONSTITUTION AND ADMINISTRATION"

BY B. G. SAPRE, M.A.

Professor of History and Economics, Willingdon College, Sangli, (S. M. COUNTRY).

The present book gives an account of the formation of the East India Company, its territorial expansion in India, the system of Double Government under the Company, the Bureaucratic Government, and finally Responsible Government. It deals exhaustively with the Reforms of 1919. It also contains adequate treatment of subjects like Indian Defence, Finance, Education, Fiscal Policy, Local Self-Government, Land Revenue Policy. The book also contains in an abridged form the consolidated Government of India Act of 1919.

PRICE Rs. 4-0-0. Pages xxviii+457+80.

Copies can be had of the author, Willingdon College, Sangli.

EXTRACTS from Opinions and Reviews on Prof. Sapre's "Growth of Indian Constitution and Administration"

"Your book which seems to be a really meritorious production."

DR. D. R. BHANDARKAR, M.A., D.LITT.,
President, Board of Studies in History, University of Calcutta.

"It seems highly useful and likely to be of great utility as a work of reference."

DR. PROF. RUSHBROOK WILLIAMS, M.A.
Director of Public Information, Government of India, Simla.

I have read the book with great interest and I congratulated you on the way in which the subject has been treated.

DR. SIR CHIMANLAL A. SETALVAD, KT.,
Vice-Chancellor of the University of Bombay.

"Mr. Sapre is a master of his intricate subject and of the English language. He writes with a clarity and conciseness that are worthy of high praise."

—*The New Statesman*, London Oct. 11, 1924.

"Mr Sapre has unfolded the story of constitutional evolution in a book which is evidently intended as a text-book for history students and he has done so on the whole sympathetically"

—*Times Literary Supplement*, London, 18-9-1924.

Will be ready by next month. Orders registered before disappointment

KING EDWARD VII.

A Biography by Sir Sidney Lee.

Volume I. From Birth to Accession, 9th November 1841 to 22nd January 1901.

With six portraits in Photogravure
Two fascimile letters and three maps.

This biography is not only a work of the highest historical value, it most certainly will appeal to the wide public of general readers for on its human personal side the book is one of enthralling interest. 844 pp. Price Rs. 24 postage extra. (All orders to be accompanied with an advance of Rs 10)

Prince Edward's Speeches in India A collection of his Speeches in India with a biographical sketch. Re. 1.

M. RADHA & CO.,
Booksellers, Mannady, Madras.

1925

THE MODERN REVIEW

Vol. XXXVII
No. 3

Whole
No. 219

A MONTHLY REVIEW AND MISCELLANY

EDITED BY

RAMANANDA CHATTERJEE

Subscription :
Indian Rs. 8-8 ; Foreign, Rs. 10 ;
Single Copy, As. 12.

Office :
91, Upper Circular Road,
Calcutta.

CONTENTS:

PAGES.

CONTENTS:

The Book Company

College Square, Calcutta.

Indian Medicinal Plants, by Lt. Col. K. R. Kirtikar. F.L.S., I.M.S. and Major B. D. Basu, I.M.S. (Retd.)—Nicely bound in two volumes.

The book contains Botanical description, names in vernaculars, properties and uses of over 1,300 Indian plants. Neatly printed on thick art paper, 1419 pages, with clear illustrations in above 1,036 royal 4to sized lithographic plates. A very rare and valuable work of reference to Botanists, medical men manufacturers of indigenous drugs and agricultural and forest departments, ... **Rs. 275.**

Paper on Railway Economics (Calcutta University Readership Lectures), by S. C. Ghose. **Re 1**

Indian Railway Problems by S.C. Ghose. **Rs 3-8.**

Rig-Vedic India by Abinaschandra Das, M.A., Ph.D. Demy 8vo. pp. 616 ... ... Rs. 10-8

[The work is an attempt to find out the age of the culture as depicted in the Rig-Veda, examined in the light of the results of modern geological, archaeological, and ethnological investigations and drawn from a comparative study of the early civilisations of the Deccan, Babylonia and Assyria, Asia Minor, Egypt, and Pre-historic Europe.]

Some Contribution of South India to Indian Culture by S. Krishnaswami Aiyengar, M.A., Ph.D. Demy 8vo. pp. 460 ... ... Rs. 6-0

[The contribution of the Dravidian intellect under Aryan guidance, to general culture of Hindu India is the fascinating topic which our author, an acknowledged authority of South Indian history, brings before the student.]

A Short History of the Mediæval School of Indian Logic (*Griffith Memorial Prize 1907*), by Mahamahopadhyaya Satischandra Vidyabhushan M.A., Ph.D. Royal 8vo. pp. 209 ... Rs. 7-8

[The two principal systems of the Mediæval School of Indian Logic, viz., the Jaina Logic and the Buddhist Logic, have been thoroughly expounded here by bringing together a mass of information derived from several rare Jaina Manuscripts and Tibetan xylographs hitherto inaccessible to many. In the appendices a short and general history of the University of Nalanda and the Royal University of Vikramsila has also been given.]

A History of Indian Logic by Mahamahopadhyaya Satischandra Vidyabhushan, M.A., Ph.D. Demy 8vo. pp. 690 ... ... Rs. 15-0

[A monumental work. Dr. Vidyabhusana has given here a detailed account of the system of Nyaya, and has left no source of information whether Brahmanical or Buddhist (Indian and Tibetan), or Janina, untapped. The history is brought down from the days of the Vedas to the 19th century, and is full of facts well disposed and lucidly set forth.

The author did not live to see the publication of a work which is sure to make his name immortal in the annals of Indology.]

Introduction to Adwaita Philosoply by Kokilesvar Shastri Rs 4

"Your book is 'a remarkably able and highly interesting contribution to the interpretation of Sankara. ..Greater value applies to your powerful exposition of the realistic element in Sankara.. It is a striking tribute to his great philosophical powers." A. Berridate keith.

Indian Fiscal Problem—by J. S. Coyajee—Rs 4

Manu Smriti, edited by Mahamahopadhyaya Ganganath Jha, M.A., D.Litt., C.I.E.

Vol		Part			pp.		
Vol	I,	Part	I	Royal 8vo.	pp.	266 ...	6-0
"	I,	"	II	"	"	274 .	6-0
"	II,	"	I	"	"	297 ...	6-0
"	II,	"	II	"	"	204 ...	6-0
"	III,	"	I	"	"	263 .	6-0
"	IV,	"	I	"	"	...	8-0

[It is a translation of the laws of Manu with the commentary of Medhatithi—decidedly superior to Mandalik's edition and Gharpure's work. The present edition has been compiled with the help of several manuscripts obtained from various places, setting forth textual, explanatory, and comparative notes in quite a novel and intelligible manner.]

Agricultural Indebtedness in India and its Remedies, by Satischandra Ray, M.A. Royal 8vo pp. 493 ... ... Rs. 7-0

[It treats of Indian economic problems in one of their aspects, the materials being collected from old and inaccessible Blue Books, proceedings of Legislative Councils, and Government Reports and Publications. The compilation is designed to be a source-book and guide for students of Indian Economics.]

All antiquated & latest Books, Books on Literature & Arts; Scientific & Technical Books; Original—French & German Books are always stocked.

Sarivadi Kashaya

The Ideal Blood-Purifier and Health Restorer.

Price Re. 1-8. Dozen Rs. 15.

Sudhangsu Drava

For Dainty Complexions,

Price Ans. 12. Dozen Rs. 7-8.

Postage Extra.

. Medical Advice FREE.

B. L. Sen & Co.,

36, LOWER CHITPUR ROAD, CALCUTTA

SRI AUROBINDO GHOSE

YOGIC SADHAN, Third Edition, As. 10.

This Booklet is a practical Guide to the integral system of Yoga propounded by Sri Aurobindo Ghose. The lengthy processes of the Hathayogins and Raja Yogins have been abandoned and the Sadhaka starts directly with the Will, which purified and tranquilised, swiftly transforms the human nature—his mind, Chitta, Prana and the physical body—rendering it a fit instrument for the unhampered play of the Divine in man.

ISHA UPANISHAD, Revised and Enlarged Ed. Re. 1-8, Foreign Edition Rs. 2.

The central idea of the Upanishad which is a reconciliation and harmony of fundamental opposites, has been worked out in four successive movements of thought.

1. In the first is laid down the basis of Cosmic Existence and upon it is founded the Rule of a Divine Life and the justification of works.

2. In the second, the one stable Lord and the multiple movement, are identified as one Brahman, and the method of Self-realisation indicated

3. In the third there is a return to the justification of life and works and an indication of their divine fulfilment.

4. In the fourth movement, the relations of the Supreme Truth and Immortality, the activities of this life and the state after death are symbolically indicated.

	Rs.	A.		Rs.	A.
Ideal and Progress ...	1	0	Essays on Gita ...	4	0
Superman ...	0	5	War and Self Determination	2	0
Thoughts and Glimpses ...	0	6	Ideal of Karma Yogin ...	1	12
Evolution ...	0	8	Renaissance in India ...	1	12
Speeches ...	2	12	Yoga and its Object ...	0	9
Songs to Myrtilla ...	1	4	Uttarpara Speech ...	0	4
National Education ...	1	0	Brain of India ...	0	6
Love and Death ...	1	4	Rishi Bankim ...	0	6
Need in Nationalism ...	0	6	National Value of Art ...	0	6

Baji Prabhou As 10 Narrates in fine poetry, one of the brilliant Episodes of Mahratta history

	Rs.	A.		Rs.	A.
By Barindra K. Ghose Tale of Exile	1	8	By Ullaskar Dutt, Prison Life ...	2	4
By Nalini K. Gupta. Coming Race .	1	4	By Bepin Ch Pal Respon sible Government ...	0	8

Arya Publishing House

College Street Market, CALCUTTA

Rare Books For Sale

1. Seir Mutaqherin, comp. in 3 vols.. 1789, full morocco, orig. 1st edt., very scarce Rs. 4 2. Indian Record Series: Bengal in 1756-1757., comp. in 3 Vols. by S. C. Hill Rs. 27. 3. History the Punjab by Syed Muhammad Latif Rs. 15. 4. The History, Antiquities, Topography and Statis of Eastern India etc., by M. Martin, Comp. in 3 Vols. 1838 very rare Rs. 75. 5. Historical Sketc of the South of India, in an attempt to trace the History of Mysoor, comp. in 3 Vols. hf. cf. 1810 Mark Wilks, very rare Rs. 90. 6. The Dairy of William Hedges, during his agency in Bengal (16 1687) complete in 3 Vols. by Barlow Yelle 1887 very rare Rs. 90. 7. Indo-Aryans; contributi towards the elucidation of their Ancient and Mediaeval History, comp. in 2 Vols. 1881 by Rajendra Mitra, very scarce Rs. 45. 8. Memoirs Maps of Hindustan complete in 2 Vols. 1793 by Rennell, v rare Rs. 75. 9. A Bengal Atlas containing 22 Maps of the Theatre of Wars and Commerce on that S of Hindoostan by Rennell, 1781 hf. cf., nice copy, rare, Rs. 85. 10. The Sikandar Nama, E Bara Book of Alexander the great, written A.D. 1200 by Clarke Rs. 20. 11, Divan-I-Hafiz com. in 2 V by Clarke Rs. 30. 12, Tree and Serpent worship and etc., by Fergusson, nice copy very rare Rs. 2 13. Burton's Arabian Nights, comp. in 17 Vols. with Terminal Essay, very fine set, Rs. 275. 14. Balz Comedie Humaine translated by Hellen Marriage, comp. in 40 Vols. very scarce Rs. 450. Harmsworth's History of the World, edited by Innes and others, 15 Vols. hf. Morocco, Rs. 60. Hutchinson's History of the Nations, comp, in 4 Vols. hf. cr. Morocco, a fine set Rs. 70. 17. World of Today, comp. in 6 vols by A.R.H. Moncorieff, as new Rs. 50.

Sheikh Nayimuddin

Rare Book Seller,

23 Bhawani Dutt Lane, Calcutta.

Books of Chandra Chakrabarty

1. Principles of Education — Re. 1

"The book is worthy of being in the hands of every educationist in the country."
—*The United India and Indian States* (Jan. 1923)

"The theoretical and practical aspects of education are ably and analytically treated in the book by the author." —*The Mahratta* (Dec. 9, 1923)

"The book deserves well in the hands of the Education Department."
—*The Indian Daily News*, (Sept. 5, 1923)

"Thoughtful and thought-provoking."
Current Thought (Dec. 1924).

"This little book is well-written."
—*The Modern Review*, (Dec. 1922)

2. National Problems — Re. 1

"The book is ably written and carefully arranged and is sure to make an interesting reading for all well-wishers of the country, who must devote special attention to the useful suggestions made."—*The Muslim Outlook* (August 10, 1924).

"Entitled to a respectable hearing."
The Calcutta Review (Jan. 1924)

"This is a little book full of sound views on the various aspects of our national life"
Current Thought (Jan. 1925)

3. The United States of America — Re. 1-8

"The book is worth reading It is written out of an enormous amount of knowledge nearly all of which is singularly accurate. The interpretations of various phases of our national life are mostly true—unexpectedly so. He sees and reports with less prepossession and more truth than most of the Europeans, British included, who visit this country and write about their observations And his 200 pages are remarkably comprehensive"—*The New York Times Book Review* (Oct. 19, 1924).

4. The Origin of Christianity — Rs. 3

"The author reveals an extensive scholarship The treatment is fairly exhaustive and in the chapter on Relationship of Christianity with Buddhism he is thoroughly convincing."—*The Vedic Magazine* (Sept. 1924).

"There was a time when Christian missionaries used to hunt after the weak points of popular religion and their preaching meant nothing but vilification of Hinduism. The Christian missionaries always acted on the offensive and the Hindus were on the defensive. But now the tables have been turned".
—*The Modern Review* (Dec., 1923).

"It is a profoundly interesting book—illuminating elevating, and thought-provoking."—*The Servant* (Oct. 24, 1924).

5. The Origin of the Cross — Rs. 3

Contains descriptiption of sex-worship in various objects as sex-symbols. "This is a book of permanent value."
—*The Truth Seeker*, New York (March 8, 1924).

6. [illegible]—12 as. 7. [illegible]—Re. 1, 8. [illegible]—12 as. 9. [illegible]—as. 12

SUSRUTA SANGHA.

Publisher of Scientific, and Medical Books

177, Raja Dinendra Street, CALCUTTA.

"GROWTH OF INDIAN CONSTITUTION AND ADMINISTRATION"

BY B. G. SAPRE, M.A.

Professor of History and Economics, Willingdon College, Sangli, (S. M. COUNTRY).

The present book gives an account of the formation of the East India Company, its territorial expansion in India, the system of Double Government under the Company, the Bureaucratic Government, and finally Responsible Government. It deals exhaustively with the Reforms of 1919. It also contains adequate treatment of subjects like Indian Defence, Finance, Education, Fiscal Policy Local Self-Government, Land Revenue Policy. The book also contains in an abridged form the consolidated Government of India Act of 1919.

PRICE Rs. 4-0-0. Pages xxviii+457+80.

Copies can be had of the author, Willingdon College, Sangli.

EXTRACTS from Opinions and Reviews on Prof. Sapre's "Growth of Indian Constitution and Administration."

"Your book which seems to be a really meritorious production."

DR D R BHANDARKAR, M.A., D.LITT.,
President, Board of Studies in History University of Calcutta.

"It seems highly useful, and likely to be of great utility as a work of reference."

DR. PROF. RUSHBROOK WILLIAMS, M.A.,
Director of Public Information, Government of India, Simla

I have read the book with great interest and I congratulated you on the way in which the subject has been treated

DR SIR CHIMANLAL A. SETALVAD, KT.,
Vice-Chancellor of the University of Bombay.

"Mr. Sapre is a master of his intricate subject and of the English language. He writes with a clarity and conciseness that are worthy of high praise."
—*The New Statesman*, London Oct. 11, 1924

"Mr. Sapre has unfolded the story of constitutional evolution in a book which is evidently intended as a text-book for history students and he has done so on the whole sympathetically".
—*Times Literary Supplement*, London, 18-9-1924

Two Notable Books

THE WEALTH and Taxable Capacity of India. By K. T. Shah, Professor of Economics, University of Bombay, and K. J. Khambata, M.A. Rs. 10.

This book contains a critical discussion of the general economic concept of National wealth: the measurement of the wealth of India and the taxable capacity of India.

FINANCIAL DEVELOPMENTS IN MODERN INDIA 1860-1924. By C. N. Vakil, M.A., M.Sc (Econ)., Department of Economics, University of Bombay. Demy 8vo. 640 pp. with three graphs Cloth Rs. 10.

This book gives an exhaustive, critical and historical account of the expenditure, Revenue and Debt of the Government of India since the mutiny etc., etc.

Taraporevala *190, Hornby Road, Fort, Bombay*

Bengal Central Loan Co., Ltd.

Estd. 1918

2, LALBAZAR STREET, CALCUTTA.

Phone 4137. — **Telegrams: "CREDIT."**

AUTHORIZED CAPITAL		... ...	Rs. 10,00,000
Subscribed	"	1923	" 1,65,410
Paid up	"	1923	" 91,260
Reserve		1923	" 40,000

All kinds of BANKING and AGENCY business transacted.

SAVINGS BANK ACCOUNTS opened with a minimum of Rs. 10/- and interest allowed at the rate of 4½% per annum.

Fixed Deposits Accepted and Interest Paid Half-Yearly.

Deposits to remain till notice of	6 Months	at the rate of 6% p. a.
" " "	1 Year	" 7% "
" " "	2 Years	" 7½% "
" " "	3 Years	" 8% "

Invest your Savings under "THE SPECIAL DEPOSIT SCHEME" and see how your money grows.

The most popular plan of saving money to provide for old age, for a start in life to children, for daughters' marriage; etc.

Specimen Table showing the amount of accumulation for Rs. 10/- paid Monthly for 10 to 20 years.

10th year	Rs. 1,580	16th year	Rs. 3,080
11th "	" 1,790	17th "	" 3,380
12th "	" 2,020	18th "	" 3,700
13th "	" 2,260	19th "	" 4,050
14th "	" 2,520	20th "	" 4,410
15th "	" 2,790		

THERE IS ABSOLUTELY NO FORFEITURE UNDER ANY CIRCUMSTANCES WHATEVER.

OUR SHARE EXCHANGE DEPARTMENT undertakes to buy and sell G. P. NOTES, STOCKS and SHARES at the best market price for the public. We advance liberally on STOCKS and SHARES purchased through us.

HOW THE COMPANY HAS DEVELOPED

Year.	Deposit. Rs.	Reserve. Rs.	Dividend. per cent
1919	18,600	6,000	15
1920	1,41,800	12,000	15
1921	1,89,300	18,000	15
1922	2,45,600	25,000	15
1923	2,88,700	32,360	15
1924	4,00,000	40,000	15

(Applications for new shares are entertained.)

WANTED AGENTS IN EVERY DISTRICT. BRIGHT PROSPECTS.

For Particulars please apply to :—

MANAGING DIRECTOR.

2, Lalbazar Street, Calcutta.

Bengal Central Loan Co., Ltd.

2, LALBAZAR STREET, CALCUTTA.

Phone 4137. **Telegrams: "CREDIT."**

AUTHORIZED CAPITAL		... ...	Rs. 10,00,000
Subscribed "	} 1923	... ...	" 1,65,410
Paid up "		... ...	" 91,260
Reserve		... ...	" 40,000

All kinds of BANKING and AGENCY business transacted.

SAVINGS BANK ACCOUNTS opened with a minimum of Rs. 10/- and interest allowed at he rate of 4½% per annum.

Fixed Deposits Accepted and Interest Paid Half-Yearly.

Deposits to remain till notice of	6 Months	at the rate of 6% p. a.
" " "	1 Year	" 7% "
" " "	2 Years	" 7½% "
" " "	3 Years	" 8% "

Invest your Savings under "THE SPECIAL DEPOSIT SCHEME" and see how your money grows.

The most popular plan of saving money to provide for old age, for a start in life to children, for daughters' marriage; etc.

Specimen Table showing the amount of accumulation for Rs. 10/- paid Monthly for 10 to 20 years.

10th year	Rs. 1,580	16th year	Rs. 3,080
11th "	" 1,790	17th "	" 3,380
12th "	" 2,020	18th "	" 3,700
13th "	" 2,260		
14th "	" 2,520	19th "	" 4,050
15th "	" 2,790	20th "	" 4,410

THERE IS ABSOLUTELY NO FORFEITURE UNDER ANY CIRCUMSTANCES WHATEVER.

OUR SHARE EXCHANGE DEPARTMENT undertakes to buy and sell G. P. NOTES, STOCKS and SHARES at the best market price for the public. We advance liberally on STOCKS and SHARES purchased through us.

HOW THE COMPANY HAS DEVELOPED

Year.	Deposit. Rs.	Reserve. Rs.	Dividend. per cent
1919	18,600	6,000	15
1920	1,41,800	12,000	15
1921	1,89,300	18,000	15
1922	2,45,600	25,000	15
1923	2,88,700	32,360	15
1924	4,00,000	40,000	15

(Applications for new shares are entertained.)

WANTED AGENTS IN EVERY DISTRICT. BRIGHT PROSPECTS.

For Particulars please apply to:—

MANAGING DIRECTOR.

2, Lalbazar Street, Calcutta.

Genuine Army model cycle ... for ONE YEAR against mechanical troubles—barring accident, abuse, want of proper care, etc.—and we undertake to remove any trouble that may occur within the period at our cost. Durkopp is the only cycle on earth that carries such a guarantee. Please think of it before buying a cycle.

Credit allowed to Govt. ...

Price Rs. 175.

(Credit price Rs. 15 extra)

Please think of it before buying other cycles.

We always keep a large stock of genuine "Durkopp" spare parts.

H. BOSE & Co. 63-2, Harrison Road, Calcutta.

The best alterative

Makaradhwaja Rasayan

Prepared from Makaradhwaja mixed with calcined pearl, coral and gold and some other powerful ingredients.

The drugs that increase eyesight, retards old age, builds up health and generates energy is known as Rasayan. Its use develops memory, brain, strength ot the body and the organs.

For eight days Rs. 4 For one month Rs. 12.

(*Packing and Postage free.*)

MAKARADHWAJA STORE:—256, Bowbazar Street, Calcutta.

("MAKARADHWAJA" pamphlet sent free.)

The Light That Never Fails

Dianamo Pocket Lamp

Is an Electric Lamp without any Battery or Accumulator, pocket size, self-contained inexhaustible lighting plant generating its own electricity whilst held in the hand. This handy, compact shape, light and small in shape (about 4" by 1¾" by 1"). Lamp is undoubtedly the most perfect Electric Torch in existence owing to its distinctive features. It is always ready for instant use even if left untended for months a time. It is perfectly safe and is most valuable for purposes where the use of an open light might be dangerous. It is a boon to the Farmers, Miners, Engineers, Motorists, Sportsmen, Sailors, Night-Watchmen and to all who must have an everlasting source of illumination. In regard to its practical indestructibility, the purchase price is small and is the only cost since there are no Batteries to replace or accumulators to recharge. In short, it is a trusty and indispensable companion—Rs. 16 only.

The Automatic Stove-Lighter

is superior to all other lighters hitherto introduced because it will hold a supply of Petrol to last for about 3 weeks. It is cheaper than matches. **Price Re. 1 only.**

FREE:—One Silver plated permanent nice "Calendar" will be given free with every Dianamo Pocket Lamp.

K. G. MANIAR—55, Canning Street, CALCUTTA.

Standard Chemical Works

Manufacturers of :—

Extracts, Tinctures, Liquors, Syrups, etc. Acc. to Bri. Pharmacopœia 1914.

1.	Neo-thymoline for treatment of nose, throat, mouth, etc., in Influenza	1 0 0
2.	Universal Embrocation, for sprains, colds, etc., etc., for general use	1 0 0
3.	Codliver Oil Emulsion (best quality)	1 8 0
4.	Balamrit, for rickets and children	0 12 0
5.	Sajrel Hair Oils, cooling and tonic	0 12 0
6.	"Standard" Balm	0 4 0 and 0 12 0
7.	Cologne Water, first quality, 3 oz.	1 8 0

Prof. T. K. Gallar's "Tonic" Remedies.

1.	Fever Drops, cheapest and best for all fever	0 5 0 and 1 0 0
2.	Malaria (Ague) Solution	0 10 0 and 1 0 0
3.	Liver Solution, for all kinds of liver trouble	0 12 0 and 1 4 0
4.	Blood-Purifying Solution	1 4 0
5.	Tonic Solution, for anæmia, tuberculosis, diabetes, etc.	1 0 0 and 2 8 0
6.	Tooth Powder, (Oxol.),	0 4 0 and 0 6 0
7.	Ringworm Ointment and Lotion 0-4-0	0 6 0

Apply for particulars regarding specific treatment for Plagues, Cholera, Influenza, Typhoid, Pneumonia, etc., etc., and other informations to—

Prof. M. J. Gallar, M. A., F. C. S.
No. 1 Khetwadi Main Road, Girgaon, Bombay No. 4.
Agents Wanted

452 Presents for Re. 1.

Purchaser of a phial of Rose Otto or 4 pots of ring-worm ointment will be given the following presents : 1 ring of eight metals, 1 Divine armlet, 1 Fancy toy wrist-watch, 144 Blue-black ink Tablets, 1 Fancy handle, 1 Clip, 1 Doz. transfer pictures, 1 Safety pin, 12 Fancy Buttons, 1 Rubber balloon—will fly by blowing, 1 Clicker phones—if properly played can be used in accompaniment with music, 1 Jumping frog—draw the spring and it will leap, 1 Drunkard doll (tumbling clown Heyday), its movements make you die with laughing, 24 assorted lozenges :—Total 452 items

Price Re. 1 Postage As. 6.

Seal & Co.,
P. O. HATKHOLA, CALCUTTA.

Calcutta Musical Stores

Harmoniums of all kinds of reeds, viz., American, German, Paris, Esteve, Kasriel etc., in Scale-Change, Coupler, Dulcetina, Pos'. Traveling, Folding, Box, etc.. All sorts of Musical Instruments are sold at moderate price. *Catalogue free on application.*

HARMONIUMS

3 Octaves 1 set of Organ reeds	Rs.	20, 25 & 35
Do. 2 sets of Organ reeds	„	35, 40 & 50
3 Octaves 1 set of Paris reeds	„	35, 40 & 50
Do. 2 sets of Paris reeds	„	55, 60 & 75
3 Octaves 1 set of Kasriel reeds	„	45, 50 & 60
Do. 2 sets of Kasriel reeds	„	80, 85 & 95
Other Varieties	„	100 to 350

3 Octaves Double reeds Pos' Harmonium, 3 stops, Ebonized Polish at Rs. 60. Free delivery by post.
3¾ Octv. C. to G. Folding Harmonium (Style Kasriel Paris) fitted with 2 sets of reeds and 5 stops ebonized polish Rs. 150, 200 & 225.
German-made Violin good tone and finish with bow and case complete Rs. 20, 25, 30, 35 to Rs. 250.
German-made Mandolin Rs. 15, 20, 25, 30 to Rs. 75.

'Advance Quarter Amount with Order.

Biswas & Sons,
5, Lower Chitpore Road, (A) CALCUTTA.

Manufacture of High Class
"Lucky Mohan Flute" Harmonium.

Our ever renowned and highly melodious "Lucky Mohan Flute" Harmoniums are avilable at a considerably reduced and cheap price. Please test once. Every instrument is Guaranteed for 3 years. We have in our stock Violin, Sitar, Esraj, Tambura etc.

Single	Fitted with	Organ	Reed	Rs. 20.
„	„	German	„	„ 22.
„	„	Paris	„	„ 32.
„	„	Kasriel	„	„ 35.
Double	„	Organ	„	„ 32.
„	„	German	„	„ 35.
„	„	Paris	„	„ 55.
„	„	Kasriel	„	„ 65.

Double Folding Rs. 35 to 400.

Ask for New and Full Illustrated Catalogue for 1925.

The Lucky Flute Co.,
3 Ram Ch. Ghose Lane, Beadon St., Calcutta. (M. R.)

TWO
NEW NOVELS
BY SITA CHATTERJEE
THE
KNIGHT ERRANT
"A story of Bengali life, old and new, in town and country
.. . is well told in simple and excellent English "
—THE LEADER.
" .. The plot is simple but grand The authoress has
painted very artistically the home-life of an enlightened Bengali
family ... . . picturesque ... The English style is delightful
and grave, a calm easy flow and can compare alone with the
authoress' own inimitable vernacular style. . . ... The English-
reading public . .. will have another opportunity of having
another glimpse of another aspect of Bengal life—modern
Bengal life ... .. The Knight Errant will rank with her finest
trophies. We wish her still greater success
—THE RANGOON MAIL
THE CAGE OF GOLD
"The Cage of Gold ... .. Out of its Calcutta cage this pleasant love tale
by a Hindu Lady comes fluttering to our window-sill. A touch of Western
style lightly marks the story which yet is Indian in atmosphere and heart
and is superior to a good many European novels "
—THE LITERARY GUIDE August, 1924
Nicely Bound in Cloth, Colourd Wrapper.
India Rs. 2-8, England 4s. Japan 2 Yen. America 1 $.
R CHATTERJEE
91, Upper Circular Road,
CALCUTTA.

To be had of.

THE MODERN REVIEW OFFICE,

91, Upper Circular Road, Calcutta.

RISE OF THE CHRISTIAN POWER IN INDIA

BY MAJOR B. D. BASU, *I. M. S. (Retd.)*

Complete in 5 Volumes **Rs. 25** for the Whole Work:
For Subscribers to "Prabasi" **Rs. 18-12.**
Postage Extra.

PRESS OPINIONS:

THE "LEADER" Says—

"As we said at the time of reviewing the first volume, the chief merit of the book lies in the fact that it is a history of India written from a fresh point of view British writers of Indian History are so often influenced by what Herbert Spencer calls the patriotic bias--Sir William Hunter said in one of his histories that British patriotism prefers to call the battle of Chilianwalla a drawn battle--and books written by them are often so exasperating to the Indian student, both on account of suppression of inconvenient facts and of misleading suggestions, that a book like that of Major Basu is to be welcomed as a wholesome corrective It puts them on their defence and challenges them to give reasons for the hope that is in them And in justice to Major Basu it must be said that in most cases he quotes British authorities in support of his anti-British statements We do not agree with those sanctimonious critics of the Anglo-Indian Press who condemn such books on the ground that they rake up old antipathies and produce racial bitterness Truth is truth and in justice to Indians their side of the case should be stated and the misdeeds of the other party should be exposed In British histories the Indian is always in the wrong and the Indian army is always defeated Oudh was annexed because it was misgoverned by its kings and the hearts of British statesmen bled for its suffering millions The Sikh army was defeated because it was out-fought and out-generalled, not because some of the Sikh leaders had turned traitors And so on and so forth And hence without agreeing with all that Major Basu says in his five volumes we frankly say that it is right and proper that the other side of the picture should be shown'

NEW INDIA, Edited by Dr. Mrs. Annie Besant, says

'We read them with immense interest and pleasure, for they are well put together and presented in a form that makes the reading delightful It is of course an extensive history of modern India, a history of wars, bitterness, oppression, bloodshed, tyranny and hate An adequate review would take far too much space in a daily paper and one hesitates even to suggest that this is a review, but we would like to call it simply a Book Notice, for that is all that can be attempted in these pages

'Taking it as a whole, it is a history that has been oft repeated, a story of high-handedness, injustice and tyranny, showing a love of domination and power which has been, is still, a characteristic of the world to-day, hence the Great War These volumes are, in fact, the story of minor wars but on the same scale in other ways except that they did not represent so many Nations of the world, wars do not differ much in horror whether it be twentieth century wars or eighteenth century wars, wars of Christians or wars of other religions This history speaks of the various Governors of India, and here, again, there seems to have been little variety during the period that these particular volumes cover

'We know somewhat of the history of these times and it seems useless to veil the intentions of the East India Company from the outset. In speaking of Warren Hastings, the author says --

'"His diplomatic transactions were meant to weaken the country's powers and the East India Company gained strength in proportion as they weakened"

'In speaking of Lord Cornwallis' administration he says,

'"It was Cornwallis who could boast that for the first time, the British had obtained territory in India by conquest, for, not an inch of land which they possessed in India previous to the war with Tippoo had been obtained by conquest. From the time of Clive all the acquisitions of land by the East India Company in India were by means of diplomacy, fraud and usurpation Cornwallis was the first Englishman to obtain land in India by conquest" The author goes on to say "The States under the rule of Indian Princes presented a scene of prosperity which one would have looked for in vain in the territories owing allegiance to the rule of the British But Cornwallis thought otherwise He found his Christian countrymen, in high offices of trust and responsibility corrupt and incompetent The Christian Civil Servants of India in Cornwallis' time were a disgrace to any Government."

'Sir Philip Francis stands out as a man of very exceptional character, a man of justice, a lover of peace, capable, generous and possessing a nobility of soul which the author speaks of ungrudgingly In Volume IV, Major Basu claims to record facts gathered from the records of Britishers, facts which he says have not been referred to in any work on Indian History by foreigners or Indians

'This history should prove a most useful work, and it should be read by all alike We hope that it may have a wide sale in England especially at this crisis in the history of the world

'We are struck by the very fair way in which the whole has been treated by this author, for in the volumes that have come to our hand there has been no word of condemnation for errors or expression of bitterness for sufferings imposed It is a fair history of events, sparing the faults of none and expressing admiration where admiration was due and commending actions when those actions were disinterested and done for love of truth, justice.

'In concluding this "Notice" we must again say that this short note is not worthy of these volumes, and we hope that this history will have a wide circulation. It deserves it from the point of view of the well written history but more from the standpoint of the impartiality which will commend itself to all readers alike and must inevitably carry great weight in placing the subject before those who hold adverse opinions on many points'---*New India*.

FORWARD says in a Leading Article:

"Major B. D. Basu, I. M. S. (retired) has laid all publicists of India under a deep debt of gratitude by writing a book in five volumes entitled the "Rise of the Christian Power in India."...... In the light of our present knowledge, the materials contained in this important book may be regarded as disclosures of a careful plot among text-book writers of British Indian History to conceal all real facts about this most important period of our national evolution. It will not do for anybody writing after him to string up all the governor-generalships and viceroyalties of India in one common story of benevolence and good-will towards the Indian people Our estimate of each of them must needs be revised......

"Major Basu's book will take the same place in the historical literature of our country which Mr. R. C Dutt's famous 'Economic History of British India' has done in economic literature We hope to utilise his book in future for discussing problems and dangers against which our author has warned us."

হিন্দুস্থানী উপকথা
শ্রী শান্তা দেবী
ও
শ্রী সীতা দেবী প্রণীত
ছেলেমেয়েদের উপহার দিবার এমন সুদৃশ্য এবং মনোমুগ্ধকর বই আছে কিনা জানি না। একখানি বই ঘরে আসিলে, গৃহ বালকবালিকাদের আনন্দকোলাহলে পূর্ণ হইবে। অনেকগুলি রঙ্গিন এবং একরঙ্গা ছবি আছে। মলাটের ছবিখানিতে প্রথমেই সকলের মন হরণ করিবে। চমৎকার কাগজে ছাপা।
দাম মাত্র ২৲। ডাক-খরচ আলাদা
প্রবাসী-আফিস
৯১, আপার সার্কুলার রোড কলিকাতা।

The Paper for every Home.
Annual Subscription
Rs. 4, single
copies as. 6.
Register
Now

READ THE NEW OUTLOOK

In the first Number
Maj. R. B. Seymour Sewell, I.M.S., Miss
Dr. J. Van Manen, Miss
M. Khundkar,
Mrs. Elsa Kazi
and many
others

Office: 40 Macleo Street, Calcutta

THE SURGICAL SEASON IS COME!

THE

Nursing Home

AND

Eye Surgery

at 3 Beadon Street (near Beadon Sq.)

(Phone Burrabazar 1319.)

receives all kinds of Eye (cataract, etc.) and general surgical cases which are treated by expert surgeons and under expert supervision and careful nursing.

Hospital facilities with Home comforts
Personal care and Moderate charges

MAHA BODHI

THE ONLY BUDDHIST ENGLISH MONTHLY IN INDIA

Published by the Maha Bodhi Society, India.
Rs. 4 a year. Sample copy, 6as.
All Buddhist books on sale. Catalogue Free

APPLY TO—

THE MANAGER

Maha Bodhi Journal

4-A. College Square, Calcutta

Sure and infallible remedy against spasms, contractions and convulsine

CONVULSINE

The very first dose of convulsine is found to give relief even in stubborn cases either in adults or in infants

Re. one per bottle (V. P. P. 1-8)
Six bottles Rs five (V. P. P. Rs. 6)

Dr. Gune

P. O. Karad, (Bombay Presy.)

G. W. M. REYNOLD'S BOLD TYPE

Title	Rs.	As.	Title	Rs.	As.
Master Timothy's Book-Case, 3 vols.	1	12	Joseph Wilmot	5	0
Mysteries of Paris	1	0	Faust, 2 vols.	1	8
Mary Stuart, 2 vols.	1	4	Ellen Percy, 8 vols.	5	0
Fishermen	0	10	Soldier's Wife, 2 vols.	1	8
Kenneth, 4 vols.	3	0	Seamstress	1	0
Young Duchess, „	3	0	Coral Island, 4 vols.	3	0
Massacre of Glencoe	3	0	Margaret, „	3	0
Parricide, 3 vols.	1	12	Omar, „	3	0
Mysteries of London —5 vols.	5	0	Pope Joan, 3 vols.	1	12
Court of London	20	0	May Middleton „	2	4
Robert Macaire	1	4	Grace Darling "	0	12
Rosa Lambert	3	0	Loves of the Harem, 4 vols	3	0
			Leila, 2 vols.	1	8

SRI VIDYA BOOK DEPOT,
New Washermen Peth, MADRAS.

Free ! Free !! Free !!!

Rai Sahib

Dr. K. C. Das's

A GUIDE TO HEALTH, WEALTH AND PROSPERITY. It is a very useful book concerning the daily life of the young and old.

Distributed gratis and post free.

The Swasthya Sahaya Pharmacy
30-2 Harrison Road, CALCUTTA.

ARNOLD BENETT

Rs. 2-3-0 each

Married Life — Friendship & Happiness
Mental Efficiency — The Human Machine

HILLAIRE BELLOC

On Some Thing Rs. 1-12. On Nothing 1-12
On Everything Rs. 1-12. A Picked Company Rs. 1-12

G. K. CHESTERTON

A Shilling to My Thoughts	1-12
Victorian Age in Literature	2-3
Uses of Diversity	4-8
New Jerusalem	9-8

THE NOVEL SUPPLYING AGENCY
Mannady, MADRAS.

Will be ready by next month. Orders registered before disappointment

KING EDWARD VII.
A Biography by Sir Sidney Lee.

Volume I. From Birth to Accession, 9th November 1841 to 22nd January 1901.

With six portraits in Photogravure,
Two facsimile letters and three maps.

This biography is not only a work of the highest historical value; it most certainly will appeal to the wide public of general readers for on its human personal side the book is one of enthralling interest. 844 pp. Price Rs. 24 postage extra. (All orders to be accompanied with an advance of Rs. 10).

M. RADHA & CO.,
Booksellers, Mannady, Madras.

[illegible]

The Sacred Books of the Hindus—edited by Major B. D. Basu, I. M. S., (Retired). Published in parts, since July 1909. Annual subscription: Rs. 13, For further details see catalogue.

FOLK-TALES OF HINDUSTAN

(Illustrated with 35 Full-page Pictures Printed on Art Paper)

BY

RAI BAHADUR SRIS CHANDRA VIDYARNAVA

(SHAIKH CHILLI).

No Child should be without a Copy of this Book.

3rd edition, cloth bound, gilt letters	Rs. 4-8-0
Ordinary Cover ...	" 4-0-0

The Book is Printed on 36 lbs. Imitation Ivory Paper.

The *Review of Reviews of London* writes :—"Stories of a type that recall the delightful romance of the Arabian Nights."

JUST PUBLISHED

The Shyamacharan Sanskrit Series. No. IV Sandilya Sutras with Svapeneshwara's commentary. Price one Rupee only.

Scenes from the Ramayan By the late Mr. T. H. Griffith, M. A., C. I. E., on cloth gilt. Price Re. 1-8 as.

Dacoitee in Excelsis, or Spoliation of Oude by the East India Company. By Major R. W. Bird. Price 3 Rupees.

Siyar-ul-Mutakherin, describing the decline and downfall of the Moghul Empire.
Translated from the Persian by Colonel John Briggs. Published by Oriental Translation Fund of GREAT BRITAIN and IRELAND, 1832 and republished by the PANINI OFFICE. Cloth, Gilt Letters. Double crown 16 mo. Pp. VII+311. Price Rs. 3-8 As.

History of Nadir Shah, by James Fraser, first published in 1742 A.D. This work has become so scarce that second-hand copies are sold at fabulous prices. Panini Office has reprinted it, embellishing it with a little-known but genuine portrait of that Persian Conqueror, as well as with that of the Delhi Emperor Muhammad Shah. Cloth, Gilt Letters. Price Three Rupees only.

Empire in Asia—How we came by it. A Book of Confessions, by W. Torrens, M. P. Cloth, Gilt letters. Price Six (6) Rupees only.
"No writer or speaker, or patriot or politician, in [illegible] country can afford to do without a copy of this book, and now that this reprint has been issued, he will have no excuse for not possessing one."
—*The Modern Review* for July, 1923.

History of the Reign of Tipu Sultan, translated from the Persian, by Colonel Miles. This scarce and rare work has been lately reprinted by Panini Office. Cloth, Gilt Letters. Price Three Rupees only.

Translated for the first time into English

The Siddhanta Kaumudi

Or Panini's Grammatical Aphorisms; as arranged and explained by
BHATTOJI DIKSITA:
Sanskrit Text and English Translation by
SRISA CHANDRA VIDYARNAVA,
AND
VAMANA DASA VASU.
Complete in three Volumes, in 2,400 pages, Royal 8 vo.

CONTENTS,

VOLUME I—Nouns and Substantives, pages 1,028.
Do II—Part I, Verbs and their Conjugation, pages 714
Do II—Part II, Kridanta, or Making of Nouns from Roots, pages 408.
Do III—Vaidika Grammar, pages 247.

It contains 4,000 Sutras of Panini, 900 Sutras of Sakatayana (Unadi), 200 Sutras on accent (Phit Sutras), 2,000 verbal roots and their conjugation—incorporating the whole of the Madhaviya Dhatuvritti with copious explanatory extracts from Kasika Mahabhasya, Tattvabodhini, Manorama, &c., &c.

Indian rate, exclusive of postage, Rs. 45.
Foreign rate, exclusive of postage £ 5.

It has been patronised by His Majesty's Secretary of State for India, the Government of India, and several other Local Administrations, and rulers of Indian States.

This work has been found useful by University students.

Translated for the first time into English
The whole of

Jaimini Sutras of Purva Mimansa

in 12 Chapters

BY PANDIT MOHANLAL SANDAL M.A., LL.B.

Price 20 (Twenty) Rupees

Of the six schools of the Hindu Philosophy the Purva Mimansa is the largest. The whole of it was not translated into English before. The work is useful to students of Indian Philosophy, Hindu Law and Sanskrit Literature.

Ruin of Indian Trade and Industries
BY MAJOR B. D. BASU, I.M.S. (Retd.)
Price Two (2) Rupees.

Culture
BY MAJOR B. D. BASU, I.M.S. (Retd.)
Price Two (2) Rupees

Colonisation of India by Britishers
BY MAJOR B. D. BASU, I.M.S. (Retd.)
Price Two (2) Rupees

FOR CATALOGUE &c., APPLY TO THE MANAGER,

PANINI OFFICE, Bhuvaneswari Ashrama,

BAHADURGANJ, ALLAHABAD.

S.SINHA

Under the Sal Tree
By Sabita Debi.

Prabasi Press Calcutta.

THE MODERN REVIEW

VOL. XXXVII. NO. 3 | MARCH, 1925. | WHOLE NO. 219

GIVE US STRAIGHT HISTORY

By SUDHINDRA BOSE

Lecturer in Political Science, State University of Iowa

I

THE effort to create a vigorous nationalism is a holy crusade of patriotism. In order, however, to make it most effective, it should be guided by true history. Straight, impartial history—not the hand-made, ready-to-wear kind—can throw a flood of light upon the present tangled situation in world-politics. Apparently there is a species of propagandists masquerading as historians, who will not have it so.

Just now a group of American historians of "the new school", more Anglomaniac than truthful, is engaged in the delightful indoor sport of fabricating American history to order. They maintain that the Boston Tea Party was the work of a number of drunken rowdies; that "in the Stamp Act period the honest purpose of the English Government had been to protect the colonies, not to oppress them"; that "the [British] troops [at Botson Massacre] were subjected to constant and bitter insult. The mob, no doubt, deserved the blame". These "new" historians profess to believe that the colonists of the United States had no cause to revolt; that "the colonists were not very deeply oppressed. They enjoyed more freedom and self-government than did the people of England"; that the Revolution was started by a few soreheads; and that "George Washington did not enter the Revolution because he was a patriot, but because he was disgruntled over the refusal of the British to give him an army commission"; and that the States should have remained a colonial possession, an appendix of the British empire. Whatever else these false, outrageous, and crooked statements may be, they are not, most emphatically, history.

Curiously enough there has sprung up in India also a class of new historians, who are assiduously aping the American droll method of teaching history. They insist that in studying political history the points which should be stressed are the historical friendship and co-operation between India and England, no matter how much the process may involve the mutilation of facts. To them the Punjab horrors of 1919 were a little "disorder"; the Amritsar Slaughter was just an "incident"; the Mopla Train Massacre a mere "accident"; the membership of India in the League of Nations due to its "fully self-governing state"; and the unwanted visitation of the Prince of Wales, as I recall it, a trifle of a tactical blunder. Thus the facts are trimmed to suit a flagrant bias. All this illustrates that those who have briefs for the powers that be, are talking bureaucratic rhetoric, bunk, and not history.

Mr. S. R. Das, who may be considered a typical representative of the new school of Indian historians, writes a dissertation on Indian politics and cites Mommsen in defence of British occupation of India. Despite his air of extreme innocence, Sen betrays [illegible]

[illegible] for imperialism of foreign and home-[illegible]variety.

Now who is this man Mommsen? Herr Theodor Mommsen was not only a historian, but an imperialist, a worshipper of Red Caesars. "The best historians of later times", philosophized Macaulay, "have been seduced from truth, not by their imagination, but by their reasons". Mommsen affords a striking illustration of that. It is true that this Mommsen of Germany was a voluminous writer and was generally accurate in recording facts: but his interpretation of facts regarding Roman imperialism was colored and biased. His reason was in no small degree vitiated. He emphasized the imperialistic side of the question to perfection, and most frequently the Roman case in all its cynicism and its falsity. This German historian remains to-day the darling of the imperialists. Naturally the apologists for the Indian bureaucracy take to Mommsen as a duck to water. It seems the poor noisy ducks, the pseudo-historians, as Anatole France puts in his Preface to *Penguin Island*, "seek in a history only the stupidities with which they are familiar". *Penguin Island* is a devastating portrayal of what fools some mortals be. The purpose of their quest is of course quite obvious; but the point is that they will arrive no more at the truth than the District Magistrate or the Provincial Governor will make a cook who attempts to get an omelette of China door knobs.

Theodor Mommsen was keen for the Roman empire. The question, however, is how did the Romans get their empire? They got it by war, of course. And war was and is not only organized mass murder, but organized wholesale stealing. Robbery and murder were and are the chief weapons of imperialism.*

In the beginning Rome was not out and out imperialistic. It may be said to have harbored imperial designs only after the First Punic War. Rome was not imperialistic before the First Punic War in that the peninsula of Italy was not treated as a colonial possession; but at the end of its first struggle with Carthage when it acquired Sicily, the City of the Seven Hills began to dream dreams of imperialism. Rome was then practically in the same position as was the United States after the Spanish American War in 1899.

* See Hobson, *Imperialism*, Wolf, *Economic Imperialism*; Torrens, *Empire in Asia: How We Came By It*; Andrews, *Christ and Labour*; Villate, *Economic Imperialism*; Morel, *The Black Man's Burden*.

For a time both countries were uninfluenced by the call of Manifest Destiny. Then America got into Cuba, and Rome after taking the western Mediterranean territory, turned its attention to the east. America, however, did better by Cuba than did Rome by Greece. Mutual feuds among the Greek States no doubt offered a plausible excuse for Roman intervention; but the insane jealousy felt by Rome toward any marked prosperity on the part of even its most friendly allies was almost always the cause of Roman aggression, the real hidden reason of the Roman absorption of Greece.

It is not true, as intimated by Professor Mommsen, that the Greeks never "knew how to act." In the century following Alexander's death, Greece was developing a new level of security. It was then entering upon a new political stage with extraordinary equipment for national unity. The Greeks were uniting into strong federations to resist Macedonia. "These Greek federations", says Webster in *Ancient History*,—"made a remarkable experiment in ancient politics."

The first of the Greek unions was that of the Aetolians. Their league included not only the different Aetolian tribes, but many communities outside of Aetolia. "The Council of Aetolia was, according to Greenidge's *Handbook of Greek Constitutional History*, like a modern Parliament, the permanently representative body." The Aetolian confederation was a powerful organization.

Perhaps the most important of the Greek unions was the Achaean league. It was, records W. M. West in his *Story of World Progress*, "the most important attempt at a federal government that the world was to know until the founding of the United States". The Achaean league, which affords the best example in European antiquity of the federal system, had brought the whole of Peloponnesus into the confederation as a single State. This federal union gave a promise of permanent federation of all the Greek States. The hope, however, was disappointed because of the opposition of Sparta, and especially because of the intrigues of the unscrupulous, underhanded Rome, the most dangerous enemy of the Greek union.

Herr Mommsen glibly speaks of the "full freedom" which Rome granted to Greece after the Second Macedonian War in 196 B. C. That was not exactly the case. Greece was treated to all intents and purposes in the interim between 196 to 146 B. C. as a protectorate. It is only by a stretch of

fevered German imagination could one say that Rome "freed" the Greeks completely, and allowed them absolute, "unlimited right of self-government". The fact is that though Rome came in the guise of a friend, "a champion of Greece", that unhappy country was from the beginning on the casualty list of the imperialistic Rome.

When the Roman general Flamininus announced with a great flourish at the Isthmian Games in the year 196 B. C. the freedom and independence of Greece, he was hailed as "The Liberator". Rome, however, soon showed in an unmistakable manner the light in which it regarded the Hellenic freedom. The Roman senate set itself up as a supreme court of appeal for hearing and judging all disputes springing up in Greece. The senate did not look upon this as a troublesome burden, as Mommsen had supposed, but a most agreeable occupation offering many luscious opportunities for interference in Greece. "The Romans, however", remarks the historian Inne, "lacked not only insight into the complicated legal questions submitted to them, but also the wish to let justice prevail without regard to political considerations". Under the circumstances, the Achaean league was reduced to a shadow. Indeed there is nothing in history to show that the Romans honestly desired for the national unity of Greece. On the contrary, there is ample evidence to prove that they "fomented internal strife and widened existing divisions. They believed that powerful Greece was not compatible with their own state".

It is interesting to note that there were many Greeks who recognized Rome as their protecting power, and even sought for an honourable union with Rome, which would give Greece "at least a moderate degree of independence". This union, however, was prevented to a large extent "by the relentless spirit with which the Romans, abusing their supreme power, finally drove the ill-fated and maddened Greeks to a hopeless resistance".* And yet they "neither knew how to act nor how to keep quiet"—thought Professor Doctor Mommsen!

After the Third Macedonian War, the Romans converted Macedonia into a subject province. This foreshadowed the end of Greek "freedom". "All Greeks suspected of sympathizing with Macedonia", testifies an authority on the subject, "were transported to Italy as hostages for the loyalty of their several cities. Among these were a thousand members of the Achaean League." Expecting no mercy from Rome, the Achaean union declared war. There could be only one outcome in this unequal contest: the defeat of Greece, the triumph of Rome. The story of how the Romans, drunk with victory and intoxicated with the lust of power, burnt Corinth, the capital of the Achaean league, how they put to death most of the men found there, and how they sold the women and children as slaves is one of the most tragic chapters in all human history. The destruction of Corinth compares well with another Roman butchery, the destruction of Carthage, which made a desert of North Africa and "left civilization standing on one leg instead of two". Says Hutton Webster in his *Ancient History*:

"The heavy hand of Roman vengeance descended on Corinth, the chief member of the league, and at this time one of the most beautiful cities of the world. In 146 B. C. the same year in which the destruction of Carthage occurred, and just half a century after Flamininus had proclaimed the liberation of Greece, Corinth was sacked by the Roman soldiery and burned to the ground. A Greek historian, who was an eye-witness of the destruction of Corinth, tells us that the rude Romans cared little for the treasures of art which filled the city. 'I saw with my own eyes pictures thrown on the ground and soldiers playing dice on them.' [Polybius, xxxix, 13]..... When the priceless paintings and statues were taken to Rome to be exhibited at his [Roman general's] triumph, he gave orders that any lost on the way should be replaced 'by others of equal value'. Rome was great enough in war, but in everything else was still barbarian."

It was a tale of cruelty, savagery and devilry that with some exceptions in modern times has very few parallels. But Herr Professor Mommsen found Rome, the notorious plot-hatchery of imperialism, guilty only of "the feeble policy of sentiment" and "injudicious generosity"! Misrepresentation could hardly go further. And the noble Advocate-General of Bengal, Das, who quoted as a neighborly act these Mommsen words with great gusto, actually put them into italics!

The destruction of Corinth—perhaps it would suit the imperialists better to have it phrased as "Corinth incident"—marked the final extinction of Greek independence. That there is, in broad outline, an uncanny resemblance between the Roman imperialism and English imperialism is as plain as the nose [illegible]

* Consult W. Inne, *The History of Rome*, Vol. III. His four-volume work on Rome is full of dynamite. It completely demolishes most of the assumptions about the benevolent Roman empire upon which is grounded the latter-day imperialism.

your face. Now, will the new historian, whose motto is "Safety First", dare to tell us the truth about imperialism? But back to our muttons!

Rome went to Greece to teach it the art of self-government. Presumably the pupil never learnt the lesson well enough to suit the master. Consequently, Greece, which had been the teacher of Rome in its arts, literature, philosophy, science and higher civilization, remained under Roman subjection from 146 B. C. to the fall of the Western Roman empire, after which Greece formed a part of the Eastern or Byzantine empire until 1453 A. D. This meant for poor Greece a total of about sixteen hundred years of foreign rule. Then with the capture of Constantinople, Turkey, true to the Roman imperialistic formula, became the "trustee" of Greece—still "backward", still "lacking in national unity". The Turkish rule over Greece lasted on down from the middle of the fifteenth century to the third decade of the nineteenth century—well about four hundred years. And had not the powers of Europe clubbed the Sultan in 1829 to recognize the freedom of Greece, it would still be crawling on its hands and knees, and it would still be told—as India is being told—that until it "got rid of its internal dissensions and formed itself into a nation", it could never be trusted with self-government.

The Hellenic people had been a subject race for nearly twenty centuries—obviously learning the art of self-government in a few easy painless lessons on a safe comfortable instalment plan. And the imperialists, guided by "a deep-rooted feeling of righteousness"—never by imperialistic appetites—can no doubt point to Greece and say that this is the best way to build a nation; but is that a fact?

The study of history prompts one to ask: Is there a single instance in the whole wide world where a conquering country ever prepared a subject people for national unity and self-government to the extent of withdrawing its rule voluntarily? History knows of none. Conquerors always try to "divide and rule" the conquered, under one pretext or another.

III.

The point is frequently mentioned that a country has no right to an independent existence until and unless it has a strong nationality. If these were true, more than one Western people would have been under foreign domination to-day.

When the Thirteen Colonies in North America declared the War of Independence in 1775, there was no united nationality among the four million heterogenous colonists. They were rather a "hodge-podge of foreign nationalities", "a polyglot boarding-house". "It required", remarks Charles Board in *American Government and Politics*, "the patriotism and pressure of the long war to fuse the colonies into a nation". This is an optimistic statement. Many another scholar doubts if the American people were a nation even when George Washington became President in 1789. "It took a half century of political experience", observes Gettell, the discriminating author of *History of Political Thought*, "to develop a spirit of unity" in the American Union. Most of the American historians are of the opinion that American nationality was not achieved till after the Civil War (1861-1865) *

Even now the people of these Forty-Eight States are far from being homogeneous. There are in the Republic sixty-five different nationalities speaking as many as seventy-three languages and dialects. The American people are of "Many racial strains and creeds, of endlessly diverse activities, of great individual wealth and great poverty, of deep learning and deeper ignorance", yet the inhabitants of this country do constitute a nation Though not united by blood, common origin, religion, or age-old ancestral tradition they do make the American nation. Now the question comes to mind unbidden: Had the Thirteen Colonies waited in the eighteenth century for the development of a strong nationality before striking for their independence, where would they be to-day?

I say again, give us straight provable facts, and not historical adulteration.

Take a country or two from still more recent history. Italy had a rising spirit of nationality in the middle of the nineteenth century; but was there a national unity among the petty quarrelling principalities of Italy, when the peninsula was under the Austrian rule? Most assuredly not. The same thing that happened to America happened to Italy. The Italian nationality came into existence only after Italy had overthrown the hated Austrian yoke, only after the war of liberation.

What of Germany? It consisted of a number

* See E. B. Greene, *The Foundations of American Nationality*; C. R. Fish, *The Development of American Nationality*; R. G. Usher, *The Rise of the American People*; E. D. Adams, *The Power of Ideals in American History*.

of jealous, disconnected States with slight national consciousness in the early part of the nineteenth century. The German nationality, as we know it to-day, was born only after the creation of the German empire in the last quarter of the nineteenth century. In Germany and Italy, as well as in America, it was the political freedom and political experience that gave impetus to national solidarity.

When an Indian says that there is no nationality in India, he foully slanders his own countrymen. He is indulging in malignant balderdash. India has a nationality, and this nationality is distinctively different from that of almost any other. The Indian nationality is a matter of spirit and purpose, not of creed or race. The people of our great country, our great India—like the mighty people of America—are united by the holy bonds of common cause, by "the spiritual tie of common devotion to the ideal of political freedom."

IV

Constitutional agitation to remove political and economic wrongs is indeed desirable; but how can there be any constitutional agitation in a country ruled by executive fiats? I see by the American press of this week that arbitrary ordinances, regulations and other lawless laws have started India "on the path trod in Ireland under the Black-and-Tan regime". It is unabashed, ruthless, even atrocious. Forces of reaction, as was to be expected, have taken new heart. A Reign of Terror, because official, is no less a crime. I believe in order. But order without liberty is tyranny; it is organized anarchy, legalized anarchy. It is most positively a determined drive against constitutional agitation.

England with its forty millions is trying to rule by force 315,000,000 Indians. Is there any moral sanction in it? Auckland Geddes, the former British ambassador at Washington, said not long ago that England was grateful to the feeble struggling American colonies for teaching it a lesson in colonial administration; but has England forgotten the lesson already?

This gives one a rare opportunity to consider the moral basis of government. What is a State? To begin with, the State is not a mere collective policeman, whose sole object is the maintenance of law and order. The State, on the contrary, is a social agency whose highest end is the furtherance of social well-being.* The main function of the government is to aid the people to the fullest to better themselves politically, socially and industrially. A government that resorts to terrorism admits its failure, and stands condemned before the bar of history. The government in all civilized countries is to serve the people. In India, however, the matter seems to stand thus: the people exist primarily for the benefit of the government, rather than government for the benefit of the people. What will all this lead to?

The interest of the ruler and the ruled is so inherently divergent and so fundamentally wide apart, that it is impossible to see how the bureaucrats can keep on posturing as moral apostles of fair play, as professional knights-errant. As for constitutional agitation, even a child above the kindergarten age must know by this time that no amount of fatuous pink-tea agitation will serve any practical purpose.

V

What is, then, to be the next program? I have space enough only to strike the high points. The supreme task before India is education, especially education in social sciences which would include history, government, economics and sociology. Slavery and illiteracy go hand in hand. Reduce the number of the illiterate people. Begin therefore by establishing a minimum standard of education for every boy and girl.

The next item in the program is to advance national unity at all costs. Some day the Moderates and Loyalists, if they plan to live in India, will be redeemed. Even the goody-goodies are not wholly bad. Forget the racial and religious squabbles, close the ranks, and present an united front. The dearest hope of every Indian should be the political unity of all India.

The diverse elements in American population, let it be stated once more, do not prevent America from becoming a strongly unified national State. Indeed the strength of America is in the union of the Forty-Eight States. Just as the gigantic power of Niagara is made up of the united force of many millions of tiny drops, so in the union of 315,000,000 Indians there is irresistible strength. All power is in union, united action. "The force of union conquers all", said Homer a thousand years before Christ. "By union

* Read F. J. Goodnow, *Social Reform and the Constitution*; E. Freund, *Standards of American Legislation*; W. J. Brown, *The Underlying Principles of Modern Legislation*.

the smallest States thrive, by discord the greatest are destroyed." That was written by the Roman historian Sallust, who helped to build up the power of Caesar.

Read the history of Switzerland where men speak Italian, German, French and many dialects. It is inhabited by different races. Switzerland is a tiny bit of a country, a mere dot on the map. It is small in population, small in money, small in natural resources, but great in military courage and united patriotism. The Swiss are all united to defend their country. The belligerent powers, all through the last Great War, respected the frontiers of Switzerland.

Carlyle, born in Scotland, said: "Men's hearts ought not to be set against one another, but set with one another, and all against the evil thing only". There is nothing that the people of India cannot accomplish through the power of courage and united will. It is only through fear that men become chattels, slaves, and rabbits.

In the deeper things of life, we are not divided. We are, and must ever be, welded together into one indissoluble mass by our common Indian brotherhood. We must talk, think, and be India. There must be no "Lot's-wife attitude". If history teaches anything at all, it teaches that a people united and educated must inevitably reach their destined goal. As sure as the sun rises in the east, nothing on earth can stay their progress. Away with the defeatists! Let the organizers of victory come forward.

A MEMOIR OF OLD DELHI

By C. F. ANDREWS

CHAPTER IV

The Mutiny at Delhi

It was not easy for anyone in latter years to get Munshi Zaka Ullah to tell of the Mutiny itself, especially concerning the things that he had witnessed then with his own eyes. The subject had a horror for him and he always avoided it, except on very intimate occasions when he had something special to say about it. Therefore it was chiefly from indirect hints and comments, in the course of many conversations, that I gathered from him much of the information which I am now about to record.

On account of very straitened circumstances, due chiefly to the general decay of the Moghal Court, which had been so long the patron of Zaka's family, Zaka Ullah himself had felt compelled to refrain from marriage in early life and thus to depart from the usual custom in the North of India among Musalmans. It had meant a great sacrifice on his part, because he was essentially domestic in his nature and extremely fond of children. But it so happened that because of this, when the Mutiny broke out, he had just reached twenty-five years of age, and had neither wife nor child.

During the terrible day that followed, this one fact, that he was unmarried, served him in good stead. He was able to give his undivided attention to his father and mother, who were now growing old, and also to his young brothers and sisters, who needed his protection. His own immediate anxiety was concerning his intimate Christian friends, who were in the Delhi College. There were those whom he loved most dearly, and he determined to rescue them if possible.

The story has already been told of his eager impetuous attempt at the very first moment, when the Mutiny broke out, and the mutineers from Meerut had arrived and excited the city into revolt,—to save if possible the life of his deeply-loved Professor, the Christian convert, Ramchandra. The actual news concerning Zaka Ullah and his friendship with Ramchandra seem to have become known to the mutineers and the very fact that the city people imagined, however mistakenly, that Zaka Ullah desired to become a Christian, added to the volume of suspicion against him. He was at this time in very great danger of his own life being taken by the mutineers.

To the young students of the Delhi College, who had imbibed the new learning, the Mutiny

came as a great and terrible shock, shattering at one blow all their hopes and aims. Their own Principal, Mr. F. Taylor, was killed. For some weeks no news whatever was heard of Professor Ramchandra, and the report was spread about that he was killed also. Their minds were in a tumult. They did not know which way to turn or what to do. To go against their own countrymen who had revolted seemed to them impossible: to side with them in the revolt seemed even more impossible. Not a single student took that latter course. During the time that the city was in the hands of the mutineers, they were all of them under suspicion.

As far as I could gather from Munshi Zaka Ullah himself he kept in retirement and told others to do the same. He remained as far as possible within his own house. He hardly went out at all even for a single hour. Instead of doing so, he went on with his own studies in private and sought to keep himself altogether outside the range of public affairs. The family difficulties increased; and at times he hardly knew where to obtain food for all those who were members of the household and dependent on him for support. The prices of all provisions became dearer and for some weeks they were on the verge of destitution.

More than once he spoke to me about the great and abiding comfort that prayer had been to him at such a time. "Without faith in God," he said to me, "could never have got through that period of anxiety and sorrow and dismay. But worse was yet to follow; and it was in the last stage of all, when we were house and homeless that prayer helped me most of all".

When the final assault upon the Kashmir Gate under Nicholson was at last made, and the city was recaptured by the English, Nicholson himself fell in the breach and died in the hour of victory. His death was a grave calamity not only for the English, but also for the city; because he was a strong character, famed throughout the North both for his courage and his uprightness. He was a man of iron will, and therefore he perhaps might have been able to keep discipline among the troops after the victory, when no one else could keep it.

It will be best, in order to avoid all dangers of exaggeration, to tell what happened in the disastrous days that followed, not in my own words but in those of the despatches and correspondence which I have copied out from the two volumes published by the Intelligence Department of the Government of India. I shall do this as briefly as possible.

First there is the report of C. B. Saunders, the Commissioner, to W. Muir at Agra (afterwards Sir W. Muir). He writes as follows:—

Only those on the spot know the difficulties with which our commanders had to deal, (i. e. after the assault). The whole Army was utterly and entirely disorganised, and within three or four hours of the assault discipline was almost at an end. For several days a majority of our European troops might almost be said to be suffering from *delirium tremens*. The native troops were almost as, if not equally, disorganised from similar causes, and from the plunder which fell into their hands.

The same official, in another despatch to W. Muir, wrote briefly as follows:—

"General Wilson ordered that no protection tickets should be valid, unless they were countersigned by himself. The consequence was that but few obtained anything like protection. No guards could be furnished and before two or three days had elapsed, there was not a house that had not been ransacked and plundered, friends and foes of the Government suffering to an equal extent. The chief wealth of the citizens had been bricked up and plastered over. The Sikhs and others with the military force very soon learnt this artifice and a very considerable amount of plunder was carried off which will not enrich the Prize Fund.

"The Prize Agents and the Army generally were rather anxious to lay it down, that the whole city of Delhi had become the property of the Army, having been taken in assault, and were anxious to dispose of real as well as personal and moveable property.

"The consequence has been that all the wealth of the city, which has escaped the clutches of independent plunderers, has been transferred by night-time here and the guarantee has been abused. The city has been so thoroughly ransacked and plundered, that parties are not willing to pay much for their effects still remaining untouched... The authorities have not gone on any very fixed principles in disposing of property, but on the contrary the whole question has been marked by want of principle more than anything else".

It is often stated that this hour of madness among the European soldiers was due to the stories of the outraged honour of English

women, who had been killed during the Mutiny itself. As this charge against the mutineers has been very often repeated and has formed the subject of sensational novels, written especially by English authors, who have dealt with the Mutiny in fiction, it is well to give at this point the direct evidence taken immediately on the spot. Mr. W. Muir who was at the head of the Intelligence Department in the affected districts, and perhaps the most well-informed of all the civilian authorities, writes on December 30th, 1857, as follows:—

"My connexion with the Intelligence Department at the Head-Quarters of the Government at Agra, has brought me, during the past six months, into contact with messengers and spies from all parts of the country. I gladly add my testimony, that nothing has come to my knowledge, which would in the smallest degree support any of the tales of dishonour current in our public prints. Direct evidence, wherever procurable has been steadily and consistently against them.

"The people,—those who must have known, had there been any case of outraged honour and would have told us,—uniformly deny that any such things were ever perpetrated, or even thought of. The understanding of the people on this point, if, as I believe, we have correctly apprehended it, cannot be wrong.

"Judging from the great accumulation of negative evidence supported as it is on many important points by direct and positive proofs, it may be safely asserted, that there are fair grounds for beleiving that violation before murder was never committed."

That many English women and some English children are killed by the mutineers has never been questioned; but it is a relief to remove this accusation entirely from the mind. Not only Mr. W. Muir's evidence was taken, but also a special Commission of Enquiry, which sat at Agra directly after the capture of the city of Delhi by assault and reported before the end of the year 1857, came to the same conclusion.

Yet it is a deplorable fact that positive rumours were circulated; and the delirium from which the European troups suffered was partly due to these. This cannot in any way excuse what happened at Delhi, which left a great stain on British military history and was terrible in its moral and psychological effects.

For days, after the capture of Delhi, nobody's life was safe. Murders everywhere were rampant. Zaka Ullah, with his delicate, sensitive nature, saw these things. He was an eye-witness; and the sight could never be blotted out of his mind afterwards. The murder of the Professor he loved and revered most in the world, Maulvi Imam Baksh, a saintly man who had helped forward to the utmost of his power the new English learning and shared in the new enlightenment, was perhaps to him the crowning tragedy of all. The earlier revulsion against the mutineers, who had killed Mr. Taylor and others, including women and children, now turned back again upon these conquering Englishmen who in the hour of victory committed the same outrages. The news of the slaughter of the royal princes at Humayun's tomb added to the horror.

But these very horrors were to come immediately to his own home and family. The order went forth that every house, within the area between the Delhi Fort and the Great Mosque, was to be rased to the ground, as an act of punishment, and also for military reasons. No compensations were to be given. Innocent and guilty were to suffer, both alive.

The house and property of the family of Zaka Ullah, as we have seen, came within this area. Therefore, along with many hundreds of other innocent people, his aged father and mother and the whole family were ruthlessly driven out. They found themselves, homeless, houseless, penniless: at a time when multitudes of others were in the same condition. There was no place within the city itself, to turn to for refuge.

Then followed a terrible journey,—a flight into the country to seek some shelter or protection there. The whole family went out towards Nizam-ud-Din's tomb. They lay at night time on the open ground; and in the day time they took shelter in some ruin, every hour imagining that the end had come. Only once or twice Munshi Zaka Ullah spoke to me about those days of torture and hunger and thirst and fear. It was evident to him, especially in after years, that the faith of his father had been their one protecting shield.

Much I have related elswhere : I can only tell here one more story that he told me. One night, he said, he could not sleep himself on account of his misery and anguish for those whom he loved far more dearly then his own life. He watched in silence his father. The whole night through, [illegible]

Ullah was keeping a vigil of prayer to God. His face was filled with light in the darkness,—a light which seemed to come from within. In the morning, he learnt that a band of plunderers, bent on looting and murdering, had passed by the very place. But they had turned aside, and the family had been preserved. Zaka Ullah believed with all his heart that they had been saved only by his father's perfect trust in the Divine aid.

It will not be difficult to understand how the agony within Zaka Ullah's mind,—the agony of shattered hopes nnd ideals,—was even greater than the physical agony which he and those he loved had to endure. I shall write about this more fully when repeating his own words and conversations. For a long time, the shock was beyond all bearing and the torturing thoughts of his mind drove him almost towards despair.

But this madness of reprisals did not last. 'Clemency' Canning became, in the day that followed, owing to his nobility of character, vital cause of a great moral change and the quick recovery of law and order among the troops. To him also was due the complete rejection of any deliberate policy of revenge. Lord Canning bore the brunt of his fellow-countrymen's indignation for his so-called weakness ; but history has simply vindicated him.

Very slowly in Zaka Ullah's mind the ravages caused by the Mutiny itself and the reprisals that followed were healed. Nature can repair her own wounds far more rapidly than those inflicted on the mind of men. I have a copy of a remarkable letter, written by an officer, named Lieutenant Browne, in which he speaks of the days in the Delhi district that followed the disaster of the Mutiny.

"To look", he writes, "at the smiling face of the country, round Delhi, covered with luxuriant crops, it is difficult to realize that such fearful events have occurred only the other day. The people are ploughing and sowing again everywhere, and the village people have been blessed with a plentiful harvest."

The spirit of Zaka Ullah also revived, not immediately, but as the years went by. He too began the ploughing and sowing in his own life again, plucking out much that had been merely weeds and preparing the good soil. He was able at last with a free conscience to take up once more the promotion of the new learning. He had gained a new devotion in his life,—a devotion to Queen Victoria, who had given India what he truly believed to be her Magna Charta. His old idealism revived. Soon afterwards, as his worldly prospects too recovered, he married the wife of his own choice, to whom he was devoted with a profound and tender love. As the years went quickly by, little children of his own were born to him,—a family of sons ; and to him who ever had in his own nature the heart of a child, was at last given the unbounded joy of fatherhood. He found the devoted love of his wife completed in the love of his children. In the gift to him from God of these new spiritual blessings, the old wounds of the Mutiny were healed. His buoyant happiness returned and his life began anew.

MORAL TEACHING IN PUBLIC EDUCATION

By MOHINIMOHAN CHATTERJEE

THE religious neutrality, in this country of Government and all public authorities, is as wise as it is praiseworthy. A different policy can only be contemplated with alarm. But it is capable of being viewed as indifference to religion itself. If a State can dispense with religion what use can there be for it in a family or an individual? Such a view may possibly have some bearing upon the negative attitude towards religion of educational bodies, under private Indian control. At the same time the inherent difficulty of the problem cannot be overlooked. A Cowper-Temple plan, satisfactory to all Hindus or all Mussalmans, does not seem to lie within the compass of man's

wit. And yet it is eminently unsatisfactory that our Universities should, year after year, send forth graduates who have a greater knowledge of the physical geography of the moon than of the religious faith of their countrymen.

No improvement in this respect except in its broadest features, can be suggested without the risk of a religious controversy. It seems feasible for the Universities to find a place for the study of the principal religious systems prevalent in the country:—Hinduism, Islam and Christianity, at least in outlines. By judicious attention to the necessary conditions, proper reverence to the Godward thought in all religions may be secured without injury to any. The religious spirit, as distinguished from religious systems, may very advantageously be cultivated by the formation of Masonic Lodges for undergraduates, somewhat on the model of those at Oxford and Cambridge. The details need not be discussed here. In the existing conditions of the country a book like Locke's "Toleration" may be made a permanent text-book, and the history of Europe immediately preceeding and succeeding the Peace of Westphalia may be studied by way of illustration.

Ethical instruction stands on a different footing and a fuller treatment of it may be attempted.

Ethical instruction as a part of Public Education seems to be universally desired. But as to the method of imparting it a unanimity of opinion appears hopeless of attainment. In most Western countries moral teaching is based upon religious faith entertained, with variations negligible for this purpose, by the general body of the people. Such an agency for enforcement of the ethical constraint is unfortunately unavailable here, as will presently appear.

It is sometimes suggested that ethical instruction of our students can be advantageously founded on a non-denominational religious basis. To discover this basis one has to lay bare the points on which all religions agree, the greatest common measure of all religions, so to speak. But it is obvious that if this common religious ground was, in general opinion, of the same value as what lies outside its area, the existing religious hostilities would have long since disappeared. Had Hindus, Moslems and Christians regarded that portion of the faith of each which agreed with the faith of all as by itself, sufficient to secure the religious *summum bonum*, the problem would have been shorn of a great part of its difficulties. It seems useless to point out that what all religions agree in is regarded by each as its best part to which the rest is subordinate. In practice, the case is wholly reversed. Rules of conduct, founded on this common religious ground, are sure to be open to the suspicion, if nothing worse, of needing amendment or reversal, when viewed from the standpoint of a particular religion in its entirety. And such suspicion will denude the teaching, believed to be tainted with it, of all influence on the individual will. Besides, such ethical teaching cannot be self-contained. It will have to be supplemented by denominational religious instruction. For, unless there be a genuine faith in the religion, one professes or is born in, religion itself will be incapable of supplying the needed ethical constraint. And the teaching of denominational religion in our educational establishments is obviously impossible in the present circumstances.

In some quarters it is desired to adopt an ethical text-book compiled from the Scriptures of the different religions, supporting each ethical maxim by concurrent citations. Any such compilation can only show that universal ethics, as opposed to tribal and theological morality, is not directly taught in all the Scriptures of the world with the fulness necessary for practical instruction, nor is equal value assigned to it by all. There is a further difficulty. Most religions require peculiar theological qualifications in the authorised interpreter of the sacred writings, so that it seems impracticable to secure for the compilation an authority, recognisable by all those who are intended to be benefited.

The usefulness of the class of books which includes "The Book of Golden Deeds" and "Moral Class Book" is of a strictly limited character. They are unsuited to advanced students and they cannot displace the national heroes, not always types of universal ethics, from youthful minds.

A mere intellectual study of ethical maxims promises little good. The experiment has been tried in France with results, not acceptable to all. Ethical instruction, to be fruitful, must not merely attempt to store the mind with information relating to right conduct, but must also seek to generate a love of right conduct, to influence the will against wrong acts and desires. With this love a knowledge of ethical maxims is likely to be useful, but useless, if not hurtful, without it. In teaching morality, even through maxims, some claim must be put

forward to govern conduct. If constantly and directly pressed, as it must be on this basis of instruction, such a claim would be likely to excite an active ethical revolt, even in natures ethically neutral.

From these considerations one idea emerges clear. The need of ethical instruction is felt mainly on temporal grounds. The good is desired for the good of man in his present surroundings. This position is non-religious, not ir-religious. All religions value the ethical life, even when subordinating it to dogmatic faith and practice.

In the actual circumstances moral instruction, being deprived of a religious basis, must remain unattempted unless a method be found of imparting it, altogether different from those noticed.

It would appear that the doctrine of evolution in its progress since the days of Darwin has made such a method available. The early generation of evolutions, notably Professor Huxley, looked upon the process of organic evolution as essentially unethical. But later thought and research led Mr Benjamin Kidd to say:—"So far from it being possible to regard the ethical process as in opposition to the cosmic process, it must, it would appear, be taken that the ethical process is the cosmic process, and that it is through the principles and mechanism of the ethical process that the struggle for existence and natural selection are producing, on the largest scale and in the most effective manner, their most characteristic results in the development of life". [Ency. Brit. (10th Edn.) XXIX. Prefatory Essay].

More recently Professor Lloyd Morgan observes:—"For the intellectual and moral life there are instructive foundations which a biological treatment alone can disclose" (Darwin and Modern Science, Cambridge, 1909, p. 445). It would hardly be fair to pass unnoticed a criticism on the biological foundations of ethics, occurring in the work just cited. Professor Hœffding in his Essay, "Evolution and Modern Philosophy", included in the same volume (p. 460) says:—"To every consequent ethical consciousness there is a standard of values, a primordial value which determines the single ethical judgments as their last presupposition, and the 'rightness' of this value can as little be discussed as the 'rationality' of our logical principles. There is here revealed a possibility of ethical scepticism which evolutionistic ethics (as well as intuitive or rationalistic ethics) has overlooked. No demonstration can show that the results of the ethical development are definitive and universal". If the removal of 'rationality' outside the sphere of the rational process does not lead to scepticism as to the validity of logical reasoning it is difficult to see how a similar treatment of ethics, placing abstract or absolute 'rightness,' outside the sphere of the single ethical judgments, is likely to afford a foothold to ethical scepticism. From the evolutionist standpoint "rationality" or the concept, abstract reason, appeared much earlier than "rightness, or the concept, abstract good. Hence the denial of the latter's authority does not appear so evidently absurd as of the former. The older a mental process in the race the more innate and universal is it in appearance in the individual. Just as no kind of ethics other than prudential and hygienic laws would be possible if only one man existed on earth, so no ethics other than what is involved in the observance of tribal rites and customs is possible without extensive inter-relations between many units of associated life. But the days of large empires and many-sided peaceful relations between tribes, sects and nations are comparatively recent. This would explain the disparity, imagined to exist, between the application of reasoning of identical logical value, to "rightness" and "rationality".

Besides, demonstration can show that well-known natural causes, such as the pressure of increased population and changed climatic conditions, tend to destroy the aloofness of tribes and other similar social groups; that a conquering people unable or unwilling to "eat up" the conquered must develop rules of conduct for the observance of both. And such rules of conduct must be more general, that is, a higher product of evolution, than the tribal morality of either. In fact, it can be shown that peaceful and, therefore, lasting inter-relations between distinct units of associated life, with different or conflicting customs and other concrete rules of conduct remain impossible, unless some rule of conduct is found independent of the limitations of all such units. For without it, mutual confidence and, therefore, neighbourly relations would be impossible. History supplies numerous instances of political power attending on ethical development converging toward universal "rightness" and not one of a clearly opposite character. The application of these generalised truths to the existing conditions

of this country is likely to be productive of highly beneficial results, both ethical and political.

The usefulness of the absolute ethical constraint being recognised, biology in alliance with history, will be able to demonstrate that those social groups who accept it, as operative in all things, great and small, always and for ever, will be selected for survival or success and the rest rejected. History will here, as before, contribute striking illustrations.

A proper survey of the evolutionary process will show the utility of association in the different organic orders and the impossibility of association without the possession by individuals of qualities of ethical value. In short, it will clearly bring into view that the wages of sin is death and life is the reward of righteousness. It makes the demonstration possible that the good is good because beneficial to life. Although the utility of ethical conduct in securing worldly success to a given individual cannot be directly shown owing partly to the brevity of his existence and impossibility of collecting all the necessary facts concerning his life, it is certain that what benefits the associated life benefits the individual life which can hardly exist without it The associated life being for the benefit of everybody it is to the interest of everybody that the ethical law should be observed by all.

The method shadowed forth above is as scientific as it is ethical. It is completely dissociated from religion and yet easily assimilable with it, the ethical law being written on the Cosmos by the finger of God.

A word seems necessary to mark off the biological method from that of the English Utilitarians. It substitutes an objective and universal for a mainly subjective and individual-standard of utility. The soundness of this method may be easily tested. If by massing evidence from biology and history it is shown that ethical qualities constitute the only mechanism for the maintenance and development of associated life and that without association the individual life is unprofitable, if possible at all, is it conceivable that the mind reviewing the evidence is likely to resist an ethical bent?

If the method is adopted, the gradation of teaching will present no great difficulty. The subject may be divided into parts suitable to the mental growth of students.

In the lowest classes students may be familiarised with the fact of association among birds, beasts and insects and the usefulness of the social habit may be explained to them. Kropotkin's "Mutual Aid" is a store-house of such facts.

As the student commences to study British or Indian History, opportunities may be taken to draw his attention to the effect of associated ethical character on momentous crises of associated life. At the same time a more detailed knowledge may be acquired of the increased individual efficiency and fuller individual development in the associated life.

In the higher classes the whole course of study may be crowned by the knowledge of biology, ethics, history and the allied subjects, directed to the end that the cosmic process should be recognised as ethical. The relations between the individual, the family, the society and the State should be fully understood and appreciated so as to generate a reasoned conviction that the ethical law is a necessity of our own being for the fullest development of the individual that good is good because it is good for man.

These observations, necessarily brief and incomplete, will, it is hoped, indicate with sufficient definiteness the only method which seems capable of hopeful employment for imparting moral instruction to the literate youth of India.

WOMEN'S MOVEMENT IN AMERICA

By TARAKNATH DAS, M.A., PH. D.

UNDER the leadership of the National Woman's party, which has its headquarters at Washington, D. C., the far-seeing feminists of America are entering politics on an international scale. For the domestic politics they are advocating an amendment to the constitution of the United States to the effect that "all men and women within the jurisdiction of the United States will have equal rights". They are fighting for this amendment so that all forms of discriminations that are still practised in the United States against women, (altho they have votes) would be eliminated. They are planning to contest the coming elections to be held in November and there is every possibility that there will be many women elected in the Congress. In local politics the women of America are taking a very prominent part.

"Columbus Junction, Iowa. April 1—An entire ticket composed of women was elected to office here yesterday, Eva Bretz elected as mayor; Mary Moore, city treasurer and Nellie Moore, assessor. Mrs. Allen, Mrs. Jamison, Mrs. Schock, Mrs. Robertson and Mrs. Ritchie were elected to the city council. The women will serve two years. Columbus Junction is a village of 400 population in Lousia country."

The women of America are taking leadership in all forms of activities from education to social service; but a group of women of America has taken the most decided stand against war and for world peace. Women's International League for Peace and Freedom of which Miss Jane Addams is the international president and have branches in 24 countries are going to hold an international conference in Washington in May. But the most consistent of the American Pacifist organizations is the Women's Peace Union of the Western Hemisphere with its headquarters at 70 Fith Ave, New York City. The members of this organization are working for a constitutional amendment which would make all wars illegal. The following is the text of the proposed amendment:—

OUTLAW WAR BY CONSTITUTIONAL AMENDMENT

JOINT RESOLUTION

Proposing an Amendment to the Constitution of the United States.

Resolved by the Senate and House of Representa tives of the United States of America in Congres assembled (two-thirds of each House concurrin therein), that the following article be and hereb is, proposed to the States as an amendment to th constitution, which shall be valid as a part of th constitution when ratified by conventions in three fourths of the several states.

ARTICLE

1. War for any purpose shall be illegal, an neither the United States nor any State sha prepare for, declare, engage in, carry on, or i any way sanction war or other armed conflic expedition, invasion or undertaking within (without the United States or any State; and

Neither the United states nor any State or su division thereof, nor any territory, corporatio association or person within the jurisdiction (the United States shall organize, train, maintai hire, manufacture, purchase, employ, use, (authorize the use of an army, militia, or oth armed forces, or of armed ships, machines or oth armaments; nor shall the United Sates or any Sta or subdivision thereof, or any territory, corporatio association or person within the jurisdiction of th United States, levy taxes or appropriate or expe funds for any such purpose.

2. After one year from the ratification of th amendment, the manufacture, sale, transportatio possession, or use, of arms, munitions, or oth articles, implements or chemicals designed for th destruction of human life, within, or the import tion thereof into, or the exportation thereof fro the United States and all territory subject to th jurisdiction thereof, is hereby prohibited.

3. All provisions of the Constitution and of th Articles in addition thereto and amendment there which are in conflict with or inconsistent wi this Article are hereby rendered null and void a of no effect.

4. The congress and the several states sh have concurrent power to enact appropriate legisl tion to give effect to this Article.

Every member of this organization has t sign a pledge to the following effect:—

"I wish to join the Women's Peace Unio I affirm it is my intention never to aid i or sanction war, offe

national or civil, or any way, whether by making or handling ammunitions, subscribing to war loans, using my labor for the purpose of setting others for war service, helping by money or work any relief organisation which supports or condones war."

This is a serious pledge and these women are working against the settled military and naval policy of the Government of the United States. The naval policy of the United States has been to build "*a navy second to none*" and this policy has been upheld in the Washington Conference on "the Limitation of Aramanents," and the United States Secretary of Navy, Honburtis D. Wilbur, in his speech delivered on March 31, '24 before the Y.M.C.A. at Washington, D.C., has made the clear statement.

"We fail to realise that all human developments and changes are the results of slow evolutions, expedited and sometimes retarded by great wars. The fundamental principles established as a result of war and generally acceded to by the combatants may require centuries for their complete fulfilment and application to human affairs. We should recognize that even if every nation in the world subscribes to the principle that there should never be war any more, it would be still necessary to buttress that resolution by adequate armies and navies and continued and daily efforts to keep peace among nations."

The American Government is interested in creating *the greatest and most intelligent citizen-army in the world* and for that purpose it is encouraging military training among the students of High Schools and all State Universities. In forty-eight state Univerisities at least, a year of military training is compulsory for all male students and none can get a degree with a year's training of physical education. This year the United States Government is going to give special military training for a month to 30,000 youngmen between 19 and 24 so that they would be able to serve as reserve officers. Not only this, every State in the United States has its own State Militia which is also incorporated with the National army.

While a band of women are opposing all forms of war, another band of women are asking to increase the facilities for girl scouts and even open a Women's Training Camp. American women are not only becoming more active in national affairs but there is a decided tendency for the American women to take interest in international affairs and the National Women's Party is planning to have the International Congress of Women of the World, so that the women of the world would co-operate to remove disabilities against women in all parts of the world and they would have an international programme to have a better social and political order.

Indian women can learn much from America and let us hope that the women of India would organise to aid most deserving and far-seeing women to come to America to study in American universities and at the same time establish closer relation with the American women who would play for the good a dominant part in future in world-affairs. The women of India should take initiative to remove all disabilities against them and get into politics. With the tradition of Chand Bibi, Maharani Lakshmi Bai, Rani Bhabani and others Indian women need not hesitate to assert their rights and lead the nation in the field of regeneration and assertion of India on equal basis with all other free and independent nations.

THE THIRD SESSION OF THE ALL-INDIA ORIENTAL CONFERENCE: SOME IMPRESSIONS OF A VISITOR.

By VERITAS VINCIT

CHRISTMAS week, associated in Christian countries with festivities and rejoicings, has of late come to be recognised as the week of our national conferences and meetings. To the usual list of all-India gatherings during this historic week was added last year the meeting of the Oriental Conference which, as previously announced, held its third session in Madras on three successive days, the 22nd, 23rd, and 24th December. A melancholy interest attached to the proceedings of this conference by virtue of the fact that it was to have been presided over by Sir Asutosh Mukherjee. When death snatched him away with tragic suddenness it was decided to let his mantle fall on the shoulders of Dr Ganganath Jha, Vice-Chancellor of the Allahabad University. Long before the appointed date letters were sent in large numbers under the signature of the Honorary Secretary Dr. S. Krishnaswamy Aiyangar of the Madras University inviting contributions from scholars and their personal attendance at the forthcoming session of the conference, but some reason was given for complaint by the direction in the prospectus to the effect that all papers should be sent beforehand for examination by a local committee, and only those which ran the gauntlet of its test could be read at the meeting. As the date of the conference approached, delegates began to pour in from far and near, including such distant places as Lahore and Chittagong, but in view of the fact that the Lucknow, Benares and Patna Universities, the Post Graduate Department of the Calcutta University, the Behar and Orissa Research Society, the Asiatic Society of Bengal and the branches of the Archaeological Survey in Nothern-India went altogether unrepresented or else were very poorly represented, the attendance could hardly be regarded as satisfactory either in quantity or in quality. It must, moreover, be admitted that the arrangements for accommodation of the delegates, who unlike previous occasions, were saddled with a substantial part of the boarding charges in addition to the usual delegates' fee, left something to be desired. On the opening day the conference met in the spacious and beautifully decorated hall of the University building. There was a large and distinguished gathering consisting of His Excellency the Governor, prominent members of the Legislative Council, and eminent representatives of the bench and the bar, the University and the Colleges, and last but not least, the landed aristocracy. After prayers in three languages (Sanskrit, Tamil, and Arabic), and a welcome speech by the Vice-Chancellor of the Madras University (Dr. Macphail), His Excellency rose to address the meeting. He feelingly referred to the irreparable loss sustained by the country through the death of Sir Ashutosh Mukherjee—clarum et venerabile nomen—and he went on briefly to pass in review the various branches of oriental studies with reference to their existing condition and prospects. Then followed the presidential speech which, without rising to the level of a comprehensive survey of the field of Indological research, effectively exposed some of the existing difficulties and drawbacks in its way. Among the points pressed by the speaker were the necessity of organised research, the need, for the preservation and publication of manuscripts, the danger of 'modernising' the Moulvi and the Pundit, the desirability of unbiassed study of the old texts, and the cultivation of the critical study of vernacular literatures. After the President had resumed his seat, the proceedings of the first day's meeting terminated with a vote of thanks to His Excellency the Governor. Then the delegates and visitors attended by invitation a function at the Mylapore Sanskrit College where beneath a nicely decorated shamiana they were entertained with the exhibition of Vedic recitations and discussions in Sanskrit among orthodox pundits gathered from various parts of the Presidency. Then the guests were treated to afternoon tea and a magic lantern lecture in the evening on the subject of Indian architecture. The two following days were set apart for the reading of papers, the number of which reached on the present occasion a phenomenal figure. By

what could not but be regarded as an unfortunate decision on the part of the committee, the numerous sections numbering twelve in all, were lumped together in three groups which sat under as many presidents. This not only led to the process which a sectional president felicitously called the guillotining of papers, but it also placed the Presidents themselves who, be it remarked *en passant* were selected only on the opening day, in a false position. For what single scholar could possibly do justice to such a varied assortment of subjects as Sanskrit, Avestan, Pali, Jain and other Prakrits, Hindi and Oriental Philosophy (Group A), or Archaeology, Epigraphy, Numismatics, Music and Indian Art (sic), History, Geography and Chronology, Oriental Science, Sociology, Ethnology, and Folklore (Group B), or, most singular of combinations, Philology, Dravidian language and literature, Persian Arabic and Urdu? Many of the papers reached a respectable, if not a high, level of excellence, and some facilities were provided for discussion, though one of the sectional presidents thought it fit at a very early stage of the proceedings to forbid any debate on the score of want of time. A few of the papers caused some amusement, as when an enthusiastic gentleman undertook to prove the knowledge of electricity in Ancient India, while another tried to show that Ravana's Lanka was situated in Central India. The conference met for business in the afternoon of the 24th December when it contented itself with passing a resolution for the appointment of a committee (the names of which were to be selected thereafter) for drawing up its future constitution. At the same meeting the President rose to invite the conference to hold its sitting in Allahabad for the next time. A meeting in the earlier part of the day at which the Honorary Secratary presented, and the President proposed the acceptance of, the report of the last conference, proved to be infructuous. For the entertainment of the guests the Committee of the conference arranged on the evening of the 23rd for a theatrical display of the Mricchakatika, and in the afternoon of the 24th an elaborate programme of music to be performed among others by some of the greatest South Indian masters. Both these functions, which were held in the University Hall, proved to be very enjoyable, though some criticism was offered against the former on the ground of incongruous blending of modern technique with an old classical drama and against the latter on the score of prolixity and inequality of its parts. With this last function the memorable session come to an end.

FUTURE OF THUMRI IN CLASSICAL MUSIC *

By DILIP KUMAR ROY

THUMRI has, generally speaking, got into the bad books of classical musicians as well as connoisseurs. That is to say, classical musicians as well as connoisseurs are found to be rather prone to wax eloquent, in nine cases out of ten, over the condemnation of thumri as a cheap kind of music which may charm only the Philistines. Thumri singers are hardly recognised by classicists as having any title to be looked upon as musicians. This is not an exaggeration. Kheyal singers have been known to leave a musical gathering in pious horror, if a Thumri singer should have had the hardihood to offer to pollute the atmosphere rendered sacrosanct by their previous Kheyal singing. Dhrupad singers who formerly took up identical attitude towards the same injured Kheyalias do not even think it worth while to take any notice of Thumri. Their utmost reaction to the appeal of Thumri is perhaps the condescension of a fleeting smile of unconcealed contempt. I do not mean to imply that no classicist can be found who is catholic enough to see any beauty in the much-traduced Thumri music. I only want to class such genuine souls under the category of exceptions.

It is not so difficult however to comprehend the view-point of such indignant condemners of subtle types of music as Tappa or Thumri. The human nature in the masses behaves like an inanimate object which is so proverbially fond of Newton's Law of Inertia. This Law states that no object has an innate tendency to change its state of rest or uniform motion in a straight line, except in so far as it be compelled by external impressed forces to change that state. In a word, this means in the case of the human mind that the latter ill brooks any movement which tends to change its old habits of viewing things and time-hallowed ruts of beliefs and prejudices. Is it not well known, for instance, how a time-old habit tends to become *apaurusheya* (*i.e.*, infallible in its wisdom) through the mere passage of time? This applies not only to our social and religious *credos*, but to our artistic conceptions as well. Thus we are prone to look askance at any innovation or departure from our artistic traditions in the realm of art, just as much as in other spheres of human activity The Dhrupad singer's denunciation of Kheyal is but one of the numerous illustrations of the truth of this statement. Kheyal has nevertheless come to stay as our revered Pandit V. N. Bhatkhande of Bombay assured an anti-kheyalia the other day in my presence (much to my satisfaction I must own). I should like however to say about the same thing with respect to Thumri which is as much of a permanent asset in our artistic evolution as Dhrupad or Kheyal is. This statement, though it may sound a little hazardous at first, is nevertheless true at bottom, as will be the endeavour of my present article to prove.

In order to assign its proper place in the scale of values to Thumri music, it will be found useful to trace its birth and discuss its *raison-d'etre*. That is to say, it will be helpful to make a brief survey of its nascence and growth in the context of its musical traditions. For that will enable us to look at it in the proper perspective.

As is well known, Dhrupad is the oldest music still extant. At the time of the Pathan invasion of India, Dhrupad was practically the only highly-evolved music. The Pathan conquerors of Hindustan took it in hand since it gradually appealed to them. By and by, however, Dhrupad was found to pall on them, as is bound to happen in the case of any class of music if it be *unique music* of a people otherwise advanced in civilization. "Variety is the spice of life"— says the poet. It is also the life of art. I mean thereby that no art, however great, can satisfy the eternal craving of the human soul for beauty, if it does not evolve itself more and more with time. That is why new vistas in art have to be opened out from time to time by creative artists to humanity, ever athirst for novelty and variety. This need not be taken to cast an odium on the art which is old. Nothing is farther from my

* Read at the Lucknow All-India Musical Conference on January 10th, 1925.

intention. For I am fully alive to the fact that an art which is classic generally comes to stay. Only it palls if variety in the form of newer developments of the same be not superadded from time to time. There is no reason therefore why time-old classic types of music like Dhrupad should not co-exist with later types of music such as Kheyal, Tappa and Thumri. It was because the music-lovers had a sort of sense of this truth that Kheyal was created by Amir Khasru and Sadarang—to the eternal glory of the Mahomedan creative genius The result was that the two types of music have since then existed side by side to set each other off. I think this is quite *comme il faut* Kheyalias had recognised the necessity of variety and ornamentation in music and they are to be felicitated on their timely intervention Now the same necessity (*viz.* that of finding greater fulfilment of the thirst for variety in music) which prompted the early Kheyalias to strike off into a new path, as it were, in the further evolution of our classical music, urged later composers like Golam Nabi (commonly known as Sori Mian) to invent Tappa, and his successors—Thumri.

Kheyal was ushered in because Dhrupad was felt to be (1) lacking in ornamentation; (2) too subservient to the demands of rhythm; and (3) offering comparatively little scope for improvisation Thus Kheyal ministered to a deep hankering of the human soul in the realm of music, *viz.* that of bodying forth new beauties at every step in the shape of improvisations It was comparatively untrammelled by the demands of the rhythmic structure of Dhrupad. It was consequently a great advance on Dhrupad as every right-thinking catholic judge must allow.

Now the same necessity which impelled composers like Amir Khasru and Sadarang to strike out a new path in music in the direction of Kheyal, prompted later musicians to evolve Thumri. I am of opinion therefore that it is as unjust for the present composers of Kheyal to vituperate Thumri as it was for the quondam champions of Dhrupad to condemn Kheyal. I have suggested why such evolution of anything new in art must meet with a great deal of unreasoning opposition at the outset. I will next set about pointing out why such opposition is all but sure to prove abortive in its attempt to stifle the increasing popularity of Thumri—just as even the withering glance of Dhrupadiyas was unable to blast the evolution of Kheyal.

For this it will be helpful to pause here a little in trying to consider where it is that Kheyal differed essentially from Dhrupad as well as what fundamental aspirations of our musical craving it catered for. I have pointed out that Kheyal differed from Dhrupad principally in that it afforded a scope for the creative genius of the artist to soar high and lose himself as it were in search of novelties in the shape of improvisations. Not that Dhrupad did not offer any scope to the musician in this direction, *viz* that of improvisations. Dhrupad *alap*, rythmic variations known as *bants*, syncopation known as *ari*, *kuari etc*, did afford him a certain amount of scope to improvize But it did not go far enough , for *tans*, *lampans* and other subtle ornamentations had to be brought in and Dhrupad did not brook these. Kheyal supplied this need of the musician and everybody knows how much enriched the music becomes in consequence, being comparatively unhampered by the demands of Dhrupadist rigidity.

To take up the thread where I left off, I will be concerned to show now how the likelihood of Thumri prospering in the next phase our musical evolution is about as much of a certainty For that purpose, it will be well to consider first how Thumri in its turn ministers to a real need of the artist, unsupplied by any other class of music

Where is it that Thumri differs essentially from Kheyal ? This question must be answered first for the clarification of our ideas Where indeed ? There are many points of contact between Thumri and Kheyal just as there are between superior classes of Kheyal and Dhrupad. I will however limit myself principally to bringing into relief the points of dissimilarity—as that will be more to the purpose

Kheyal, I have pointed out, furnished a great deal of scope for improvization to the artist and is as such at least as great an achievement in Indian musical culture as Dhrupad. Thumri affords—and here is my principal point in favour of Thumri—a still greater scope not only for improvisation but for the expression of the subtler lights and shades of our emotion than Kheyal admits of. In other words, Thumri gives expression to our ever-changing perceptions of beauty with a delicacy of touch which would be altogether beyond strict Kheyal. Whoever has heard a beautiful Thumri must have felt how the latter satisfies some innate

craving of his soul which has been so delicately portrayed by the immortal poet in his immortal lines :—

I pant for the music which is divine,
My heart in its thirst is a dying flower ;
Pour forth sound like enchanted wine,
Loosen the notes in a silver shower.
(*Shelley*)

A lovely Thumri with its divine delicacy, fleeting finesse and iridescent evanescence makes the listener feel as it were

As one who drinks from a charmèd cup
Of foaming, and sparkling and murmuring wine,
Whom a mighty enchantress filling up
Invites to love with her kiss divine
(*Ibid*)

The emotion that a really artistic Thumri can evoke is essentially of a nature uninspirable, by any other class of music (to my knowledge) The real glory of Thumri lies in its taking cognizance of the subtle shades of evanescent emotions that succeed one after the other in the musical experiences of the artist in his sacred moments of undoubted inspiration That is why Thumri must needs be a little kaleidoscopic in the exuberance of its presentation. What it suffers however in lack of restraint (compared to first-class Dhrupad or Kheyal) is more than compensated for by the *delicateness* of its nuances ; and what it suffers in lack of grandeur is more than made up for by the ardour of its living appeal.

To come from the subtly rich aesthetic effects of Thumri to its *method and design* of producing the same Thumri, as is well known, enjoys greater latitude than Kheyal in so far as the rigidity of the melodic structure is concerned. Or in other words, unlike Kheyal, Thumri's ideal does not lie in the direction of the presentation of a Raga in its purity. Its aspiration consists in the presentation of the minutest changes of the musical emotions of the artist. Thus the term 'correct-singing' is, unlike in Kheyal, almost meaningless in Thumri. The result is that the Thumri artist is practically unchecked by the considerations of purity of the Raga in his exploration of the beautiful For does he not enjoy the latitude of freely passing from one Raga to the other? Does he not revel in the almost complete freedom of expressing truly what he feels undeterred by considerations of technique ? He can therefore afford to concentrate on the faithful expression of his everchanging emotions in a way which would be impossible in its very nature in Kheyal-singing. Herein consists the principal achievement of Thumri. (Here the writer sang a song to shew how different Ragas keep coming in in Thumri and with what artistic effect.)

The question here naturally presents itself, if such unbridled liberty in musical improvisations is good in the long run. For does not this often involve the degeneration of liberty into licence? Besides, does not this often tend to make one Thumri sound too much like the other, thus rendering this class of music rather monotonous? It must be admitted that there is force in such arguments and predictions. For Thumri, *as it is sung to-day*, very often suffers from the drawbacks mentioned. In Kheyal there is a healthy ideal of restraint, comparatively speaking, which renders them enjoyable for a long time Besides, in the enjoyment of the latter there is this undoubted satisfaction that is to be derived from differentiating one Raga from another Aristotle has rightly pointed out the unquestioned pleasure in the very fact of recognition In Thumri shades of different Ragas keep coming in, so that sometimes the protracted enjoyment of one Raga is marred by too frequent transitions into snatches of other Ragas. Every music-lover must testify to the deep satisfaction that is to be derived from the *dhyana* of one Raga. When a musician improvises on one Raga the atmosphere that he creates* round him becomes truly saturated with the spirit of the Raga and the result is delicious.

The foregoing considerations cannot but bring into prominence some points where Thumri is bound to be inferior to Kheyal But that does not imply that Thumri should be discarded in favour of Kheyal in consequence For Thumri also possesses charms which are peculiar to itself—as I have already suggested. I can see no earthly reason why Thumri must not exist side by side with Kheyal, just as there is no reason why Kheyal should not prosper simultaneously

* That is, if he knows how to create it, of course. For it must not be forgotten that I have here in view the ideal in contradistinction to the common practice that obtains to-day. The average uncultured Kheyalia of to-day debases his Kheyal more often than not by paying scant courtesy to the spirit of the Raga. For he generally comes to fly off at the outset at a mad tangent into hysterical gymnastics or rhythmic acrobatics, thereby vitiating his whole art. Nevertheless, the ideal of a Kheyal is there, viz, that of invoking a particular atmosphere for each separate Raga. Thumri in its very nature has no such ideal. It is here therefore that Thumri suffers in comparison with Kheyal idealistically speaking.

with Dhrupad. Each of these classes of music possesses a classic element which cannot fail of appeal to the catholic music-lover. Each therefore is going to stand on its own merits and the total effect cannot but be a happy one, if only we are discriminative in our appraisement of the relative merits of each class of music. What I am up in arms against is the ventilation of the opinion that Thumri must be inferior to Dhrupad or Kheyal, for the simple reason that the latter can boast of beauties not possessed by the former. For, is not Thumri also great in its own line, its inevitable shortcomings notwithstanding? Every class of music must have its own shortcomings for the matter of that, owing to the limitations peculiar to itself To run it down because of such limitations is like blaming a creature for being itself. The butterfly says to the rose: "I pity you who cannot fly." The rose may well retaliate: "I also pity you who cannot give out fragrance". Is it not as idle to condemn the rose for its immobility as it is to reproach the butterfly for its lack of perfume?

If however the claim of Thumri to greatness has to be made good, the charge of monotony often laid at its door must be met. For no art can have any solid pretensions to greatness, if it palls on one comparatively soon. I do not think however that although Thumri is inferior to Kheyal in *some* respects, it must necessarily be inferior to the latter in point of variety. The truth of this statement cannot but have gone home to those who have had the opportunity of hearing such beautiful Thumri singers like Fyas Khan, Achhan Bai or Janki Bai. Unfortunately for Thumri, however, its repetitions often tend to monotony in the execution of most of our uncultured musicians of to-day who care more often for a display of their technical skill than artistic perception. But a Thumri singer who is a real artist can easily prove that this tendency is by no means an inherent one in the very possibilities of Thumri. Besides, it is well to bear in mind that Thumri, is still in its teens; that it is not yet evolved enough; that unlike Kheyal, the codes of its exposition have not yet been formulated, far less classified. We have not yet had, that is, sufficient data to go upon. Dhrupad has fairly exhausted itself. Kheyal, though far from antiquated yet, shows unmistakable signs of almost complete maturity. Thumri, however, is still like a stripling which stands in need of a tender looking-after. Its aspirations must be sympathised with, if it is to find its own self and realise its potentialities in the near future. For we must not be blind to the circumstance that Thumri has already given a promise which does justify high hopes of its future.

Classicists often cry Thumri down as being the province of women and bayaderes only. This is not just. Neither does it reflect any credit on the sobriety of judgment of such denunciators. For, how on earth can the mere fact of women being able to sing Thumri with effect be used as an argument against its greatness? Besides, the very assumption is unwarranted that men are incapable of singing Thumri as well as women One has only to hear the Thumri of men like Abdul Karim, Fyas or Maijuddin Khan to be convinced of this Of course, women singers cannot but lend their womanly grace and delicate flavour to the music they sing. But the Thumri of men singers will in its turn be instinct with masculine confidence and virility. Each has its own charm Each possesses qualities which are peculiar to itself. What is needful to bear in mind is that no noble art can be intended to be the monopoly of one sex. The criterion of a true artistic exposition is that it should be a sincere expression of some aesthetic emotion actually felt by the artist. Thus, so long as a Thumri singer passes this test, there is no reason whatsoever why his or her expression should not be artistic. This is but common sense and as such I hardly need to expatiate on it any further. I want only to add that a good deal of the prejudice of the ostads who profess to look superior to Thumri contending that it is an effiminate art is attributable to their jealousy of the best lady singers who often succeed in outdistancing the former in a truly artistic exposition.

Then, again, there is another erroneous notion abroad that Thumri can be sung by any body and everybody. Nothing can be further from truth. For, in order to be able to sing Thumri really well, one must first of all be capable of expression in an eminent degree, as the soul of Thumri lies in expression and not in mere technical skill, however wonderful. For instance, a Thumri singer must take special care to produce what may be metaphorically described as light and shade effect of vocal modulation. In Kheyal singing he may fare better even without such eminent voice effects. For, in the latter case, he may produce a good deal of effect by his technical skill or by his power of differentiating between

kindred Ragas. But this will not stand him in good stead in Thumri inasmuch as correctness matters little in Thumri (nay, becomes almost meaningless),—the essence of beauty lying in subtlety of expression.

There is another idea at the back of most people's minds, *viz.*, that Thumri-singing requires neither any musical knowledge nor any systematic training. Such a view is substantially incorrect. For a good Thumri signer must learn Kheyal well if he should want to sing Thumri effectively For in Thumri, there is almost boundless scope for the introduction of various beauties of the Kheyal style. The other day, the great Fyas Khan sang some Bhairavi Thumris at this very conference exemplifying the truth of the above statement—as must have been apparent to all connoisseurs of Kheyal. A musical friend of mine had once aptly remarked to me that one could ill afford to dispense with a systematic training in Kheyal if he should want to sing Thumri at all well His remark was only too true, paradoxical as it might appear on the surface. For, in order to be able to give a definite direction to the manifold potentialities of Thumri, a thorough grounding in Kheyal cannot but be eminently helpful as well as suggestive. To pass from one Raga to others, for instance, presupposes a sound knowledge of all of them.

If I refrain to-day from suggesting specific lines along which the Thumri of the future should (and in my opinion bids fair to) develop itself, it is only because a mere adumbration of the same would be of little use without copious illustrations. As this can hardly be done on paper, I have nothing more to do but to add in conclusion that it is going to be not a little helpful in the evolution of our classical music to study as well as to experiment on the potentialities of Thumri And the sooner our educated classes take kindly to it in a catholic spirit of appreciation, the better will be the harvest that is going to be theirs. For it is my earnest conviction that if only really cultured men will take to it in a sincere spirit of research, our beautiful Thumri will gain more and more in dignity It will then rid itself of the flippancy and frivolity with which it has today come to be associated in the hands of our unimaginative professionals who can at best give us only fugitive flashes of an ethereal vista which it is up to the magic wand of music alone to open out.

THE CRY OF SOCIAL REFORMS AMONGST THE ABORIGINES

By DHIRENDRA NATH MAJUMDAR

[THE subject-matter of the paper has been the result of my ethnographic tour in Kolhan in Singbhum, a tract of country in the Chotanagpur plateau, inhabited by the Kols or Hos, an aboriginal tribe of pre-Dravidian origin. The term 'Kol' is derived from the Sanskrit 'Kola' meaning pig, apparently given to these people by their Hindu neighbours or Dikkus as they call them. The word 'Ho' is derived from Mundari 'Horo' meaning a man. The origin of the Hos may de traced to the great Kolarian family whose subdivisions are the Mundas, the Santals, the Birhors, the Tamarias and other cognate tribes of the Chotanagpur plateau].

The social progress which we meet with in different parts of India suggests to the most casual observer a warning which every anthropologist in the land should beware of. The influence of social culture has reached the most neglected nook of our land and it is no wonder that the aboriginal people who supply us a clue to the evolution of primitive society and who even now present us with a culture more or less stagnant and traceable to the very early period of their existence should receive the light of culture to some extent. By this I mean that the so-called uncivilised non-Aryan people, call them Dravidian or pre-Dravidian as you please, are fast lighting the candle of civilisation and with the help of Christian missionaries, they are trying to dispel the darkness and misunderstanding that so long shaded them. To be more definite, I should like to cite one example which will explain the position. In March, 1923, a batch of post-graduate students

of the Calcutta University with their lecturer Rao Bahadur L. K. A. Ananta Krishna Iyer had been to Ranchi on an excursion to study first-hand the aboriginal people of the Chotanagpur plateau. I was also amongst them. The Chotanagpur plateau is inhabited by several tribes of Dravidian or pre-Dravidian denomination. These people form the nucleus of the aboriginal substratum upon which the invaders of Aryan speech came as conquerors It is an interesting thing to learn that although they are surrounded by cultured people on all sides, these aboriginal people have preserved much of their habits and customs At Ranchi we were the guests of a distinguished anthropologist Rai Bahadur Sarat Ch. Roy, M.A., B.L., M.L.C. Mr Sarat Ch. Roy has devoted many a long year to the study of these tribes and his monographs on the Oraons and on the Mundas, speak for themselves as to what a vast treasure he has unfolded. It was through Mr Roy's help that we could learn something of primitive life With Mr. Roy's assistance, we could visit these people in their homes and the little we could gather from these visits confirmed us that the time had come when anthropologists and workers in the field should lose no time in collecting all materials available of the life, dress, customs, and habits of these primitive people, for in a decade to come, all that was primitive in them would perish adding only a blank page to the diary of the curious. From Ranchi to Lohardaga, there is a branch line of the Bengal Nagpur Railway and the inhabitants of the places on both sides of the line are the Mundas and the Oraons Scarcely you will find a Beharee or a Bengalee and the fields on both sides are studded with the abodes of these primitive tribes. The rocky land with small hills and occasional forests here and there depicts the true nature of the plateau and the people living on the plateau who are hardy, strong and well built As we proceeded towards Lohardaga from Ranchi, one special sight attracted our notice. At every station we could find a missionary church—a number of missionaries and a group of Christian boys and girls decked in fine clothes, apparently recruited from the aboriginal element. Far from the noise and bustle of city life, these apostles of religion have preferred to stay and built up their huts—the mission of their life being to elevate these people—to spread education amongst them and light the candle of culture in their heart.

I have said before that these primitive people have come in contact with the missionaries whose culture they receive and the townspeople with whom they mix freely so that it is no wonder that they should rid themselves of peculiar customs which their newly-awakened consciousness seemed distasteful. To take one example, the Oraons of the Chotanagpur plateau have a custom of separating the bachelors and maids of the village and every Oraon village possesses two houses or dormitories better known as 'Dhumkurias' and the unmarried girls of the village are housed in one dormitory, while the unmarried boys share one dormitory amongst themselves

Why the custom was introduced is an open question and anthropologists differ in their views Some anthropologists take recourse to psychological explanation, some again will explain the dormitory system as arising from local custom of exogamy which means that village mates may not intermarry. They say that to avoid any such combination the elders of the village introduced this custom The origin of the Dhumkuria is a complex problem and I do not like to go deep into it So, for the present, I shall end this topic with a brief reference to some of the customs practised in the 'Dhumkuria' The members of a 'Dhumkuria' house after they find admission into it serve the villagers who may have occasion to call for their help and they are paid for their service in kind. Every villager has a portion of his income alloted for the Dhumkuria and over and above this, he has to undergo some amount of expenses for the welfare of the boys of the village It must be stated at the outset that the Oraons have a very low idea of chastity and their dormitories afford many facilities for an observer to know the social, economic and magico-religious observances 'calculated to secure success in hunting and to augment the procreative power of the young men so as to increase the number of hunters in the tribe'. Says Rai Bahadur S. C Roy. "Although several of the institutions, customs and beliefs of the Oraons of our time appear to be resultants of a mixture of their own ideas and practices—with those of their neighbours, the Mundas, and although Hindu ideas are, to some extent, and Christian example is, to a smaller extent, exercising disintegrating influences on some of their own ideas and practices, the institutions of the Dkumkuria appears to be a genuine and unadulterated product of primitive Oraon culture".

The curious customs and practices connected with the Dhumkuria house, excited our curiosity and in all confidence we asked several Oraons separately about the secrets of the dormitories. But we are surprised at the answers we received from them and I give here instances of some of them. One of them, an old fellow, absolutely denied any knowledge of the Dhumkuria as if it was an alien practice Another, when asked, got annoyed with us and retorted that they had Dhumkurias and these resembled the play-house of the townspeople. And I am sure that if after ten years some one approaches these people and asks all about the Dhumkuria, I am sure one will not escape scotfree.

Of all the aboriginal tribes of the Chota-nagpur plateau, the Hos or Kols are the most interesting The name was applied to the aborigines by the Aryan-speaking people as a term of contempt, most probably for their habit of rearing pigs But the physical appearance of these people might have led the fair-skinned, regular featured race to associate them with pigs Swarthy complexion, flat nose, short stature, wavy to curly hair, prominent cheek-bones, absence of beards or moustaches—these are some of the physical features of the people With a crude and nebulous conception of religion, these people believe that they were first created by the Sungod or the 'Sing-bonga,' who afterwards destroyed them by creating an atmosphere of blazing flames When all life was destroyed, 'Singbonga' saw the folly of his fury and repentance seized him In his despair he began to seek for traces of life and approached all the 'bongas' to ask if they had hidden any soul At last 'Nagebonga' or the water-deity came with a pair of living soul—a brother and a sister whom she kept under the sheet of water. With this pair, 'Sing-bonga' determined to bring forward a race of men. But, as they were brother and sister, sexual intercourse could not be possible between them. What else could the high god do but to offer to them 'handia' or rice beer, an intoxicating preparation Now it was through the intoxication caused by the drinking of this fermented liquor that sexual intercourse between the brother and the sister was possible and the Hos were created again. Had not Singbonga prepared 'handia' and offered it to their first ancestors, the Hos could not have come to live. So 'handia' is their principal food, 'handia' is their drink, 'handia' is associated with their religion. There are people even now who do not take any other food save quantities of handia and the intoxicating effect of the liquor tells upon their health. The result is, the men are weak, lazy and worthless, while the women do all sorts of domestic work, take care of the children, fetch water from the village tank or river, carry their produce to the bazaar or hat for sale or barter and help the men in the fields during the agricultural operations. And as is natural with a tribe whose males are weak and depend upon the females for help and support, the sexual licence is carried to a great extent and on festive occasions great strain is put on the laws of decency. Besides, on account of the high price, the number of regular marriages is decreasing from day to day and a man seldom marries before he is 25 and cases are there where regular marriage does not take place in one's life-time The result is, irregular connections are taken recourse to and the Ho society has to wink at this The songs and dances of the Hos fittingly express the inner state of affairs and a Ho village at dead of night rings with bacchanalian revelries It is for this reason that the educated Hos are trying heart and soul to eradicate all these scandals. Meetings have been held at various places of Kolhan urging upon the inhabitants to guard up their loins to save their society from rack and ruin

At a representative meeting of the Hos of Kolhan at Lumpunguto on the 25th of March, 1924, which was presided over by the aboriginal member of the Behar and Orissa Legislative Council, Mr. Dulu Manki, the following resolutions amongst others were unanimously passed —

1 This meeting of the aborigines most emphatically protest against the practice of "Dama Duma and Susun" in Kolhan villages, for the following reasons:—

(a) The health of the people is lost by keeping late hours at night.

(b) The students are allowed to join the dances which serves as an impediment to their progress in study.

(c) The young people go from village to village to take part in the dances which, in most cases, is detrimental to their morals.

(d) The dances demoralise the young people generally.

(e) They involve unnecessary waste of time and energy.

(f) The music and dances are looked down upon by the cultured neighbours as very low and degrading.

Another vital resolution also unanimously

carried, relates to the practice of liaison between the members of the same Kili or Sept. The Hos are divided into a number of exogamous Septs or Kilis, each of which takes the name of some plant, animal or material object. The members of the same Sept believe that they are descended from a common ancestor and marriage is forbidden between them. This prohibition or taboo they carried to a great extent and on former occasions, violation of this taboo was fatal and the man who violated this was doomed to death in a number of ways. He used to be tied by rope of straw called 'bor' and packed like a 'bandhi' which is a cylindrical basket for preserving grains and used to be taken to the peak of a hill whence he was thrown down to meet his deserts or he was thrown into the fire and dragged out half dead to suffer the remaining part of his life in a desperate condition. But the laws have become less severe, and considering the number of cases of liaison, the Ho society also has grown more liberal. The offender is generally driven out of the village, he is disinherited and his family is cut off from the society. The girl is sometimes allowed to accompany her lover but often she is kept back in the village and the Ho punch bribe some young man of a different Sept to marry her. The brideprice is paid by the father or the offender. The industrial centres like Tatanagar and the coalfields of Bengal and Behar offer them bread and shelter and this punishment has ceased to have any influence on the morals of the people. But as this cannot be avoided, the following resolution had to be passed by the aborigines. The resolution ran thus:—

2. "This meeting of the aborigines of Kolhan urges upon the young people not to indulge in liaisons and suggests that in case of liaison between the members of the same Sept or Kili, the offending members will forfeit protection from the society and will be disinherited from their ancestral property".

The third resolution passed at Lupunguto and corroborated at a subsequent meeting at Chaunpore on the 13th of April refers to the high brideprice. Thirty heads of cattle, forty to fifty silver coins and ornaments covering another 40 rupees, besides 200 to 300 pots of rice beer, on a modest calculation cannot be had for less than 400 to 500 rupees and this the poor Ho cannot pay. Being improvident, the Hos possess next to nothing to meet the expenses of a regular marriage. The result is that the number of regular marriages is decreasing daily and irregular connections are the order of the day. The Hos are foolish. They know that if they do not decrease the brideprice, their girls are likely to be carried away per force, but still they will insist on the high brideprice. The result is, they often do not get what they want. After a heated discussion, the aborigines arrived at the following agreement:—

3. This meeting of the aborigines of Kolhan, considering the state of affairs, hold that unless the brideprice is decreased to a considerable amount, the social position of the Hos will not be improved and with a view to meet practical solution of the position, it is of opinion that the brideprice should be a fixed one.

This meeting is of opinion that the maximum brideprice should not exceed Rs. 30, *two bullocks, and one cow. This brideprice* is for those who possess land of their own cultivation.

For those who do not possess any land, the maximum brideprice, in the opinion of the meeting, should not exceed Rs. 10.

The resolutions were carried amidst great 'hullah' of the people and about 70 substantial people of Kolhan signed a document agreeing to the above proposals.

The other resolutions are of minor importance but all the same they reflect the mentality of the people.

One of the resolutions relate to the employment of female labour in bazaars and hats.

It has been pointed out above, that the women are more hardy than the men and the former do much of the outdoor work. The resolution passed ran thus:—

This meeting of the aborigines of Kolhan hereby resolves that in future employment of female labour in hats and bazaars should be discontinued.

Formerly the Hos used to sell fuel to the Dikkus or their foreign neighbours by hawking from place to place. This did not smell of good taste to their newly awakened consciousness and they set to resolve that in future people should sit in some place to sell fuel and not hawk from house to house and in case a Dikku wants the fuel to be carried to his house, an additional fee, equal to the amount chargeable for the distance—will be levied on the fuel and only the males should carry the same.

It was the females who used to come to the markets to sell straw, hay and grass. As employment of female labour was incompatible with their high ideal of social reform, they resolved that in future no kulins or

Ho women should carry straw, hay or grass to the markets.

Besides drinking their country liquor 'handia', the Ho labourers were getting into the habit of taking 'diang' or liquor into the public godowns or liquor shops. This was indeed a bad practice and the resolution that was passed on the 6th April at Lupungut condemning the practice ran as follows —

This meeting of the aborigines of Kolhan most emphatically condemn the practice of taking liquors in wine shops and urges upon the Ho labourers in the interests of the society to discontinue the practice

On the 6th April, 1924, the aborigines again met at Lupungut under the shade of the mango grove to consider some items of social reform. Mr. Dulu Manki presided

The most important discussion that took place on the occasion referred to the forcible carrying of girls by the young men who cannot meet the expenses of regular marriages This practice is a scandal and the Hos met to consider what steps might be taken to avoid any such scandals in future. The imposition of a heavy fine was urged and insisted upon and the following resolution was unanimously carried :—

This meeting resolves that taking away a woman forcibly should be discontinued and he who would infringe this rule should be fined Rs. 50. In case of default, the man should be excommunicated

The practice of keeping women of low social position as mistresses is in vogue amongst the aborigines. There are Hos who take beef and this is taken by an orthodox Ho as something akin to an indication of low status—a Ho will refuse to eat with one who takes beef and the girls of the latter are looked down upon and regular marriages with them are forbidden But in spite of these prohibitions the Hos are used to keep these girls as mistresses. So a resolution was passed condemning the practice.

On a careful perusal of the above, it seems apparent that the aborigines have determined to purge themselves of whatever is old or antique with them. The time has changed, their outlook has also widened. Education, cultural contact have changed their angle of vision and they must be encouraged to cleanse the Augean stables. But one thing must not be neglected. The state of affairs in Kolhan surely demands a sympathetic consideration from all who have an interest in the social regeneration of India, but this regeneration should be worked out with great caution. Everything, old or antique, is not bad, there must be something sound in the old tribal life, otherwise it could not have stood the test of centuries. To quote the words of J. P Mills, Esq, M. A, I. C. S., "Times change and no one pretends that the primitive hill-man can be kept as a museum specimen. But blindly to destroy in a few years what it has taken generations to build up and to sweep away his old habits and customs good or bad alike, just because they are old is to court disaster".

One of the reasons advanced to protest against the practice of "Duma and Sisun" in Kolhan villages is this —

The music and dances are looked down upon by the cultured neighbours as very low and degrading The mover of the resolution must have been actuated by a sense of jealousy or else he could not have insisted on the cessation of the practice, simply because their cultured neighbours do not themselves indulge in these dances This sense of jealousy is apparent when we consider the resolutions urging upon the people not to sell fuel to the Dikkus by hawking from place to place Whether from jealousy or from pure social motive, the stoppage of dances in the village, within a couple of years, will be an accomplished fact We have got to wait to find out the effects of this prohibition but in the meantime, it is not idle to speculate on the prospects of this taboo The majority of the Hos take dance as a regular exercise after their evening meal When they are free from outside engagements, the dances take up their time and afford opportunities for the young people to spend their energy in some way Now, if they are not given sufficient useful work, as a compensation, this time they will remain unoccupied and idle, and want of taste and culture may lead them to do things which may not be conducive or compatible with their newly awakened consciousness. If they had sufficient education, they would themselves realise that the dances were opprobrious to their conduct They would also realise the evils associated with these dances and could find out means to end these scandals. But where ninety per cent of the people possess no knowledge of alphabets, it is idle to expect any such thing.

A few remarks about their present economic condition are necessary to form an idea of the Ho society. They have been spoken of as improvident. *Improvident* they are, but at the same time their wants are very few. Those, who are advanced in years, are

satisfied with a quantity of ricebear. They do not take any other food, save some wild fruits of the jungle The youngmen, if they get a quantity of boiled rice besides what they collect in jungles, are highly satisfied with their humble food The use of salt was a luxury a few years back. This is evident from the fact that they are ready to part with a larger quantity of their produce for a pice worth of salt than they would for a pice As a matter of fact, the town boys of Chaibasa actually play this trick when they are to purchase plums or blackberry from the Hos As regards clothing, till recent years they were self-sufficient. Every village has one or two families of Tantis or weavers who supply the clothes of the the Hos. But lately they have grown great admirers of foreign clothes The coarse dhotis and saris do not suit their taste and the Hos are seen to wear finer stuffs Although their wants are few, they have money enough and to spare. Kolhan has grown to be an important centre of lac cultivation and about two to three lacs of rupees are annually distributed amongst the Hos for this purpose. So the Hos are getting richer day by day. It was only the other day that a High Government Official passed an order asking the heads of schools in Singhbhum not to grant free studentship to Ho boys In a formal petition to the high official, the Ho boys appealed for reconsideration of his order, saying that they were not more affluent than their forefathers and that the curtailment of this privilege would seriously affect the student community. But the remarks of the official, if I was told aright, are worthy of mention. "Headmaster, I return the application to you, the Hos are doubly richer I do not want that the good cultivators should be turned into bad babus". The love of finery has grown so much amongst the aborigines that it requires a right handling by the educated Hos Not to speak of soaps, scents, scented oils, handkerchiefs, the Hos have began to imitate their town neighbours in everything right or wrong. There are about a dozen barbers who daily go to the interior of Kolhan on bicycles to shave the villages And it is surprising to note that a Ho villager does not grudge paying 4 as. per shave An aerated water manufacturer of Chaibasa told me some time back that his business was giving him sufficient return.

The townspeople did not take his water, for it was not good. But the Hos were great admirers of it A little red or green tinge in an ordinary lemonade fetched four times the usual price. And this is the way they are being exploited The traditional ornaments of the Hos have fallen into disfavour and they are very great admirers of imported bead necklaces from Japan and the glass bangles from Japan or Germany.

INDIAN MEN OF MUSIC: AIKNATH VISHNU PANDIT

By B. S. SITHOLEY

To the student of Indian Music Gwalior possesses considerable historical importance as the foremost centre of musical culture in Upper India for several centuries. It has produced musicians of the eminence of Raja Man Singh, Nayak Baiju and Miyan Tan Sen and has consistently maintained through every successive generation those high traditions of the art which have given to the place the distinction associated with it.

Raja Man Singh, Emperor Akbar's *Qilladar* at Gwalior, was, besides being a patron of arts, himself a musician of exceptional talent. He is credited with being the inventor and the greatest exponent of the Dhrupad style of singing—a style at once manly and dignified and demanding from the singer not only a thorough knowledge of the science of music but also a command over the voice such as is not called into requisition in rendering the less difficult and therefore more popular Kheyal and Thumri styles of songs. In his service was Baiju, whose creative genius was responsible for the addition of several modes to Indian Music. Baiju, affectionately dubbed "Baore" (mad), because of his unconventional mode of life, had attained nearer to perfection in rendering the Ragas

in their purity and with precision, and for this he was given the title of Nayak, the highest honour a musician can aspire to. The more popular Miyan Tan Sen was also with Raja Man Singh before he became the favourite musician at the court of Emperor Akbar. He stabilized Indian Music by placing it on a more scientific basis, that is, by fixing the characteristics of the various modes and assigning to them definite melodic structures. He also reduced the 92 Talas (Time-measures) to the 12 now in use. He was a skilful musician "like whom (as quoted in the Ain-i-Akbari) there has not been a singer for a thousand years".

Musical culture in Gwalior dates to a considerable period back, but it attained to its zenith in the time of Raja Man Singh (died 1518) and since then Gwalior has had the proud privilege of producing or sheltering and giving scope to generations of musicians of note down to the time of the late Jayaji Rao Sindhia. After his death music declined in Gwalior, and most of the musicians left the place to seek their fortunes elsewhere. A heroic band, however, refused to desert for reasons of sentiment, though Gwalior had ceased to accord to it the encouragement it needed and the appreciation it deserved. One of the survivors of this little band is Aiknath Vishnu Pandit.

Aiknath is a tall, spare man of 59. His age sits lightly on him, for he still carries himself erect and with elasticity of step. He is reserved, unlike the traditional musician who is a great talker and an unsufferable boaster. His speech is slow and refined, and the great charm of his personality lies in his quiet courtesy which he is always ready to extend to all and sundry. A subtle suggestion of determination discernible in his fine features points to strength of character; and the writer is informed from a trustworthy source that Aiknath did, in his younger days, stand for his principles against the powers that were. At that time he was serving in the Military Department of the Gwalior State. Aiknath has the dreamy look characteristic of all great artists, and his unpretentious, almost ascetic, mode of life lends him a dignity that distinguishes him quite sharply from the professional musician.

Aiknath was born at Gwalior in March 1865. His ancestors belonged to Maharashtra. His father, however, with his intense love of music migrated to Gwalior, then a prominent centre of Indian Music.

Aiknath commenced his initiation into vocal music at the rather early age of seven, under the direction of Ustad Haddu Khan, the chief Court musician to the late Maharaja Jayaji Rao Sindhia. After Haddu Khan's death, Aiknath was tutored by Ustad Nathu Khan. Haddu Khan and Nathu Khan were brothers and the two most accomplished musicians of their time. Their names are still remembered with affection and reverence. Later on, while at Poona, Aiknath met and associated with much cordiality with Haddu Khan's son, Ustad Ashmat Khan, and Nathu Khan's son, Ustad Nissar Hussain, to his great benefit. Nissar Hussain laid bare to Aiknath the subtleties and the intricacies of Indian Music.

Aiknath Vishnu Pandit

When about 22, Aiknath began practice on the sitar under the guidance of Miyan Babu Khan, who, on the death of his patron, Maharaja Sri Ram Singh of Jaipur, migrated to Gwalior. At Datia, Mushraf Khan, the celebrated Binkar taught Aiknath to play on the vina.

Besides the musicians already referred to, Aiknath has had association with the following musicians of distinction. Ustads Nathu Khan and Ghulam Hussain of Agra; Ustad Faiyaz Khan, Binkar, Baroda, Ustads Vahid Khan, Murad Khan, Bande Ali Khan

and Imdad Khan of Indore; Professor Barkat Ullah of Bombay (now Mysore); Ustad Dilawar Khan of Rewah; Ustad Rajab Ali; and Pandits Kashinath [illegible] Shripad Rao and Vishnu Digambar, Balkrishna Boa, Baba Dikshit and Joshi Boa of Gwalior, who represented the oldest classical school of Gwalior musicians, Bala Guru; Panna Sahib, Shankar Pandit (Aiknath's eldest brother, (now dead); Waman Boa; Ustad Mehdi Hussain; Ustad Amir Khan, the finest sitar player after Rahim Sen and Amrit Sen, Ustad Nanne Khan, the unrivalled sarodkar. Ustad Saadat Khan of Jaltarang and Algoza fame; Ustads Umrao Khan, Fida Hussian, Hafiz Khan and Alaf Khan—all of Gwalior, and Venu Sheshanna of Mysore.

These details are interesting inasmuch as they show that Aiknath's education in music has been very comprehensive and that the experience he has acquired, as the direct outcome of the exchange of ideas with these great modern representatives of Indian music, is of a quality and measure which cannot but be characterized as rare and exceptional.

This experience Aiknath has not allowed to remain merely theoretical. He has applied it intelligently in the perfecting of his own individual art and its technique. That Aiknath's art is of a superior class can be gathered from the fact that he has given performances at request before such select and appreciative audience as Maharaja Lokendra Bahadur Dev Bhawani Singhji of Datia, the Maharajas of Kolhapur, Alwar, Mysore, Indore and Kashmir, Their Highnesses of the two Dewas, Sirdar Balwant Rao Bhaiyaji of Gwalior and Raja Sir Jatindra Mohan Tagore of Calcutta. Aiknath has visited almost every important place in India and given exhibition of his skill. His musical *tour de force* was perhaps achieved at Datia where Kudau Singh, the matchless Pakhawji, provided the necessary accompaniment. Kudu Singh was no ordinary person. Amir Sen, the greatest exponent of the sitar that has lived, praised him; and it is related that Kudau Singh once beat such time on the Pakhawaj as to control the fury of a mad elephant. It must have been a classical performance—Aiknath with his sitar and Kudau Singh with his Pakhawaj—both showing their skill and striving for mastery one over the other!

Aiknath played the modes *Sindh-Bhairavi*, *Jaunpuri-Todi*, *Vasant* and *Pilu* at the request of the writer, and the atmosphere he created, his graceful manipulation, almost effortless and yet so purposeful, the delicacy of his touch, his solid and subtle technique were all in a class by themselves. The writer has had opportunities of hearing the sitar of many famous Ustads, and that experience provided a basis for comparison in which Aiknath rose easily superior.

Aiknath has gone deep into music with the result that he has abandoned the fanciful ideas of lesser musicians about the 6 principal ragas and their 36 bharyas (wives) and putras (sons). He is also very clear about the time allotted to a raga. His views are logical and not based on mere tradition.

He is giving instructions in music to his three sons, and it may be hoped that they will endeavour to rise to his standard. Among his many pupils may be mentioned the well-known Mr V. N. Bhatkhande of Bombay, and Mr A. H. Fox-Strangways, author of the "Music of Hindusthan". Fox-Strangways studied Indian Music under Aiknath when the latter was Principal of the Poona Gayan Samaj.

Aiknath has invented a sitar on which by skillful manipulation he can produce notes in seven octaves with all the intervening srutis or finer shades of notes. Besides being an expert singer, vina and sitar player, he is an interesting player on the Pakhawaj and Tabla.

Asked what he thought of the Carnatic system of music as compared with the North Indian system, he gave the opinion that the Carnatic system is perfect in *Tala* and *Laya* but lacks comparatively in melody.

Aiknath is the last link between the Gwalior School of classical music and the present times, and it is the hope of the writer that he may with his large and varied experience be spared for many more years to benefit those interested in the cultural value of music.

INSECTS AND ECONOMICS

By CEDRIC DOVER, F.E.S.

"TO the terrible utilitarian, a bushel of peas preserved from the weevil, is of more importance than a volume of observations bringing no immediate profit. Yet who has told you, O man of little faith, that what is useless to-day will not be useful to-morrow. If we learn the customs of insects or animals, we shall understand better how to protect our goods. It is by the accumulation of ideas, whether immediately practical or otherwise that humanity has done, and will continue to do better to-day than yesterday, and better to-morrow than to-day If we live upon peas and beans, which we dispute with the weevil, we live also by knowledge, that mighty kneading trough in which the bread of progress is mixed and leavened"

FABRE

The arrogant belief, fostered and stimulated by religious teaching, that Nature exists for the sole pleasure and benefit of man is to-day an exploded one The progress of true knowledge, hampered though it has been, and is, by religious fanaticism has gradually forced upon man, the realisation that he is only a part of the scheme of Nature, yet in the ignorance that is rife even in this enlightened age, comparatively few realise the full importance of insects and other organisms, and of their serious study Our attitude towards house-flies is perhaps somewhat different from the semi-affection displayed in these lines, quoted by Dr. Chandler in his book on human parasites, from a child's reader of over twenty years ago —

"Baby Bye,
Here's a fly ;
We will catch him, you an
How he crawls
Up the walls,
Yet he never falls !
I believe with six such legs
You and I could walk on eggs
There he goes
On his toes,
Tickling Baby's nose"

But house-flies are now destroyed mainly because they are troublesome, and partly because people, in a vague kind of way, associate them with disease. But the menace of this insect to man, in its capacity as the carrier of tuberculosis, anthrax, dysentery, cholera and intestinal worms is even now but indefinitely understood. The full significance of the malaria mosquito in England, of plague in endemic form, as near England as Tripoli, of hookworm, of syphilis and a host of other parasitical diseases, is probably not appreciated by the vast majority of people at all. Yet, parasites have modified history, and in every country in the world, have a serious bearing upon economics which we cannot afford to ignore

In past times, nations have been decimated by the plague, the parasites of which are transmitted from rats to man by fleas About a quarter of the population of Europe was destroyed by an epidemic of plague in the 14th century, and the partial success of the Dutch invasion of England in 1666 was perhaps in no small measure due to the destructive effects of the Great Plague which had swept England two years previously

In olden days it was not uncommon that

"A plague upon the people fell
A famine after laid them low,
Then thorpe and byre arose in fire.
For on them brake the sudden foe"

and superstitious terror often led to terrible deeds of persecution and torture of innocent people who were supposed to cause the plague. Fortunately, the conditions with regard to plague to-day are far more satisfactory, but it must be remembered that in India whole villages are still destroyed by it, and the average annual loss of human life from this disease is about 1,000,000 It is said that an epidemic similar to that of the European plague would have swept over the United States, had it not been nipped in the bud at San Francisco and New Orleans, and it is a tribute to the enlightenment of the American people—an enlightenment so helpful to scientists striving to advance scientific knowledge—that made its suppression possible

The role of mosquitos in the dissemination of disease is perhaps the most serious of all insect-relations with man In spite of our extensive knowledge of malaria, it is at present the most important of parasitical diseases in the world Three decades ago its full significance was scarcely understood, and to this ignorance is due the disaster of the French attempt, in the latter part of the 19th century

to build a canal at Panama. Thousands of people died from malaria and yellow fever, and it was only the extermination of mosquitos by the Americans, early in this century, that made the Panama zone navigable and incidentally transformed the district into one of the healthiest places in the world. The downfall of the great Greek Empire has been attributed by Sir Ronald Ross, not to its various human foes, but to its unseen enemy, the malaria parasite Though we are no longer ignorant about the nature of malaria, in India alone over a million people die annually of this disease, an estimate which exceeds that of the number of deaths caused during the first two years of the Great War. Thousands succumb to this disease in the rest of Asia, Africa, Southern Europe, South and Central Africa and the southern part of the United States, an immense economic loss to which must be added the handicap to the wage-earning capacity of those suffering from the disease Estimating the money-value of each life in India at the insignificant sum of Rs 100, we find that the State loses from deaths due to this disease about 10 crores of rupees or almost £ 7.000.000 ; and Dr. L O. Howard considers that the annual financial loss to the United States from malaria is not less than $100,000,000, an astounding estimate for a country that is relatively free from malaria in comparison with tropical regions Even as I write (1924), Russia is in the grip of this deadly disease. over 15,000,000 cases having been recorded during the last year. More than 50 per cent of the railway workers were infected, and we were told that the epidemic "swept the country from Murmansk to the Caucasus and from White Russia to Siberia, disturbing the railways, crippling industries and threatening the army of peasant workers waiting to reap the coming harvest".

The present advanced state of our knowledge of malaria is one of the greatest triumphs of scientific research, and it speaks little for the attitude of the people that malaria to-day should be so important a factor in the economics of nations. The elimination of the disease can only be effected by the co-operation of the general public, and a healthy sign of public appreciation of the efforts of scientists to aid humanity would be the generous support of Sir Ronald Ross' efforts to found an Institute for Malarial Research in London.

Lice are responsible for many diseases, chiefly those of epidemic character. Typhus relapsing fever and the newly-discovered trench fever, are all definitely known to be transmitted by lice, and they are also suspected to be the carriers of other diseases, such as plague and syphilis. There has scarcely ever been a war in which typhus has not infected the armies concerned and the last war was no exception. In 1915, an epidemic of typhus in Serbia destroyed over 150,000 people, at one time causing over 9,000 deaths per day. Austria, Bulgaria and Russia all paid their sacrifice to the typhus parasite and it was only the more advanced scientific knowledge of Britain, France and Germany that kept these countries comparatively free from the disease Trench fever, a disease about which practically nothing was known till 1918, but which is now believed to be allied to typhus, affected the troops in France more than any other infectious disease.

It would be impossible to enumerate in any detail here the other diseases known or believed to be carried by insects . sleeping sickness, spotted fever, filarial diseases, guinea-worm infection, lung-fluke infection, some tapeworm infections, and probably Kala-Azar and many other diseases, are transmitted by insects and their allies to man.

In addition to the economic importance of insects concerned in the dissemination of parasitical diseases, we have to take into account the damage done by insect pests of crops, forest trees, structural timber, stored products, clothing, etc, the world over. The cotton trade knows well the importance of the *cotton bollworm*. the loss thorough crop pests to the people of India, where seven-tenths of the population are dependent for livelihood on the produce of their fields, and the attacks of forest pests in a country such as Canada almost sets calculation at defiance. Curtis rightly said in his *Farm Insects* written more than fifty years ago, ". . . . . . if an approximation could be made to the quantity thus destroyed, the world would remain sceptical of the results obtained considering it to be too marvellous to be received as truth".

I do not know of any total approximation of the annual financial losses to the nations of the world through the ravages of insects, but in India, Mr. T. Bainbrigge-Fletcher, the Imperial Entomologist has calculated on a modest basis that the total annual loss to the country is over 200 crores of rupees, over £1,00000,000. Accepting the German debt to the French as 34 milliards of gold

marks and the value of the mark at 20 to the £, this country alone, if she could save one half of this enormous national wastage of wealth, would be able to pay a sum equal to that of the German debt to the French in less than 25 years, and in 100 years, she would be the richer by a sum greater than that of the total reparations required under the Spa Agreement from the Germans, viz. £6, 600,000,000.

But insects must not only be looked upon as the arch-enemies of mankind, for, among them are many forms decidedly benefical to man, though the profit gained scarcely balances the loss caused by their injurious allies. Two of the most important groups of insects concerned in industry are the lac-insects and the silkworms. Lac and silk are among the most important commercial products of the East and the output could be increased by sound research on the insects which supply these products. An insect of lesser importance, but which also deserves mention is the cochineal insect, which produces the cochineal so useful to the confectioner and the housewife

I have excluded from this article any reference to other animals of economic importance, such as the minute, unicellular pathogenic organisms, the various intestinal worms, etc, yet these are as important an economic factor as insects Hookworms infect over half a billion people in the world, nearly a third of its population, and together with malaria weakens the resisting power of men so greatly that they fall an easy prey to other diseases. Kala-Azar, the " black sickness" which terrorised India in 1870 (and is still endemic here) especially in the Assam district, owed its success in depopulating the country to the fact that the people were already almost universally infected with malaria and hookworm. Another disease of universal importance, which is caused by a minute organism related to the bacteria and the protozoans, is syphilis, a disease which is one of the principal causes of insanity, paralysis and barrenness among civilised peoples about 10 per cent (or 10, 000,000 people) of the population of the United States is said to be infected, and the estimates for other countries less enlightened would be still higher.

It will be seen that even the vast sums of money involved in the last war, the German debt to the Allies, and the British debt to America, which are in the minds of all men to-day, almost sink into insignificance when compared with the losses sustained throughout the world by parasitical diseases Yet the entire globe is ringing with such matters to-day, while of our organic foes and friends almost no account is taken Anti-war societies, which carry what may be sensible propaganda to extremes of ridiculousness, anti-vivisection societies, bodies of old women 'fanned into fury' at all experiments on living animals for the benefit of humanity ; anti-all-kinds of societies, broadcasting the germs of ignorance in their efforts to reduce sane people to the mentally infirm condition of themselves, flourish on every hand, but these biological questions of as great economic importance as war, of greater importance than the "question" of to-day—France and the Ruhr—apparently concern the people but slightly, if at all It is useless, however, to rail at the people when the fault lies largely with scientists themselves. The man in the street cannot be expected to follow the details of scientific research, and it is the duty of scientists, with the co-operation of the press, to give publicity to all important biological matters which directly concern the people. It is only by an all-round co-operation that biological factors of humane and economic importance will receive full appreciation. For

"By mutual confidence and mutual aid
Great deeds are done and great discoveries
made."

A LETTER FROM AN AMERICAN FRIEND

"BELGRADE, December 29, 1924—The Rockefeller Foundation has given 10,000,000 dinars (about $200,000) to Jugo-Slavia for the construction of a school of hygiene at Zagreb, the administrative capital of Croatia ; $40,000 for the improvement of sanitary institutions in Belgrade, and $ 15,000 for the aid of needy students abroad who pledge their services after graduation to the public health service in Jugo-Slavia."

This shows a phase of an extra-American

activity of American philanthropists and organizations for social and educational works. Recently, I had a talk with a very serious-minded American closely connected with the Rockefeller Foundation about doing some medical educational work such as stamping out of malaria in India. I was promptly told that "the Rockefeller Foundation spends money in China, South American countries, in European countries and even in Canada, because the Governments of these countries take kindly to its activities ; but we do not go into any field where the Government might feel embarrassed by our work. India is under British rule and the British Government tells the world that all that is necessary for the progress of the people of India is being done by the British ; we feel that any activity of the Rockefeller Foundation may not be liked and even resented '.

To make his point clear to me, he said that he had noticed that Sir Basil Blackett gave the Indian Legislative Assembly and thus the world to understand that as India had not sufficient facilities for meeting the needs of the people in the shape of hospitals, dispensaries and trained medical men and women, therefore the Indian people should be allowed the free use of opium for their various ills and ailments. No American would stand for any such policy of the British Government in India ; and the British Government would resent any activity on the part of Americans opposed to the ideals of the British Government in India. Any activity of an American institution would be a reflection on the British policy in India and thus American institutions would have to be careful in dealing with the needs of India.

The same gentleman jokingly pointed out that the British people resent that they have to pay interest on the money they borrowed from America for the prosecution of the World War. They say, Britishers are now paying annually one pound or more per head as interest or tribute to America !' Well, Britain defeated Germany with American aid, yet she resents paying interest on her debt to America.

"It seems funny to us Americans to hear Britishers complain about paying legitimate interest on the amount borrowed from us, which saved their empire, when we know and the world knows that Britain during her occupation of India has deprived the Indian people of literally of billions of pounds, and every Englishman and woman and child has been for the past century and a half indirectly extracting at least one pound annually from the poorest nation on earth."

This American friend also observed that during the World War India had given one hundred million pounds sterling £100,000,000 to Britain as a gift Now that the war is over and Britain has secured more than a million square miles of new territory from other nations, he wonders why India does not demand that at least one half of her great gift which she so generously contributed for the successful conduct of the war, be not spent now by Britain for the spread of education and the creation of medical facilities for the people of India ? *Why keep the people on an opium diet ?*

It was through the aid of India that Britain ousted the Germans from Africa Has the time not come for India to demand that mandate be given to India for German East Africa and Kenya for the purpose of Indian colonization, the same to be governed by the Indian people ?

There is no reason why India should not demand her legitimate and just rights The Indian people should do all that is possible to create international public opinion concerning the actual situation in India. They should formulate a definite policy for self-assertion if they hope to receive the respect or aid of other nations British people are oversensitive about world public opinion. She depends upon her international propaganda to create situations favorable to herself Why should not the Indian people follow the methods of the British in creating world public opinion in *their favor* ?

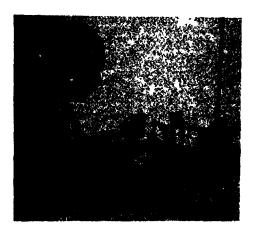
Exposure of the British Opium Policy in India during the session of the International Opium Conference at Geneva, by presenting a petition signed by responsible and representative Indians, has done much to convince the world as to the real character of British rule in India. Indians must work hard to make the question of Indian freedom a factor in World Politics. Our earnest hope is that the All-India National Congress will in 1925 take some steps to organise its activities in a way that the question of securing Swaraj be on a world scale, at least it should establish its head-quarters in various capitals of the world and particularly at Geneva, the

seat of the League of Nations. Let us hope that some of the Indian Leaders will come out of India and spend some time in studying the world situation in foreign lands. Let us hope that some steps will be taken to break up Indian isolation in world po'i ics.

NEW YORK CITY,
January 1925. MARY K. MORSE

GLEANINGS

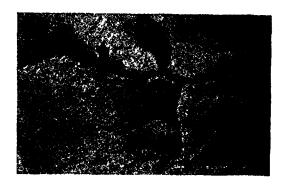
Fine Wire Invisible to Unaided Eye to Help Surgeons and Electricians

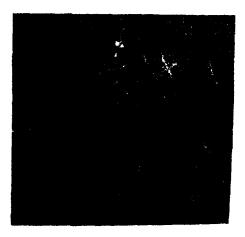
What is believed to be the smallest wire in existence has been made in a government laboratory by George Taylor, a physicist in the department of agriculture. Although so slender that it cannot be seen by the naked eye, it is strong enough to

Testing Strength of Invisible Wire by Placing Small Objects on Suspended Strands

support objects easily visible. It is expected tha it will be of considerable service in the construction of delicate surgical instruments and for resistance thermometers, thermocouples and other electrical equipment.

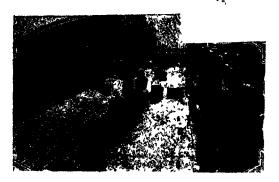
The Battle of the Snows

Battling against the delayed transportation, disturbed business, and the loss of time and money that once were accepted as inevitable consequences of winter blizzards, has resulted in tremendous strides in the invention of mechanical devices to combat snow. While weather statistics show just as heavy annual snowfalls as imprisoned our forefathers within doors, railways, roads and streets are now being kept clear in a battle in which tractors and motor trucks are the principal weapons.

Motor trucks are being called upon more and more to move the nation's freight, both in cities and across country. Snow, like every other obstacle that has beset the progress of motor transportation,

Locomotive Cautiously Making Its Way through a Narrow Snow Cany on Cut by Plows and a Crew of Shovel Men

is being effectively removed. Motor trucks equipped with snowplows now are clearing the way for themselves and other vehicles

Telegraph Lines that Crushed under Strain of Tons of Ice and Sleet Frozen to Wires

Removing snow from highways under the old-fashioned shovel method, both slow and expensive,

has been superseded by mechanical appliances. Although it costs money to clear a thoroughfare of snow, it costs a great deal more to leave it there. But the cost is prohibitive where man-and-shovel methods are resorted to.

Battling Winter's Icy Grasp on One of New York's Busy Streets

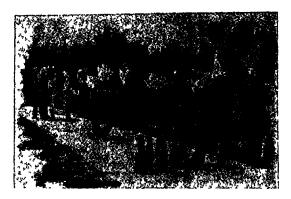
A good part of the half-billion-dollar bill for snow fighting is paid by the railroads On the prairies of the west hundreds of mills of wooden fence are maintained to break the force of the drifting snow and pile up a barrier to protect the tracks.

Awaiting Call for Help : Railroad Storm Crew Ready for Dash to Rescue Snow-bound Trains

A foot or two of snow is enough to almost paralyze eastern cities (U.S.A.), but in the western mountains (U.S.A.)falls of forty to sixty feet a season are not uncommon, and can be removed only by giant rotary snow-plows driven by two or more huge locomotives. There is also constant danger in the mountains from snowslides, which have more than once swept down the hillsides and carried away the tracks, or, if a train was passing, engulfed it. The more dangerous slide areas are protected by miles of snowsheds, over which the cascading slides can pass.

The telephone and telegraph companies, too, have a heavy bill from snow and ice.

Old Auto Tire Used as Bowling Ball Furnishes Outdoor Sport

Using old automobile tires for balls, bowlers in a southern city have devised an outdoor variation of the usual game. A concrete alley and wooden pins, about the ordinary size and shape, are employed, but only one roll is allowed to a game. By sending the tire at the proper angle

Here is a New Use for Old Tyres

and without too much speed, a strike can be achieved and the casing is said to lend itself well to many experiments in curving the shots to increase the score

Giant Armored Monoplane to Guard the Coasts of Japan

Covered with bullet-proof armor and equipped with two powerful motors, a giant monoplane has been shipped from a German factory in Denmark to the Japanese government after a test fight. The

Japan's Huge Coast-Guard Monoplane

huge single-winged ship is expected to be used when sea-patrol work is necessary. It is said to be capable of great speed and, because of its protecting plate, can approach vessels that may be armed with anti-aircraft guns much closer than would be safe for ordinary flying machines.

Acrobat's Stunts on Stilts Show His Skill in Balancing

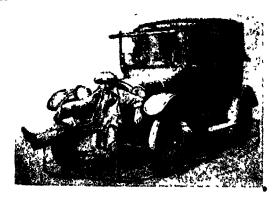
Stilt walking, a favorite pastime of boys, has been developed into a feat requiring considerable

skill and daring by a German acrobat. He uses no side supports for his hands or shoulders, balancing himself with the aid of strong straps attached to his shoes, on top of the sticks which are more than seven feet long. Imitation boots at the bottom

Skilled German Stilt Walker in Two of His Odd Make-Ups and How He Walks over Motor-cycle

of the stilts and costumes aid the performer in grotesque characterizations. To mount the elongated appendages, he uses a special ladder and platform, or sometimes steps directly upon them from a second-story window.

Cowcatcher for Autos to Protect Pedestrians

Motor cars in Paris are being equipped with strong wire cowcatchers as a means of decreasing the alarming number of accidents to pedestrians. A lower meshed shield in front of the wheels is

Pedestrian Thrown into Basket instead of under Wheels

suspended in somewhat the same manner as a bumper and serves about the same purpose. Above it is a basket fixed between the mudguards and directly in front of the radiator. The arrangement is designed to prevent running over a victim and to deaden the shock of a collision sufficiently to prevent fatal injuries.

Hog Catcher and Holder

It is usually a difficult task to catch and hold a hog, especially if it is a large one. However, a device can be made from a broomstick and a length of wire with which one man can hold any hog with ease. Two small holes are drilled diagonally, at one end of the stick, so that they come through

Catching a Hog with Simple Device That Enables One Man to Hold It

the surface about 2 in. from the end. A strong, flexible wire is run through the holes to form a loop, one end of the wire being knotted or fastened to the stick, while the other is left loose, and has a small handle fastened to its end. The hog can be easily caught at feeding time by slipping the loop over its upper jaw and drawing the wire tight.

Guarding Uncle Sam's Borders

A battle of wits that extends around the world is ceaselessly fought by the forces of Uncle Sam and the smugglers army. Thousands of men keen of brain and firm of purpose, are enlisted on both sides spending vast sums of money, and operating entire navies on the seas and airplanes and motor fleets on land.

Three government services—the customs, coast guard and prohibition bureau—are directly involved in the battle to keep out contraband articles and collect the frontier tolls on others. Assisting them are the department of justice with its own world-

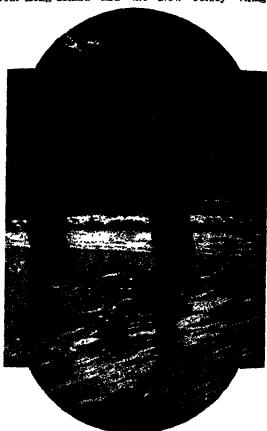
wide system of secret agents, and the post office department, whose inspectors exercise constant vigilance to keep the mails closed to the smuggler. Just how much revenue is lost annually by the government through the activities of smugglers, or the total value of forbidden merchandise brought into the country, is not known and cannot even be guessed, but the government itself admits, the total is quite large.

Crouched in the Bow of a Speed Boat, the Coast-Guard Patrol always Alert for Evasive Rum Runners

Until the passage of the Harrison anti-narcotic law, jewels led the list of smuggled articles passing American borders, both because their smallness made concealment easy, and because the high duties on jewels offered an opportunity for big profits—if successful. Jewel smuggling, however, like any smuggling designed merely to evade duties, was confined to a comparatively small professional class with now and then an occasional traveler who

How Law Breaker Disguised His Feet as Cow's Hoofs so Tracks in the Ground Might Mislead Revenue Officers Hunting His "Still"

attempted to bring in something for his own use. When the Harrison law put an absolute ban on the importation of narcotics except for medicinal use, it opened a new field that put smuggling on its modern, highly organized and desperate basis. The drug smugglers were often addicts, ready to go to any lengths to bring in the "dope" they craved.

Until an arrangement was reached with Canada by which the sister country has taken steps to block violations of our law, it was not unusual for the skipper of a small rowboat to load a few cases at a Canadian river port, take out clearance papers for Cuba or some other foreign land, and then row across to the American side with his cargo. All that has been stopped by the new international agreement. Under the age-old international law, the rum ships in the Atlantic and Pacific could anchor but three miles from shore and in plain sight of the coast sell their cargoes to motorboats and rowboats from land. With a fast motorboat, even in broad daylight, an enterprising smuggler from Long Island and the New Jersey villages

Careful Watch is Kept on Isolated Shores at Night by Beach Patrols

could go out and take on a cargo and then race the revenue cutters to shore and unload before the slower government boats could catch up. But the government proceeded to negotiate new treaties extending American jurisdiction against smugglers to an hour's sailing, or about fifteen miles to sea, enormously increasing the difficulties of the small boats of the smugglers, while the new rum-chasing navy of high-speed boats, armed with one-pound rapid-fire guns, can overhaul them in the fifteen-mile chase, or, if the enemy seems disposed to show his heels, a shot or two is enough to make the most daring come to a halt.

The sea-going defense forces are backed on land by prohibition forces and the customs agents, who not only patrol the landing places along the coast

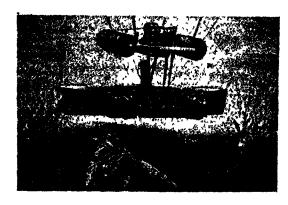
but guard the thousands of miles of Canadian and Mexican frontiers. Fantastic tales have been circulated of devices to circumvent the prohibition forces.

Much ingenuity and a wide knowledge of the workings of the customs laws and service are displayed by the professional smugglers. Ten per cent of each shipment of freight is sent to the appraisers' stores for examination, and, as the boxes or packages are chosen at random, there apparently is not much chance for the smuggler to escape detection.

The customs service now has agents scattered all over the world. They keep watch in Paris, London and other foreign cities for professional smugglers, or for large purchases of rare gems by rich travelers, and cable the information to New York If a traveler who has purchased a pearl necklace or some diamonds in Paris fails to declare the jewels on landing in the United States, trouble is ahead.

During 1923 the customs service made 643 arrests and obtained 351 convictions with 182 cases still pending.

Science *vs.* Davy Jone's Locker

With the upper air conquered and the globe girdled by flyers, with both poles of the earth visited and the deserts spanned by auto busses, man, looking for new worlds to conquer, has turned again to the bottom of the sea.

Early Experiment in Raising Sunken Vessels—Designed for Still Waters

Spurred on by the sinking of nearly 12,000,000 tons of shipping, valued at $4,000,000,000 during the war, inventive genius has set out to push man's realm to greater depths than have ever been explored before, and to wrest back from Davy Jones some of the millions he has claimed as the toll of the resistless sea.

In Germany, a new diving suit has been developed which already has carried a man 219 feet lower than anyone ever went before, and brought him back safely to the surface. And in America an inventor is preparing to test out on the Great Lakes a new salvaging device which embraces a novel method of attaching lifting chains to a sunken hulk.

But now comes an inventor in Kiel, Germany, who has constructed a diving suit in which he has descended 525 feet beneath the Walchensee, in Bavaria, and walked around on the bottom, unhampered by air line, for he carried his own oxygen supply with him. His only connection with the surface was a light telephone line, by which he talked to his mates on the surface. But more important than the great depth attained, was the speed of his return Protected from the crushing pressure of the water, he ascended in four and one-half minutes and stepped out of his diving suit uninjured.

Deep-See Diver in Heavy Armored Exploring Suit Being Lowered by a Ship's Crane for a Tour on the Ocean Bottom

The suit itself looks like nothing so much as a small U-boat turret walking about on curious jointed legs and with a pair of arms fitted with metallic fingers. In action, too, it resembles a submarine, for it is equipped with diving tanks by which it sinks or rises as water is admitted or blown out, while the spacious nether garment is even fitted with a seat, so that the tried diver may sit down in his own trousers The trunk portion is made in two sections, of which the upper contains signaling devices, telephone, controlling attachments and measuring instruments, and the lower affords space for balance and descending weights and tanks that enable the diver to descend or rise at will by admitting water or blowing it out with compressed air furnished by six cylinders While the German inventor expects his suit will revolutionize salvage work at great depths, an American inventor has devised an unusual apparatus for lifting ships, and will try it out first on one of the many cargo vessels which have sunk in the Great Lakes.

THE TAXATION OF AGRICULTURAL INCOME IN INDIA *

By Dr. RADHAKAMAL MUKHERJEE M.A., PH. D

1. The Distribution of Agricultural Surplus

THE vast population of India is essentially agricultural and rural, the cities and towns of all classes comprising only 10·2 per cent of the population. Agriculture proper supports 71 per cent. of the population. Besides the cultivators, the villages contain many artisans, menials and functionaries who are ordinarily supported from the produce of the village fields. A considerable proportion of the large number of persons in the category of vague and *unclassifiable* occupations are labourers clearly connected with the occupation of the land. It has been estimated that nine-tenths of the rural population of India live, directly or indirectly, on the produce of the soil. In a country where agriculture is the predominant occupation the field produce naturally furnishes the mainstay of taxation yielding approximately 30 per cent of the revenue. The repeated occurrence of famines and the rise of prices in recent years have, however, brought into prominence the question of the presence or absence of taxable surplus among the peasantry. In Bombay and Madras the land revenue is assessed upon each acre according to fertility, facilities of irrigation, price-level and general economic condition in villages, irrespective of the fact whether the cultivator has a surplus income or not. In the permanently settled tracts the economic distress has also shown the inequity of increasing the burden of rent for the cultivators and exempting the zamindars from new or additional burdens, while the increasing chain of rent-receivers in other parts who eat up the profits of agriculture have so far resisted the encroachment of the tax-collector upon their preserve of agricultural income. Thus whether the Government or the landlord encroaches upon the standard wages of cultivation by exacting an undue share of the produce the result of the transgression is the same.

On account of the widespread adoption of the principles of subdivision and sub-infeudation of rights in land, there has developed a long chain of rent receivers and rent-payers who are lowering both the legal status and economic position of the actual tillers of the land. There cannot be any doubt that the practice of sub-infeudation of the right to receive rent which has received impetus since the settlements continued through several grades from the superior landlord at the top, imports into the countryside a swarm of speculators and middlemen who live on the margin of profits of farming the revenue. Between the big rent-receivers and the actual cultivators there is thus a host of middlemen who are squeezing the cultivators out of the position of land-holders. Sometimes they take shelter under the security of the legally recognised peasant. Sometimes, again they themselves obtain legal recognition. On one side, in many parts of India the substantial cultivator is bought out by the group of capitalistic middlemen. On the other, the cultivator gives up his due share of labour in the fields and depends more and more on hired labour or on the share system. Even in the Punjab, there had developed a class of occupancy tenants and inferior owners who exercise practically all the rights of ownership except that they pay certain dues to superior landlords. Thus out of the total cultivated area of 29 million acres in 1918-19, nearly 15 million acres were cultivated by tenants in the Punjab. In Bengal, the creation of a class of patnidars, dar-patnidars and other inferior owners has been a serious evil now sought to be remedied by an amendment of the Bengal Tenancy Act. All this has brought about a marked alteration in the distribution of agricultural income.

This necessitates that we should seek the taxable surplus from the long array of intermediaries dependant on the land rather than from the small holders whose economic position has deteriorated very much in recent years. It is also necessary to adjust the rates of assessment on rent receivers in a graduated scale as in the income tax. Heavy duties upon estates, probates, legacies and succession commonly known as death duties might be introduced in the permanently settled tracts of India as well as in those where an inferior landlordism has developed. Indeed, where there is a large transfer of agricultural holdings and the non-agricultrist classes play a large part in land speculation and farming of land revenue, these gains form a surplus peculiarly fitted for taxation.

2 The Exemption of the Uneconomic Holding

A way towards a more equitable adjustment will thus lie in (a) assessing the income derived from land from all classes of rent-payers and rent-receivers who do not directly work on the soil, (b) fixing the revenue on the agricultural profits of a representative economic holding, (c) exempting the uneconomic holding from any land tax.

The size of the average economic holding would vary in different provinces and it is necessary to institute regional enquiries with a view to arrive at the average economic cultivation unit. This marginal unit representing the exemption level would be the barrier against the unwise use of taxation. In the ryotwari lands the Government rent is calculated after deducting cost of production from the gross produce such as cost of carriage to market and grain dealers and other middlemen's profits, loss on bad soil which in dry, i.e. unirrigated lands amounts to as much as 85 per cent. and the expenses of cultivation. After these deductions are made, the remainder is the net cash produce. Of this the lesser half goes as Government revenue. The danger in this system of rent assessment has been to under-estimate the total cost of production, and to ignore the cultivater's profits, while over-estimating the gross

* A memorandum submitted to the Indian Taxation Enquiry Committee, December, 1924.

produce and the benefits derived from land improvements and irrigation projects. Such a danger can only be effectively met by finding out the size of the economic holding which would fix the limit of taxation, the nature of the crop, climate and soil, as well as marketing facilities have all to be taken into account in the definition of an economic small holding. The absence of such credit facilities as have been available for small holders in Europe and the very limited development of co-operative methods of purchasing supplies and marketing produce must also be taken into account in India in determining the size of the economic holding. Again, the intensity of cultivation must be taken into account In India, the amount of family labour expended on the land is very great and the smaller the holding, the greater the amount of family labour per acre. But if the holding decreases beyond an average size as a result of sub-division a large part of family labour remains idle or is wasted. We have no evidence to show the direct effect of further sub-divison of the land on agricultural efficiency, nor is it possible to estimate for different crops the distribution of holdings by size. In some of the Western countries the development of agricultural costings shows the great progress that has been made in establishing an organisation to help farmers to keep proper accounts The statistical value of the results obtained are clearly indicated in that they enable administrators to arrive at general conclusions as regards the size of an economic small holding and to what extent small, medium and large holdings are affected by varying economic conditions In India no farm accounts are kept, but the cultivator although illiterate to a degree knows the size of an economic holding when particular crops are raised The Indian peasant estimates the size of his economic holding in proportion to the number of ploughs he possesses. If he has one plough, he cannot keep up more than 10 beeghas (3⅓ acres) of land. Ploughs are not reckoned according to the number of those implements of husbandry that a man might possess, but according to the number of plough-cattle that he has, four oxen being the full complement necessary for the management of one plough, but that number has now come down to three and even to two in great many instances, the consequence being that the cattle is overworked. 10 beeghas (3⅓ acres) of land are the utmost that the Bengal peasant can manage with one plough, and this is also the size of an economical holding in Bengal Presidency, though the average size is smaller. In the beels and marshy tracts boro is grown and in the reclaimed forest lands aman-dhan is planted without the assistance of the plough. Thus the proportion of food-producing land to each plough shows here an excess over 10 bighas, and hence the average holding increases in size. On the other hand, the economic holding of a peasant might be smaller than 10 beeghas if other crops are grown besides rice. An economical distribution of crops and plots in a Bengal village has been as follows; the total size of the holdings is 7 beeghas which is distributed in this manner; aman rice, 2½ beeghas, aus rice, 1 beegha, gourd, kalai and mustard, 2 beeghas, rough, ½ beegha and sugarcane, 1 beegha. The size of each cultivator's plot at one spot must vary according to the character of the crop raised. In the case of aus rice, the plots are usually of 10 or 15 cattahs to 1 and 1½ beeghas in dimension; a plot of 2 beeghas in area is rather scarce The low aman fields are 2½ to 4 beeghas in area.

Let us now estimate the agricultural expenses and the average price of an economic holding whose size we are reckoning as 10 beeghas We have strictly followed the verbal statements of the peasants in putting down the following items:—

The Expenses of Cultivation

	Rs	As
Rent of 10 beeghas of land at Rs 1/6 per beegha ...	13	12
Ploughing and sowing by extra hands	2	0
Seed grain	12	8
Weeding expenses ...	12	0
Harvesting expenses	12	8
Total	52-12	

We dot not include the cost of maintaining the oxen, which usually feed on straw, *kuro* and *mai* supplied by the household. A peasant who has no oxen, but hires them has to pay 4 annas per diem

The peasants estimate the average produce of a beegha in normal years as 10 maunds So the total yield will be 100 maunds. Out of these 36 maunds will be required for domestic consumption and 24 maunds will be kept as reserve stock. The saleable surplus is 40 maunds which would fetch at the rate of Rs 1-4-0 per maund as harvest price Rs 50 Thus the expenses of cultivation are nearly or just covered

Let us now estimate the agricultural capital invested —

		Rs.	as.	ps
1	A pair of oxen	40	0	0
2	The wooden plough	1	4	0
3	The *ish* or beam	0	8	0
4	Iron *fal* or ploughshare	1	0	0
5.	The handle (ninjra) .	0	2	0
6	The joval or yoke ..	1	0	0
7	Ropes	0	3	0
8	Bidha or harrow .. .	6	0	0
9	Ladder	0	8	0
10.	Scythe	0	12	0
11	Weeding knife . ..	0	1	6
12	Baskets	0	4	0
13.	Earthen pans for feeding cattle ...	0	6	6
	Total	52	0	0

That is to say, the sum laid out by a peasant in fitting out a plough for cultivation is nearly the same as the expenses of cultivation in a year. Very often this capital is borrowed at high rates of interest. The size of the holding is often less than 10 beeghas (3⅓ acres) In the United Provinces the average cultivation unit has been found to be less than 2 acres Thus the smaller yield, the high rate of interest, the difficulty in marketing the produce, improvidence and bad seasons leave the peasant almost nothing to fall back upon. In many parts of India, 6 to 10 beeghas (nearly 2 to 3⅓ acres) would represent the average economic holding, which, *however established*, has virtually no ability to bear taxation. A tax on an uneconomic holding would entail a loss of physical efficiency of the cultivator and his family or lead to the transfer of the holding into the hands of money-lending or middle classes who have other

sources of income. In 1917 France introduced an income tax on agricultural profits as distinguished from land proprietorship at the rate of 3¾ per cent.* In England the assessment of farmer's profits were at one-third of the annual value before the war and the great majority of the farmers were virtually exempt from all payment. After the war the basis of assessment of farmer's profits was raised to the full annual value. In India, the cultivator and his workers and dependents are maintained directly on the produce of the fields and the real income is difficult to ascertain and value. Book-keeping methods are also unknown amongst the farmers. But these difficulties are not insuperable but must be faced in order that we can establish the distinction between sorts and sizes of agricultural income which rightly rank as costs and those which are to be accounted surplus, which latter and not the former should bear the tax. For obviously five men cannot pay a direct tax in money amounting to 40 per cent of the gross produce and the interest of old debts at 25 per cent upon three acres of overcropped soil without danger in a bad year of catastrophe.

3. Necessity of More Scientific Methods of Estimating Agricultural Profits

Agricultural indebtedness lies heavily on the mass of the Indian peasantry and evictions and forced sales take place to a greater extent than is consistent with sound finance. Regarding the security of the peasants against the undue encroachment of tax or rent as the object to be achieved, the solution can be found only through improvement of methods of calculating agricultural surplus.

The method of computing agricultural profits and prices should be adapted to the different conditions of tenure and settlement, soil and crops, so that there is no encroachment on the standard wages of agriculture in an economic cultivation unit. The curb of an estimate of normal or standard wages of cultivation ought to be fastened on the uncontrolled economic forces now manifest in the lowering of the status of the small holder, his indebtedness and his compulsory expropriation.

Investigations into the yield of agricultural produce show that in normal years there is food shortage in the country and thus the present land tax encroaches upon the physical subsistence which is necessary to maintain the cultivator and his family. The income from the land which is below the size of the economic cultivation unit is a necessary element of income with no power to bear a tax. The question of the surplus of food production over consumption has thus an intimate bearing upon the taxable surplus of the agricultural classes as a whole. According to the latest Government estimate, we require a minimum of one-fifth ton of food grain per head per annum including wastage and seed. For normal current consumption the Indian population of 318 millions would require 63.6 million tons of food grains and other food. The cattlefood would require a normal addition of 14 million tons and seed 11 million tons while wastage would be 6.3 million tons. Thus making these additions India requires for keeping her population and live-stock in normal health and strength an outturn of approximately 95 million tons. India's normal total outturn of food grains is approximately 85 million tons. We may conclude that during the last decade Indian food production on an average fell below her normal requirements by 10 million tons. Although she has no food surplus she exports 4 to 5 million tons every year leading to a deficiency of 045 ton in the necessary minimum of food per head per annum. This implies that there is an inequitable distribution of the national agricultural dividend. Out of the total cropped area of approximately 250 million acres, food crops comprise 200 million acres. Sixteen per cent. of the total cropped area is devoted to commercial crops, but the agricultural income derived from these does not relieve food shortage. This can be explained as due to the increase of the class of intermediaries both in agriculture as well as in industry and the professions, who therefore ought to relieve the burden of taxation of those first to suffer from inclement agricultural conditions.

4. Inelasticity

The modes of land assessment also aggravate instead of mitigating the effects of restless encroachment. The Mughal and the Marhatta rulers obtained from the land a net one-half of the produce but when there was scarcity, the assessment was reduced. A very interesting instance of such reduction is afforded by a *firman* of the Emperor Aurangzeb which is as follows :—

"If Kharaj-i-muazzaf has been fixed on a land and a calamity befalls some crop of the land by which it is not totally destroyed, then you ought to enquire into the case, and deduct from the revenue to the extent of the enquiry done, and from the portion that remains safe, take so much of the produce (mahsul) that the ryot may have a net one-half, *e.g.*, ten maunds are usually produced in a field; on account of the calamity six maunds only are left (safe), the net half of this is five maunds, therefore, you should take one maund only (as revenue), so that the net half, *viz.*, five maunds may be left to the ryot."

During the palmy days of Moghul administration the revenue collectors were subjected to a variety of checks so that the chances of rack-renting and oppression were very small. "If (God forbid) any calamity (2,700) from earth or sky overtakes a mahal strongly urge the *amins* and *amils* to watch the standing crops with great care and fidelity, and after inquiring into the sown fields, they should carefully ascertain (the loss) according to the comparative state of the present and past produce (hast-o-bud). You should never admit as valid any sarbasta calamity, the discrimination (tafriq) of which depends solely on the reports of the chaudhris, qanungoes, muqaddams, and patwaris. So that all the ryots may attain to their rights and may be saved from misfortune and loss and usurpers may not usurp (other's rights). Strongly urge the "amins," "amils", chaudhris, qanungoes and mutsaddis, to abolish balia (or halia) exactions (akhrajat) in excess of revenue and forbidden abwabs (cesses), which impair the welfare of the ryots. Take securities from them that they should never exact balia or collect the abwabs prohibited and abolished by His Majesty. And you yourself should constantly get information and if you find any one doing so and not heeding your prohibition and threat, report the fact to the Emperor, that he may be dismissed from service and another appointed in his place."

* This was raised to 6 per cent in 1920.

5. Enhancement of Land-revenue

In the light foregoing, the present system might be made more responsive to the local fluctuations in agricultural prosperity. In Madras, Bombay and the United Provinces in particular, the enhancement of assessments has gone up by leaps and bounds. Thus the whole system of land tenure and taxation is called in question by the repeated famines, even though they have been partially stripped of their old horrors. The following figures would show the large and continuous increase of the land-revenue:—

	Land Revenue in crores of rupees.	Cropped area. Million acres.
1890-91	24.04	194'41
1893-94	25'58	790'38
1898-99	27 46	196'48
1901-02	27'41	226'00
1907-08	26'67	221'63
1908-09	28 29	218'00
1914-15	30'70	227'68
1918-19	31'00	201'31

Only those years have been selected which have followed a famine.

If we now consider the assessment of the three provinces mentioned above the increase would be found to be even greater.

Madras.

Year.	Land Revenue. (Lakhs)	Index No. of agricultural income per head.	Cropped area. Million acres.
1886-87 ...	460'5	100*	13'01
1902-03 ...	582'5	132	24'50
1913-14 ...	574'8	160†	34.18

(excluding irrigation receipts).

United Provinces.

Year.	Land Revenue. Lakhs.	Index No. of agricultural income per head.	Cropped Area. Million acres.
1886-87 ...	580'7	100	35'97
1902-03 ...	636	106*	34'61
1913-14 ...	521	130†	33'27

(excluding irrigation receipts).

Bombay.

Year.	Land Revenue. Lakhs,	Index No.of agricultural income per head.	Cropped acres. Million area.
1886-87 ...	270	100*	24'2
1894-95 ...	289	89	24'5
1900-01 ...	298	105	21
1913-14 ...	511	123†	30'8

Such an enormous increase in the revenue cannot but diminish the capacity of the peasant to bear the strain of bad years.

* K. L. Dutta's figures for 1890-94.

† K. L. Dutta's figures for 1905-09.

The increase of incidence of land-revenue per head of population is as follows:—

	1900-01. Rs. A. P.				1916-17. Rs. A. P.		
Bengal ...	0	8	11		0	10	6*
Bihar and Orissa	0	7	3	For (1911-12.)	0	7	7
Madras ...	1	9	5		1	10	4†
Bombay ...	1	0	4		2	2	9:§
Agra ...	1	5	6	For (1906-1907.)	1	6	10
Oudh ...	1	5	10	"	1	6	8

6. The Taxable Capacity in Relation to Famine

Much of the benefits of the Permanent Settlement as regards fixity of assessment have been minimised as we have noticed by the growth in recent years of the class of rent receivers and rent-payers on account of which the rates of rent of the raiyat paid to the landlords have increased a great deal. This increment does not reach the public exchequer but fills the pockets of absentee landlords and intermediaries. The effect is none the less different as regards weakening the economic position and staying power of the peasantry. Thus economic pressure upon the cultivators in the permanently settled tracts is growing as acute as in other parts of India and in spite of the hopes of the late Mr. R. C. Dutta, distress and hardship during the year of scarcity are visible here though perhaps to a less extent than in the rest of India. As to the exact estimate of the intensity of famines and scarcity, it is difficult to speak with certainty but the investigations of Mann and Kanitkar have yielded results which serve to explain the distress and hardship suffered during a famine in many quarters.

The increase of land-revenue in the village:—

Year.	Land-Revenue. Rs.	Assessed area. Acres.
Pre-British—		
1698	301	1,963
1724	526	2,000
1727	620	2,000
1730	1,173	2,000
1770	1,632	2,008
1785	552	1,954
1790	66	1,954
British—		
1803	1,009	1,981
1808	818	1,954
1817	792	1,954
1823	2,121	2,089
1844-74 ...	1,161	2,089
1874-1904 ...	1,467	2,271
1905	1,405	2,271
1915	1,581	...

Out of 147 families investigated only 22, or just under 15 per cent, can pay their way in the standard they have themselves fixed. The others are living below that standard, or else are deriving income from outside, or they are increasing their debts. It is not the debt which maintains, in an average year, the bulk of the people in this group in an insolvent condition. If debt disappeared, still 80 per cent. of the village would be insolvent in an average year. The whole maintenance of the position depends on the hope of good seasons, which have come about twice in the last ten years. Then interest can be paid, perhaps debts redeemed.

* For 1917-18.

† For 1918-19.

§ For 1915-16.

and the position improved. It is difficult indeed to see where the future of such a village lies. If it had a series of good years, it would flourish, and, though it could hardly pay its way and pay off debt it would gradually, we think, recover a sound economic position though the people would for a good many years have to live below their own standard, or be subsidised by their representatives living in the industrial centres. But what are the chances of a good year? Only two years out of the last ten years can be considered as such. If we take the fallow area as the least indication of character of a season, and if we consider 1915-16 and 1916-17 as being good years, though the anna valuation was only 10 annas, then from 1895-96 to 1919-20 we may classify the seasons as follows :—

1. Materially above 1915-16 and 1916-17 or exceptionally good seasons 2
2. Good seasons 7
3. Average or slighty above average seasons 12
4. Seasons considerably below average, *including famine seasons* ... 3

What one of these last disastrous years means for the village may be indicated by what has happened in certain directions in 1918-19, as a genuine famine year. It has meant—

(1) The borrowing [illegible] of which Rs. 3,00[illegible] repairing and Rs. [illegible]
(2) The mortgage of [illegible] people for Rs. 7,02[illegible] the village debts in [illegible]
(3) The sale of 65½ [illegible] people for Rs. 2,137. [illegible]
(4) The loss of 59·7 per [illegible] 80·5 per cent. of the [illegible] of the buffaloes.
(5) 300 people leaving th[illegible] during the famine, 2[illegible] famine camp, the res[illegible] centres.

Counting only the increase [illegible] has meant an increase of ind[illegible] Rs. 13,021, or by over 44 per c[illegible]. Some of this may be paid off at[illegible]t much will probably be perm[illegible] in its present or in some modified form.

Such evidence of rural deterioration points to *the need of a new and forward policy of taxation.* The class which maintains the race must not be selected to bear a burden they are least able to do, while the classes which enjoy a taxable, unearned income receive a lighter treatment.

INTERNATIONAL LAW AND SUPER-STATE

By Dr. NARES C. SEN-GUPTA

WHEN the League of Nations was first established, statesmen were anxious to repudiate the suggestion that it was going to be a sort of super-state and they ridiculed the idea of the League of Nations enforcing its decrees by the force of arms. Yet the latest discussions on the question of international arbitration and reduction of armaments seem to bring the League perilously near the ideas which its early sponsors were so anxious to repudiate. I am speaking on an imperfect knowledge of the proceedings and from a distance of thousands of miles. I may, therefore, be wrong. But I feel that if the Assembly of the League has in any degree allowed itself to be influenced by the idea of having in the League an organisation which could enforce international law by force of arms, they are on an entirely wrong track.

I have no quarrel with the idea of a super-state if it is understood in a proper sense. In a sense the world is undoubtedly moving towards a super-state, that is, of an organisation which will embrace all states, harmonise their various corporate lives and by a higher synthesis make the life fuller and more fruitful. The history of human society is one of a progress from narrower to wider societies. From the Family to the Gens, from the Gens to the Tribe, from the Tribe to the City States and from these to the National State, the social idea has grown wider, fuller and richer. And all indications show that humanity is on the eve of the realisation of a still higher concept of human association.

The category which is already in view is an organisation which will embrace many States and, probably, in course of time, embrace the whole human society. Such a larger society might with justice be called a super-state. But it would represent a higher category of human organisation, not merely in embracing a wider area and a larger population but also in its nature and essence; and it would be as fallacious to talk of it exactly in the language and in terms of concepts

proper to a national State of to-day, as it would be to apply to a modern State the concepts appropriate to a tribal or a city State.

Each stage in the evolution of social forms has had its own forms of organisation and its own principles of cohesion. The principle of cohesion in the clan was blood-relationship, and even when the clan-states had outgrown the old concept, it was kept alive by a fiction of common origin, until a wider concept was found in the principles of race and local contiguity. The form of clan organisation was modelled on the family and owed its strength to the parental authority transferred to the head of the family. When society outgrew this condition, an ampler form of social organisation was found in oligarchy.

The modern State also has forms and principles of its own. There are several ways in which the modern State is outgrowing its national concept and national forms. But, after making allowance for these, it may be roughly said that the principle of cohesion in a modern State is the complex concept of nationality, partly founded on race and partly on political organisation. An outstanding feature of the modern State-organisation is a centralised government, largely supported by force, in which the will of the people is more or less indirectly represented. But perhaps the most notable feature of the modern State is the important place held in it by Law and the Rule of Law. Law in a modern State approximates very nearly to the Austinian idea of a command of the sovereign supported by the organised force of the State.

This is the concept of a national State. But, as I have said before, the ideal has already been considerably outgrown. The Federal States of America have developed a more complex concept of State than can be strictly brought under the definition of a national State. The United States of America is not a single state in this sense, it is really an aggregate of States held together in a wider organisation. The functions of the State are shared between the federal Government and the component States—and the whole constitutes an organic unity. A still more instructive example of the outstripping of the national idea is to be found in the British Empire, in which a large number of States, spread over distants parts of the world, embracing a large variety of races and nationalities which often represent different cultures, are held together by a common organisation. This is not one nation. The British Empire does not answer to the description of a national State. It is an aggregation, an association, on a free basis mostly, of a large number of States and nationalities. It is quite true that in legal and political theory the whole constitutes but one State the sovereignty of which is vested in the British Parliament. But this theory is, in practice, little better than a legal fiction. If the British Parliament were ever thoughtless enough to try to reduce this theory into practice and assert its sovereignty over New Zealand, for instance, the whole Empire would fall to pieces. In point of fact, here we have an association of several nations working with some common purposes and held together by a common understanding. Although the shadows of the old forms of State organisation are desperately clinging to this new structure, as defunct social institutions have a habit of surviving in decrepit forms, yet in this great organisation of human society we can really note the rising of human society to a higher category of human association. The super-state of the future, of which the League of Nations may be only a harbinger, will represent a further advance in the concept of human organisations, possibly to some extent on principles underlying the organisation of the British Empire but assuredly not on the lines of the purely national states.

Let us now analyse a little closely the binding principles and the constitutional organisation of the British Empire. We must dive below its purely external forms and break through its outer shell of legal forms to get at the heart and the spirit of this association. Formally, the British Empire is ruled by the British Parliament; but in point of fact each of the self-governing colonies is sovereign within its own territories. The principle of cohesion between these various states is a working understanding by which it has been made possible for them to co-operate for some common ends. Beneath all these there is no doubt a strong psychological element consisting partly of conscious sympathies and calculation of mutual advantages, but more largely of an unconscious bias in favour of union, created, to a very large extent, by long convention.

Part of this understanding is embodied in laws passed by the British Parliament. Formally, therefore, these are laws in the strictest sense of the term, being acts of the sovereign body. But if we scrutinise strictly

the basis of these laws as they exist now, we shall find that the real foundation for these laws to-day is the mutual goodwill of the states and not any real sanction. It is unthinkable that the British Parliament could so far exercise its theoretical sovereignty as to abolish the constitution of the colonies; it is equally unthinkable that any breach of of these laws could be enforced by the application of any force by the sovereign authority. If there were any case of a deliberate violation of the constitution say by South Africa, the Courts would possibly find that the act of the Colonial Government was of no effect as being *ultra vires*. But let us imagine that the South African Government chose to defy the decision of the Privy Council; the only way in which the Colony could be made to obey the law would be an act of war or quasi-diplomatic negotiation.

Such a state of affairs is beyond reasonable probability, because all the forces of convention are against such a determined conflict between the Governments of the mother country and the Colony. The feeling of the people of both countries would very probably rise up against such internecine conflicts and effectively curb the activities of the respective Governments. No such occasion has ever arisen, nor in such occasion likely to arise in the near future. But this extreme possibility brings out the real inner nature of the bond which unites the British Empire. It is a legal bond, but the law which binds those states to one another partakes more of the nature of International than of Municipal Law, in so far as in the ultimate resort, the only effective sanction for it would be War. The real thing which makes the union possible however is a principle which has never been adequately recognised—namely, discipline or that feeling of internal constraint which makes a person or body refrain from violating the law only because it is the law.

The importance of this element even in the internal laws of a State has only been recently recognised by jurists. The force upon which jurists from Hobbes to Austin and Ihering have based the authority of law may be the only visible authority of law, but a much stronger power is exercised in modern society at any rate, by this sense of inner constraint, or discipline. The quantity of power that is available to the most powerful sovereign executive body in the last resort would be absolutely inadequate to cope with violations of the law, if it could not count upon this discipline of the bulk of the people, by reason of which they are naturally inclined in favour of obedience to law. The history of law, it has been pointed out, is a history of the gradual retirement of the element of force in law to the background. Modern law relies less and less on force and its sanctions have become less and less violent. This has become possible only on account of the increasing discipline of mankind.

It is a debateable point which has been hotly argued between philosophical students of law, as to whether the end of this process would be a complete elimination of the element of force in law. As human society is now constituted, one can hardly imagine the total elimination of individuals with anti-social tendencies who must break the law, at any rate, within a measurable distance of time. In spite of this fact, that in society as now constituted, there must be an element of force in law to be used against its antisocial elements, there is no denying that in modern law the concept of law is not essentially one involving force; and to the extent that law is founded more on discipline than on force, we may say that it represents a different and higher category of social institution than the law of mediæval society in which the most effective sanction was force.

Besides, modern conditions of human society makes it possible to conceive that, as between States or larger human groups, mutual relations could be established on the basis of laws in which the element of force would be absent. Within a State it is, as yet, difficult to imagine total absence of individuals with anti-social impulses, but there is not the same difficulty in imagining the existence of States without anti-social tendencies.

In ancient and mediaeval times the normal attitude of one State to another was one of latent hostility. Politicians and law-givers of ancient India considered it a glorious thing for a king and indeed his duty to conquer neighbouring princes. The same mentality governed the relations of sovereigns of the ancient and mediæval times in Europe. But since the days which made Grotius possible, relations of States have proceeded a long way towards the establishment of friendly relations between States. Alliances of a more or less permanent character between various States have been established and allied States have found it possible to work

harmoniously and without conflict. The Monroe doctrine of America has gone a fair way towards the establishment of relations between the United States and other States of the New World which is very like a hegemony without any definite alliance. In respect of a great many topics which would have furnished an effective *casus belli* in the past, states have been able to establish an understanding by mutual goodwill.

In respect of commercial laws and various topics of private international law it has been possible to establish principles of mutual understanding between different races And, even in respect of public international law, until society was turned upside down by the Great War, it could be said that a great body of rules had been established which habitually governed the relations of States *inter se*.

In the British Empire and in the American Commonwealth, we can discern a large number of essentially distinct States working together on the basis of a mutual understanding without any occasion for recourse to an armed settlement There is no rearon to suppose therefore that the time is not near at hand when all states will find it possible to co-operate on the basis of laws which are not supported by force, but which rely entirely upon the discipline of nations

It is reasonable therefore to infer that the next higher effort at human organisation, the super-state, if you like, will represent a higher category of synthesis. It will not merely reproduce the essential features of the forms of social aggregation hitherto achieved, but, both in respect of the principles of cohesion and in forms of synthesis, it will be based on concepts of a higher category. One of the outstanding features of the State of yesterday was that there was nothing between the State and the individual and nothing above the State. To-day there is a growing tendency towards the formation of sub-groups and what has been called metapolical societies. The sub-States which go to make up the British Empire or the American Commonwealth are likewise a negation of that principle. These complex States of to-day are associations, not of individuals but of States. In the middle ages or early modern times such a co-ordination of States could not be conceived except by a complete coalescence of the States or on the basis of a more or less ephemeral alliance. The existence of the British Empire has been made possible by the evolution of a higher concept of social organisation in which a permanent organisation of the common life of the States has been reconciled with the integrity and independence of the component States. The form of organisation is substantially different and the law that binds together the component States is a higher form of law different from the *Zwangsnormen* holding together individuals in an Austinian State.

It is not possible to lay down with precision what would be the essential features of that higher social concept of the future. But whatever it is, it will imply a co-ordination of common efforts of States by a co-operative organisation which will synthetise the lives of various States without, in any manner, denying the integrity and freedom of States The basis of such co-operation will be laws which will be in the nature of understandings habitually honoured by nations by reason of the discipline in them rather than by reason of force. It is not possible to conceive of a super-state which will dominate the component States by the force of arms. Any attempt to build up such a super-state would fail in its object. It can only end in armed conflicts between parties in the super-state and in the repetition of alliances and counter-alliances which have been fruitful of wars in the past. The only other possible end of such an effort would be the swamping and obliteration of weaker States in such a manner that ultimately the States would be wiped off and replaced by what would only be a greater State. That would be entirely contrary to the indications of history about the goal of human organisation.

If this is a correct reading of the course of history and an accurate forecast of the future, any effort to secure compliance with the decrees of the League by force of arms cannot but be regarded as a move in the wrong direction. The only possible foundation for order in a super-state is discipline and if the League is to succeed, it must have this fact in mind and lay the greatest stress on the development of this discipline among States. That it is possible to hold together States in a permanent organisation by virtue of the discipline of nations without any appeal to force is demonstrated by the British Empire. The same discipline may well be looked forward to to sustain order and peace in international relations under the aegis of the League of Nations or some other more adequate organisation

It is quite true that in the British Empire the cohesion is secured by a large element

of sympathy in the component parts. The same measure of sympathy does not, unfortunately, exist among the various races who are members of the League. The mutual hostility which was the normal condition of States in the middle ages has left remnants in modern States, and mutual jealousy and conflict of nationalities are unfortunately more powerful factors in international relations of to-day than a feeling of common purpose and a spirit of co-operation. But it is no good being impatient with this fact. It would be more profitable to recall the encouraging circumstance that, during a century and more, forces have been at work which have already secured a large measure of sympathy and co-operation between nations and are most assuredly making for much greater cohesion in the future. On all sides there are signs that modern society is fast outstripping national boundaries in various ways. The various societies of men in different parts of the world have always been more or less interdependent. Two great spheres of human activity have built up this interdependence and mutual aid most remarkably, *viz.* commerce and culture. To-day human societies everywhere are consciously co-operating with one another in the spheres of commerce and culture on a scale never dreamt of a century ago. The great commercial and industrial houses of to-day are each of them dependent on their correspondents in different countries and the prosperity and comfort of each country depends upon the uninterrupted maintenance of these relations. A slump in the trade in India affects all countries in the world and the depreciation of the mark in Germany is now a fact of world-wide significance. The world now realises this fact and, the more this is realised, the more will be various races of the world be drawn to one another.

No doubt this very field of commerce is also a fruitful source of jealousy, antipathy and war. Nations are now fighting one another for the world markets as individuals fought one another in the past. But individual competition is being daily eliminated by the development of giant companies, Trusts and Kartels. The underlying principle of all these organisations is the realisation of the fact that it is more profitable in the long run to combine with your rival trader than go on cutting each other's throats. It is far from inconceivable that further development along this line of thought will end in the formation of international combines in trade or some understanding by which the interests of trades and industries of various countries will be harmonised by a more synthetic organisation. The world is slowly but surely moving towards that end, and each step in the progress will add a brick to the edifice of international sympathy upon which the super-state of the future will be based.

Even more important as a force making for international sympathy and understanding is the great cultural exchange that is the most outstanding feature of the civilisation of to-day. Culture to-day has entirely ceased to be national, it has become international. Cultural progress in every country would now be sensibly reduced if it ceases to have that continuous touch with world culture. Germany can be boycotted but Einstein cannot. The mind and thought of the cultured man and, indirectly, of every man to-day is the product of international culture which has permeated the thoughts, feelings and impulses of people in a thousand ways far too subtle sometimes to determine with precision. The result already shows itself in the sympathies of men of high culture which outstrip all national boundaries. Their outlook is a wide one in which the narrow limitations of nationality hardly exist. This broad and generous outlook is slowly but unmistakably permeating society, and, despite the strong counter-current produced by ancient conventions, the thoughts and feelings of men are becoming more and more international, people are less and less capable of looking upon a foreigner as a born enemy. The common culture of humanity is thus building up a bond of sympathy which, in course of time, will furnish the strongest principle of cohesion between States—a cohesion which will make a super-state of the sort I have described, the only natural coping stone of the edifice of social organisation built by continuous human effort ever since Man came into existence.

A similar promise is also borne in the international character of the great social efforts and movements of to-day. The Reform Bill of Russel was a purely domestic question. Even the French Revolution, in spite of its great and striking influence on the politics of the world was essentially an isolated effort of the French people against their rulers. But the Labour movement of to-day with all its various forms and theories is an international affair. The Communists of Russia are not content with pursuing their programme in their own

country but are burning with a desire to make it an international movement. Fascism too is international. In a similar manner every social theory or experiment, great and small has a more or less international character. Modern criminological experiments, schemes for reform of penal laws, educational programmes and policies are seldom confined within the bounds of a particular country. When a new principle is established, it is established for the benefit of the whole world and not merely for the country of its origin. This fact is borne out by the establishment of a large number of associations of a more or less international character for consideration of social and political problems which are not of a purely local character. These have a very important direct value in connection with the problems discussed, but each of these societies have also a very important result in adding more cement of international sympathy and co-operation on the basis of which the super-state will grow.

A searching analysis of the life and culture of civilised society of to-day would leave no manner of doubt that civilised life has outgrown the strait lace of nationhood. The sympathies of man have been widened in a way in which it can only find satisfaction in an international society. It is only the backward pull of a dying convention which ties political society down to its old grooves and refuses to man the satisfaction of his natural craving of to-day. The day cannot be very far off when human mind will break through the bonds of inherited narrowness and convention and furnish the psychic basis for the formation of a world-wide super-state which, while it will preserve all that is valuable in nationality, will give free play to the international sympathies of men.

There is this message of stupendous importance embodied in the history of the human race as a whole and in the deeper currents of the life of humanity to-day. That hope should hearten all those who, in various walks of life, are seeking to promote that international understanding which will eliminate conflicts between nations and harmonise the individual life of each nation with the greater life of human society as a whole. That end is coming. It is no longer the dream of a visionary, it is the certain and infallible promise of history.

The League of Nations will best fulfil its purpose by constantly bearing in mind the fundamental principles of this teaching of history and helping in the growth of this great international society. In seeking to find forms of organisation and co-operation for this greater society in forms which have had partial validity within national societies, but have hitherto been the source of no end of strife and mutual estrangement in international relations, the League of Nations would be digging its own grave. It can fulfil its mission and help to build up the greater society of the future by thoroughly imbibing the fundamentals of this higher category of human organisation and placing its complete reliance on them.

I am not unmindful of the fact that there are strong forces at work in the society of to-day which make it unreasonable to expect the realisation of that higher organisation in the immediate future. My proposal furnishes no device for the immediate reduction of armaments or the immediate cessation of war. In spite of all the elements of hope in the survey of human society I have made before, there are still a great many forces tending towards the violent disruption of international amity. To meet these forces, the provision of some measure of armed enforcement of the decrees of the League has attractive features as promising a speedier realisation of that international ideal. But this promise of speed is entirely illusory. So long as you permit the introduction of the element of force in the adjustment of international relations, you are only ensuring future wars, jealousies, competitive armaments, defensive and offensive alliances and counter alliances and what not. On the contrary, by placing reliance on reasonableness and justice as convincing arguments in favour of the decisions of the League and eliminating altogether the element of force, you are surely laying the foundation for that discipline which will ultimately make it impossible for a State to think of disobeying the decisions of the League. It will not be a rapid process by which you will realise the end, but it will be a sure and certain process. And I feel sure that in matters like these there is a limit to reasonable expectations of speed. To hurry too much is to rush to ruin.

The great fact to bear in mind is this that there are forces in the life of nations and individuals of the world which are silently working to build up international sympathies, and these forces are far more important and more abiding in their consequences than protocols and conventions. The wisdom of

the League would lie in so adjusting its actions and deliberations as to help and promote the silent work of these forces, to emphasise and multiply this manifold work towards the consolidation of international society and proceed step by step to build up a solid body of convention on the basis of this growing international sympathy which will furnish the strongest bulwark against wars in the future. The process may be slow, but if the end is steadily kept in view it would be found to be a very reliable procedure for the building up of a real super-state.

If force is eliminated, what coercive principle remains to give strength to the laws and conventions of the international super-state? With nothing else to fall back upon, the League must needs rely on universal principles of justice and fair play and seek to carry conviction by reasonableness. Each member of the League will cultivate a tendency to look more and more from the view-point of the others and seek to meet his opponents as far as possible. He could not be content merely to count the votes on his side and rely on mere majorities. His inclination would rather be to secure a consensus as far as possible. Resolutions of the League arrived at on a basis like this cannot but have very much more influence than decisions by a majority secured by canvassing or as a result of common jealousies.

We should then be going back to the days of Grotius and find the only support of International Law in natural justice and fair play. This sounds naive and doctrinaire by the side of that very complicated and artificial institution—diplomacy. Diplomacy is one of those arts—or shall we say sciences—which has grown like a parasite on human society and built up an organisation so complex that it laughs at such simple devices for regulating human relations as mere morality and justice The Professor of Holmes has very accurately characterised these specialised sciences which dig an elaborate moat round themselves and isolate themselves too far from the actualities of life on which they look down with disdain. They meet their Nemesis in the hands of apparently insignificant things which build on the basis of some simple facts forgotten or overlooked by the great architects of the science, so that before it their whole edifice gets crushed to atoms. It is to be feared that the science of diplomacy has forgotten this simple, elementary and, we may say, growing fact that morality and justice are, after all, the most abiding and perhaps the strongest, if least obtrusive, facts in human society. The non-moral diplomacy of generations have done their worst so far. It is time that the simple recipe of morality and justice were given a chance. In politics the principles of morality and justice are coming more and more to their own every day. It would be blindness for diplomacy to overlook this fact and go on building up international relations as though there was no such thing as morality and justice in these affairs, even after the Peace Treaty and the League of Nations Covenant with their professions of lofty international morality.

ELECTRICITY IN THE BYPRODUCT COKE INDUSTRY OF THE TATA IRON WORKS AT JAMSHEDPUR

By S. GHOSH, Chief Electrical Engineer, and D.C. Ahuja, B.Sc. (Glasgow), Asst. Electrical Engineer

It is not the purpose of this article to present a Technical study of Byproduct Coke Ovens, but rather to discuss the subject in a general way and point out the part that Electricity plays in each step in the process of manufacture of Coke and its Byproducts in the Tata Steel Plant.

Byproducts from coal constitute today one of the pillars of chemical industry. It is generally considered that to burn coal raw,

without preliminary carbonization and recovery of byproducts, should, and probably will, be some day prohibited by law.

Coke and gas, made by carbonization of coal, are excellent fuels, clean and highly efficient. Their use as fuel in place of coal has already reached large proportions and is rapidly increasing. Their byproducts, ammonia, tar, benzols and cyanide, have immense value in the chemical industries, and make coal carbonization commercially an important and profitable procedure.

Carbonization is applied principally to the production of metallurgical coke and illuminating or fuel gas. Coke for domestic and industrial heating has, however, become an exceedingly important factor in the industry The recovery of byproducts brings to a Coking Plant fully one-third of its revenue.

The modern Byproduct Coke Oven has been evolved from the development of both coke and gas manufacture; in this development the growth of modern chemical industries has played an important role When coke alone was required the inexpensive bee-hive oven, located where coal was cheap, served the purpose When public lighting gas alone was required, the very simple and inefficient gas retort sufficed But now, in this day of efficiency and conservation, a coking or gas-making process, in order to survive, must recover in the largest measure and the highest quality, all of its products which are useful in modern industry, and must do this with low costs

The illuminating gas industry had its beginning in 1792 when William Murdoch, a Scotch Engineer, discovered that by distilling coal he could produce gas for illuminating purposes His discovery was soon placed on a commercial basis and led quickly to an extensive growth of coal gas manufacture

Prior to 1906 the Byproduct Ovens in America were for various reasons not generally successful in making good metallurgical coke, consequently Byproduct Coke was not then popular with American Blast Furnace Managers.

During 1906, the United States Steel Corporation appointed a Committee of well-known Engineers and Works Managers to investigate the Manufacture of Coke for Blast Furnace use. This Committee recommended the building of 280 Koppers Ovens. These were built at Joliet, Illinois, and put into operation in 1908, recovering Tar, Ammonia and Gas. The effect of this Committee's thorough work has been far-reaching. It has revolutionised the Byproduct Coke Industry in the United States and accomplished the saving of many millions of dollars worth of most valuable natural resources. The Furnace results secured with the Coke from these first Ovens were excellent They caused American Blast Furnace Managers quite generally to reverse their former opinion of Byproduct Coke, and it is now universally conceded that better Furnace practice and lower Coke consumption can be secured by the use of Byproduct Coke than by Coke made in any other type of Ovens

The type of the Coke Plant to be used is of vital importance to the manufacture of Pig Iron. The quality and quantity of iron product is greatly influenced by the quality of Coke used

A Byproduct Coke Plant is a highly technical and costly manufacturing establishment. Its proper design and construction require the best efforts of practically all classes of Engineering talent

The advantages of Byproduct Coke Ovens over the old Bee-Hive type are many, the most important of which are better coke, because of better heat control, ease with which coke can be taken out of ovens; the saving of the gas, from which are derived the many Byproducts, and the increase in the coke yield from 60 per cent in Bee-Hive to 70 per cent in Byproduct Ovens Further, one charge is coked in 18 hours in the Byproduct, as against 48 to 72 hours in the Bee-Hive Ovens.

Though many may be familiar with the general operation of a Coke Plant, yet we will review it here in a general way in order to appreciate the factors to be considered in deciding upon the equipment to be used. The general arrangement and cycle of operation of the various types of ovens are very similar and require practically the same class of machinery for their operation.

The general scheme of Byproduct coke ovens, shown in an outlined diagram in Fig. 1, consists in conveying the different kinds of coal to a Breaker in the top of the building, which breaks the coal into pieces, the size of eggs. From these it passes down through chutes to a Hammer Mill, which hammers it into pieces, 85 per cent of which pass through a 1/8" mesh screen. The coal is then conveyed to a storage bin over the Ovens, from which it is distributed to the Ovens by lorry cars which drop the crushed coal through four holes on top of each oven.

After the coke has stayed in the Ovens the requisite length of time, varying from 16 to 30 hours, by which time the Ovens have attained a temperature of about 900° to 1000° C.,

Outline Diagram of Coke-making Process

the doors of the ovens are lifted by door-extracting machines, and the coke is pushed out by a Pushing Machine, into a Quenching Car. This car is then pushed by a Steam Locomotive to a quenching station which sprays water on the coke. The Coke is then hauled to the Coke Wharf and dumped upon it From the wharf it is conveyed to the Coke Screens by Belt Conveyors and passes through the screens to Railway wagons below for shipment to the Blast Furnaces The smaller particles, or coke breeze as it is called, pass into another wagon

Kopper Ovens

The gas is led from each oven to a main gas line, which conducts the hot gas to primary coolers, where the Tar and water vapours are condensed, and run into a Settling Tank from which they are pumped to the Byproduct Building for further reinforcement. The gas is then pumped through Saturators where it bubbles through a weak solution of Sulphuric Acid, and the Ammonia in the gas is recovered as a white salt, called Ammonium Sulphate, which is an excellent fertilizer. The surplus gas from the Saturators is partly sent back to the Ovens to carry on the coking process, and the rest is consumed in heating the Boilers, Soaking Pits etc, throughout the Plant.

The Tata Iron Works' Coke Ovens Plant consists of 180 Copee non-recovery Ovens, a Battery of 50 Koppers Byproduct Ovens, shown in Fig 2 and three Batteries of 50 Ovens each of the Wilputte type, shown in Fig 3, making a total of 380 Ovens, with a consuming capacity of approximately 3200 tons of coal daily, and a production capacity of 2335 tons of Coke, 55 tons of Coal Tar and 25 tons of Ammonium Sulphate. This is on a 24-hours day

From the foregoing paragraph it will be seen that about 3200 tons of coal are converted every 24 hours. For handling this great amount of coal from the wagon to the finished coke, there is a large equipment of Electrical Machinery which is both labour-saving as well as efficient in its control

In the Crushing Plant, the coal wagons coming from the Collieries are placed over a large bin or track hopper and the coal is allowed to drop out into the hoppers from which motor-driven Shaker Feeds pass it to conveyor "A", driven by a 15 H. P., 440 volts, 750 R. P. M., Squirrel Cage Induction Motor, which delivers it to another Conveyor "B" driven by a 100 H. P., 440 volts, 750 R.P.M., Squirrel Cage Induction Motor, which carries the coal to the Breaker Mills at the top of the building, approximately 100 feet high, where it is broken into small pieces. Here a Magnetic Separator removes any parcticles of iron which may be present with the coal. The Breaker Mill is driven by two 75 H. P., 440 volts, 300 R P. M., Slip Ring type Induction Motors. From the Breaker Mill it passes over a mixing Conveyor, driven by a 10 H. P., 440 Volts, 750 R.P.M., Squirrel Cage A. C. Motor, to Hammer Mill Bins, from which it passes to Hammer Mills, driven by three 300

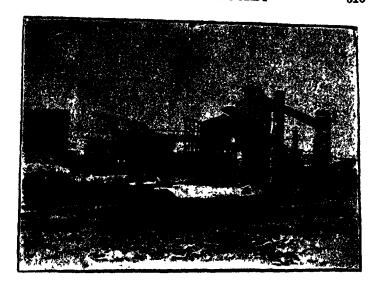
H. P., 3000 Volts, 750 R.P.M., Slip Ring Induction Motors. The coal passes from the Hammer Mill on to the conveyor "C", driven by a 75 H. P., 440 volts, 750 R. P. M., Squirrel Cage A. C. Motor, which lifts it up to a Conveyor "D", driven by a 50 H. P., 440 volts, 750 R. P. M., Squirrel Cage A. C. Motor which distributes it over two Conveyors driven by one 15 H. P., 440 volts, 750 R P M, Squirrel Cage A C Motor, which again delivers it to the top of Storage Bins of about 2500 tons capacity over the Ovens. All the Coal and Coke Conveyor feeders, Hammer and Breaker controllers are so interlocked that if Conveyor feeders etc., stop for any cause, all the Conveyors can be stopped from any of the push button control stations situated at various points, thus preventing the coal from piling upon dead Conveyors.

Willputte Ovens

The coal is taken from the Storage Bin in a Lorry or Coal Charging Car driven by a 30 H. P, 220 volts, 625 R. P. M., Mill type series Motor, the current being supplied by collector rails mounted on asbestos-moulded blocks to stand the heat of the Ovens. The car travels on a wide-gauge track over the top of the Ovens. This machine carries four coal hoppers, the outlets of which correspond with the four charging holes on the top of each Oven. The Operator by hand lever works the sluices which allow the finely crushed coal to fall from the hoppers into the Ovens.

Coke Pusher

When the oven is nearly full, the charge is uniformly levelled up by means of a combined Pusher and Leveller machine.

The levelling arrangement consists of a long bar which is carried back and forth horizontally, through a small side-door near the top of the ovens. During the coking process the ends of the Ovens are sealed with doors held in position with suitable clamps. When the coal is coked and ready to be pushed, the door on the back of oven is removed by the door extractor machine. This machine has three Motors —

(1) Door Extracting Mill type series motor, 4 H. P., 220 volts, 950 R. P. M.

(2) Door Lifting Mill type series motor, 4 H. P., 220 volts, 950 R. P. M.

(3) Machine Travel Mill type series. 8 H. P., 220 volts, 900 R.P.M.

The door on the front is removed by the Coke Pushing Machine, and the ram of the machine is started through the oven, shown in Fig. 9, pushing the coke ahead of it into a Quenching Car on the other side of Oven.

It will be of interest to know just how much work this combined Pusher and Leveller Machine is expected to do Each Oven has approximately the following dimensions :—

Length—39′ 5″, height—11′ 0″, and its walls are tapered from a width of 19″ on the coke side to 16 1/2″ at the Pusher side. This Chamber or Oven has a capacity of about 534 c.ft. which in terms of coal would mean about 12-3/4 tons. Now the Pusher Ram has approximately 9-1/4 tons of coke to push through a distance of about 39′-0″. The load is greatest just at the beginning of the operation, that is the greatest amount of force must be applied at this time to start the mass of coke on its journey to the Quenching Car The load becomes less as the Ram Head moves forward due entirely to the fact that a lesser amount of coke remains to be handled. This machine has six motors of the following types:—

(1) Ram Driving Mill type series motor 75 H. P. 220 volts 490 R P M

(2) Leveller Mill type series motor, 45 H.P., 220 volts 500 R.P M.

(3) Machine Travel Mill type series motor, 45 H.P., 220 Volts, 500 R.P.M.

(4) Door Ram Mill type series motor, 8 H.P., 220 Volts, 900 R. P M.

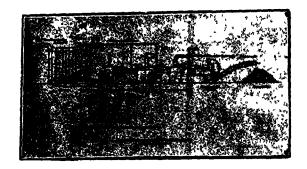
5) Door-lifting Mill type series motor. 4 H. P. 220 Volts, 900 R. P. M.

(6) Leveller Carriage Mill type series motor, 8 H P, 220 volts, 900 R.P.M.

Of these, the Ram Motor is the largest and has the heaviest duty to perform.

Now, coming back to the cycle of operation, the coke after being pushed and dumped into Quenching Car is taken by Steam Locomotive to the Quenching Station The Quenching Station is equipped with a motor driven Centrifugal Pump, pumping water into a spray tank. The motor is automatically operated by a float in the tank. After the coke is quenched, the car is then run back, and the coke is discharged on an inclined Wharf. The coke Wharf Feeders that feed the coke from the Wharf on to the Conveyor, are driven by two 5 H.P., 440 volts Squirrel Cage A.C. Motors. The coke is thence conveyed to the Screening Station by means of Conveyors where it is screened through Stationary Screens and then delivered by chutes into the wagons for shipment to the Blast Furnaces. The Coke Conveyors to the Screening Station are driven by two 440 volts, 750 R.P.M., Squirrel Cage A. C Motors, 10 & 15 H. P. respectively. The Coke breeze is carried by another Conveyor, driven by a 5 H.P., 440 volts, 750 R.P.M., Squirrel Cage Motor, to another wagon

In order that gas and air may be reversed at regular intervals and in proper cycle, an automatic controller, operated by a clock, has been installed. The three 220 volts, Shunt Motors, one 8 H.P., and two 4 H P., operating the valves, can be operated either by the clock electrically, or by hand electrically, or mechanically This operation takes about 30 seconds, and occurs every half an hour.

Fig 15 shows an outline diagram of the Tar and Ammonia recovery process The hot gas from the Ovens has a temperature of about 300°C In order to recover the Tar and Sulphate of Ammonia, as before

Outline Diagram of Tar and Ammonia Recovery Process

mentioned, the gas enters a series of Water Coolers of the tubular type, being thereby cooled to about 35° C and depositing the bulk of Tar and Liquor by condensation. The gas is then drawn by a Steam driven Exhauster, shown in Fig. 16, and driven forward to a motor driven Tar Extractor in which the last traces of tar are eliminated.

After leaving the Extractor, the gas passes through a re-heater where it becomes heated to about 80°C so as to permit of the gas being delivered direct into the Saturator, where it bubbles through a weak solution of Sulphuric Acid, and the Ammonia in the gas is recovered as Ammonium Sulphate. Any liquor produced in the preliminary coolers is treated in a Still with addition of lime to drive off any ammonia it contains, the heat for this and for the re-heater being supplied

by the Exhaust steam from the engines driving the Exhauster.

Ammonium Sulphate from Centrifugal Dryers, is delivered by Belt Conveyors to a Storage room where a Drag Conveyer distributes it to the storage space This Conveyor is driven by a small Horizontal Steam Engine

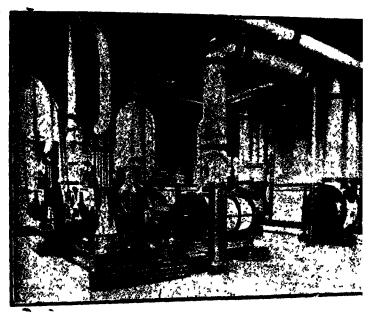
The surplus gas from the Saturator at about 60°C is partly sent back to the Ovens to carry on the coking process, and the rest is sent to a motor driven Booster Station to supply necessary gas for the Re-heating Furnaces at the Plate Mill and Blooming Mill Soaking Pits The Booster Station is driven by one 300 H P 3000 Volts, 750 R. P M. Slip ring type A.C Motor, shown in Fig 18.

H. T. Power for the coke works is supplied from Power House No 2 at 3000 Volts, 50 cycle, 3 phase, over one circuit of 300,000 C M, Weather-proof Copper

D C. Supply at 220 volts is taken from Sub-station No 2 at the Plate Mill

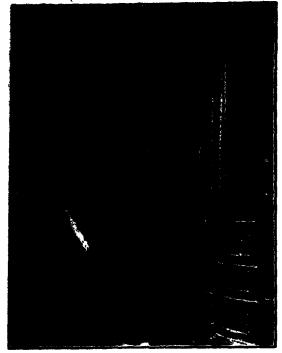
A C Supply at 440 volts is obtained from 500 K V A Stepdown Transformer situated at the Switch House

The motor equipment consists of 107 motors, with a total rating of 3,690 H P. of various types as described. All the transmission lines to the Substation and line feeders from the Substation are carried on towers or structural work and then through conduits to the control switches near which the power is utilized.

In considering the Electrification of the Byproduct Coke Plant, it is most essential to select the system of Electrical Current which will best conform with most of the characteristics required for the various operations of the Plant. There are two classes of motors which may be considered first. The D C series motor and the 3-phase Induction motor In the D.C. series motor the maximum torque occurs at starting. The torque developed by this motor decreases with increase in speed, and increases with decreasing speed. Under heavy load it slows down, thus relieving the Power Station of wide load fluctuation.

Exhauster and Tar Extractor

Booster Station

The polyphase induction motor is a constant speed motor It operates over a certain limited range of speed It cannot exceed its synchronous speed and when operated below its normal speed it is less efficient. In other words, the speed of the induction motor, in order to produce a given torque, uses the same amount of power at low speed as it does at high speed although the power delivered to the

machine, which it is driving, is reduced in proportion to the speed, and a corresponding loss in motor efficiency is effected. More-

Saturator. Reheater and Still

over, the A. C. motor is not so active a machine as the D. C motor, e. g the A C. motor cannot speed up quickly, stop and accelerate quickly in the reverse direction as the D. C. series motor can. The D.C. series motor is capable of doing the above cycle of operation, as it has a higher starting and accelerating torque.

In my opinion, all such machines as are not stationary, having several motors to be supplied with current from a collecting system, and are usually started, stopped and plugged under load, *e.g.* charging, pushing etc., should be direct current, while motors that are running at constant speed, such as Line Shafts, Conveyors, Hammer Mill Motors etc., should be A. C. A double system, using both A. C and D C. as in our Tata's Plant, seems to be the best solution.

In conclusion, I may say that with the facilities offered by the Electric drive, it may be quite possible, before long, that an Iron & Steel Works with its Byproduct Coke Plant may be so designed as to coke all the coal required in Plant and to use the resulting products for heating purposes, so that no other fuel would need to be brought in · there would be sufficient coke for the Blast Furnaces . the small coke and breeze would be used under the Boilers, Coke Oven gas and tar in the Open Hearth Furnaces. the Blast Furnace gases in Stoves and Gas Engines ; and the finished product of steel would be turned out with complete economy of the heat contained in the coal *

* Read before the Technical Institute, Jamshedpur on Monday, the 15th August, 1914, and before the Rotary Club, Calcutta on the 2nd Sept 1924. Photographs supplied by kind permission of Mr. C. A. Alexander. General Superintendent.

WOMEN'S WELFARE ORGANISATIONS IN BENGAL*

By SAROJNALINI DUTT, M.B.E.

SINCE coming to Calcutta I have associated myself with a few women's movements and I find that there are many European and a few Indian Ladies who are doing most admirable work. But most of the work that I have seen and heard of is being done chiefly for the benefit of the inhabitants of Calcutta. I have no doubt that this is very important work which has to be done. I myself will be very pleased to do anything that is in my power to help such work. But at the same time I think some of us should

* *This article was written a few months before the writer's lamented death. Her husband Mr. G. S. Dutt, I.C.S., has, at her Sradh ceremony held on the 8th March, 1925, made a donation of rupees one thousand to be placed at the disposal of a Bengal Mahila Samiti Federation if it is organised on the lines suggested in this article.*

take up work which will help the muffassil as well.

This task is no doubt very difficult and may not appeal to many ladies residing in Calcutta. But it is very important work and unless it is taken up by some of us, there can be no real improvement in the country.

I have lived the greater part of my life in the muffasil and have seen a great deal of district and village life in Bengal. It is probably for that reason that I have always felt for our sisters in the villages and districts who are very much more backward in every way than the dwellers in Calcutta and I think it is our duty to help them I have tried to do a little in my humble way for the uplift of our sisters in the villages and towns of the muffasil where I was living till only recently Much good can be done to the ladies in the muffassil by bringing them in contact with wider ideas and by giving them a wider vision and I think it would be very useful if we could have a big organisation in Calcutta to help the small organisations already existing in the districts.

I do not think that our sisters who have lived most of their lives in the cities can realise the colossal work that is waiting to be done in the villages and towns of Bengal I am sure it is a very difficult task but I think it should be tackled There can be no real improvement in the country unless we can educate, and widen the ideas of, women in the muffassil towns and villages

I have had occasion to organise four "Mahila Samitis" in three different districts in my capacity of the District Officer's wife. One of them is unfortunately extinct, as we had to leave the district soon after starting it. The other three are still in existence One has been fortunate in getting a few ladies to take interest in the work but the other two exist only in name with a Secretary who is willing to work but requires guidance and help.

Most of the "Mahila Samitis" have, I must explain, been some time or other started by wives of officials. It is for that reason that as soon as any particular lady who starts a "Samiti" leaves the district the work has to suffer unless some other sympathetic lady takes it up which is unfortunately very rare.

There are many districts in Bengal where there are "Mahila Samitis" in existence already. Some are doing good work but the others—probably the majority—exist only in name as there is no one sympathetic enough, or has the ability, to guide the work. It is therefore that I have a scheme in my mind which, if worked properly, will solve this difficulty and help to keep these scattered organisations in touch with each other and with a central organisation and supply the advice and guidance which they need

For the benefit of the ladies who have no idea as to what a Mahila Samiti in the districts and villages if organised properly can do, I will give a brief account of the work that the Bankura Mahila Samiti has done and is still doing and can do if further organised. We started the Samiti with about 80 members who paid Re 1 annually for membership There were a few generous ladies however who voluntarily paid more than Re 1 The Samiti consists of an Executive Committee with a President and Vice-President and Secretaries and about a dozen members. The Executive Committee meets once a month and discusses business and accounts

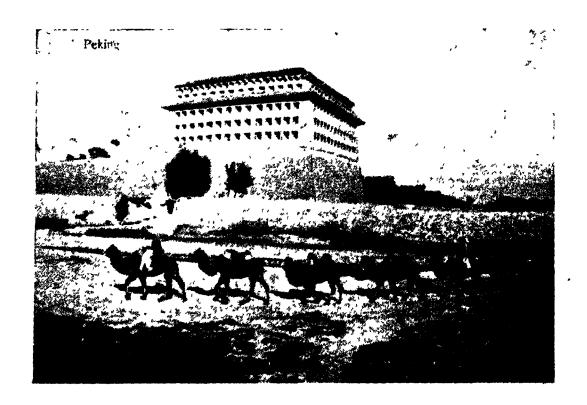
The General Committee meets once in two months All carriage expenses are paid by the Samiti as otherwise no ladies would come. As funds are short the general meeting cannot take place more than once in two months. These meetings are mostly of a social nature. At the same time it is the intention of the Samiti to impart education and with this view interesting lantern lectures form a feature of these social gatherings and have been much appreciated An exhibition of Mrs Bentley's cinema film was arranged by the Bankura Samiti at their last general meeting and this I learn was very much appreciated by the ladies The Samiti has presented gifts of articles such as cooking utensils and brass coockery, etc, for the hospitals in the town which did not possess any such things and the poor patients had to be fed in *shal* leaves and earthen pots before the Samiti presented them these thins Articles of furniture, clothes and eatables, etc, for the comfort of the patients have been presented by the Samiti The Samiti encourages educational institutions in the town by giving medals and prizes. The Samiti has taken up the difficult but important task of training *dais* and has also recently started a Child Welfare Clinic. I am sure that if every district and later on every village had a Mahila Samiti, much good work could be done in the country.

* An organisation to be called the Bengal Mahila Samiti Federation ([illegible]

সমিতি) should be formed in Calcutta and should consist entirely of Women Workers.

This organisation shall have an Executive Committee consisting of half a dozen members, a President and one or two Secretaries as may be necessary. The Bengal Mahila Samiti Federation should be prepared to give the fullest information as to how Mahila Samitis are to be formed, to furnish speakers, to supply model rules and helpful literature and to assist in securing expert demonstrators and lecturers with lantern slides if possible when required and generally to give the movement every encouragement But the Mahila Samitis should be left to manage their own affairs, control their own funds and undertake whatever work seems to the members best suited to their locality Any one desirous of starting a Mahila Samiti in a particular district or village will be expected to write to the General Secretary of the Bengal Mahila Samiti Federation who will put th correspondent in touch with the local Com mittee responsible for the propaganda wor in connection with Mahila Samitis in th province.

It may not be possible at the beginnin to send out women lecturers but I knov of Mahila Samitis which will not object t men lecturers. I may mention here that i the Director of Public Health be approachec he may be able to help with lecturers anc lantern slides, etc, whenever any Mahila Samiti requires them The Bankura Mahila Samiti had only to write to the Director o Public Health and he sent out a very capable lecturer with interesting and educative lantern slides absolutely free. The Federation should take up the work of informing the Mahila Samitis about this or arranging to send lecturers with lantern slides from the Director of Public Health.

Peking

"BURIED TEMPLES"

To that inner shrine within each one of us that sometimes we know so little about,
or forget we have
To the small lamp that shines steadily in each, giving inward peace and calm—
and the hope that grows stronger as life approaches its sunset
To the individual Peace that reigns supreme—fearless of the storms that rage outside,
To the fragrant incense-offering of unconscious prayer
that escapes from every beating heart in the silence of its dim-lit walls

To the fresh flower-offerings of duty made honey-sweet with thoughts of Love and Beauty,
To the soft murmurings of each hope-laden soul—those silent little heart-beats
of love striving to gain perfection amidst doubt and despair
To the soft sad music of each grief-stricken soul that sends its sobs
in harmony with the sea and its still canopy of midnight stars
To the shadows which lurk in the far-off corners,
making the cares of life press heavily; the heart-breaks so crushing
To the filmy black cobwebs of doubt which pure inward trust clears,

To the sunshine of inner happiness that throws its clear life-giving rays of light
through its one narrow window of daily cares, making the dust
of despair and monotony, bright with a thousand colours
To the Image of Truth that is carved in the black stone of pure Ideals—
and decorated in the red and gold of true Love
To the great studded door of each where is disclosed all the wondrous silent
workings of a mystery beyond consciousness
To the child mind which can enter at any time, and worship in silence at the
feet of the great Soul-Image of Truth
To the Beauty, the Knowledge,
The Power and the Good—
The Supreme Light that sparkles within like gems set in darkness—
We bow down and call upon Love to enlighten us!

E. C.

REVIEWS AND NOTICES OF BOOKS

[*Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.*]

ENGLISH

AN INTRODUCTION TO THE LITERATURE OF CHEMISTRY: *By F. A. Mason, M. A. (Oxon) Ph. D. (Munich), F. I. C., etc. Oxford Univ. Press. Price 2s net. Pp. 41 and a chart.*

An useful little guide for beginners in chemical research work who require help in their search for information regarding their subject in extant journals and books of reference in chemistry.

INDIA'S FOREST WEALTH: *By E.A. Smythies, B.A. Oxford Univ. Press. Price Rs. 2-8. pp. 131 with 12 illustrations.*

A fitting companion volume to that excellent little book, India's Mineral Wealth by Mr. J. Coggin Brown. A great deal of information has been condensed into the limited space available and yet the result is quite palatable to the lay reader who has a thirst for information regarding India.

K. N. C.

PRAVATI & INDIA AND OTHER SONNETS: *By Nalini Mohan Chatterjee. (Published by the author, 11-A Haro Kumar Tagore Square, Calcutta. Re. 1 each)*

We extend a cordial welcome to these two promising volumes of poetry, though the former is not in metre and the latter has to make some more advance in the assimilation of the sonnet-form before it can reach a high level of poetic excellence. Mr. Chatterjee has a good command of poetic diction and has many a pleasant sentiment worthy of expression in verse. Here is part of his address to India which is responsible for the title of one of the volumes:

Thou hast for ever spoken to our souls—
Now with a voice that thunders from the hills,
Now o'er the tumbling ocean waves it rolls,
And now it pours bewitching notes and thrills
From song-birds breasting through the stainless blue,
And thou hast stirred to depths my wondering heart.

Bengal has always stirred her children to fine emotional fervour and one of the most successful sonnets of the author is addressed to her.

While all the world on wings of wind doth fly,
And fills the heaven's vault with tumult wild,
Why dost thou linger with a tearful eye
And hold still closer thy sweet prattling child?
While men are seeking gold in distant lands,
...What dreams enchain thy soul, what timidness hope
Builds out of all thy days a heaven on earth
Where all happiness gathers round the hearth?

It is clear in many a place that Mr. Chatterjee is still not a very practised hand in the craftsmanship of verse. A fine line like "this adamantine throne impearled by suns" can be followed with such poor poetry as 'blessing runs' in the next line which is also unfortunately the culmination of a sonnet. Regarding the prose-lyrics of *Pravati* it is only necessary to say that greater economy of words and concentration of poetic feeling would have achieved better results.

P. SESHADRI.

ROADS TO FREEDOM AND SLAVERY: *By Ratish Mohan Agarwala, M. A., LL.B. Garga Book Depot, Meerut. Price Rs. 1-8-0, 1924.*

The author is an attentive student of economics. He does not pretend to originality, and admits that to do full justice to the task undertaken by him he would have to wait six or seven years to be spent in study and research. That task is to show that liberal socialism furnishes the correct remedy for the evils of capitalism, while it retains as much of individualism as is wholesome for society. This liberal socialism, being a compromise between individualism and communism, is explained by him at some length with reference to its manifold relations, *viz.*, its relation to religion, marriage, general morality, private property, etc. The author deprecates *laissez faire* in legislation as well as excessive legislative interference with the private liberty of individuals. He devotes considerable space to Bolshevism in theory and practice, as well as syndicalism. Though young, the author is clear-headed, but it must be said that the task is too hard for a novice. The value of the book lies in the fact that it will be of great help to students of economics who want clear definitions of terms used in their text-books on the subject. It is to be regretted however that the proofs have not been attentively and patiently examined by the author, who has followed the professional note-book method, avoiding all attempts at elegance of expression and literary charm. On the whole, the book holds out great promise regarding the author's career as a writer on economical subjects. The book is well bound, though not well printed.

BIBLIOPHILE.

CURRENCY AND EXCHANGE IN INDIA: *By B. B. Bhatnagar, M. A., F. S. S. Published by Ramnarayan Lal, Publisher and Book-seller, Allahabad. Pp. 139. Price Rs. 2 (1924).*

The problem of the Indian currency is complicated by the peculiar trade relations existing between India and England, to which bulk of its foreign trade goes, and more especially by the political ties binding them. In this handy book of about 140 pages Mr. Bhatnagar of the Allahabad University has made a vivid exposition of the problems affecting currency and exchange in India. About 100 pages of the book are devoted to a succinct but graphic history of the vicissitudes of the currency legislation and the exchange rate between the currencies of India and England during the closing decade of the last century and the first quarter of the present century, and the remaining pages have been devoted to his suggestions for a better currency system for the country.

Mr. Bhatnagar has rightly shown that up to the beginning of this century the Government had in view the policy of introducing a gold standard in India, but suddenly when the circumstances had been so shaped as to make it an accomplished fact, the policy was changed with "a complete disregard of the welfare of Indian trade and commerce", and in order (1) to make India purchase silver to benefit the big silver dealers of England, and (2) to build a gold reserve out of the profits of additional coinage of rupees to be kept and lent in England at favourable low rates of interest. He stoutly controverts the view that "rupees were coined (in the beginning of the century and onwards) because people did not want gold" and affirms that "the real reason of it (this view) lies in the British anxiety to prevent gold from coming to India and not in India's refusal to accept it".

As regards his suggestions, although Mr. Bhatnagar has a fling at the advocates of the gold standard in India, who mostly hail from Bombay, his own scheme differs from them only in that he advocates *festina lente* and a restricted use of the gold currency. He entirely agrees with the recommendations of the Fowler Committee, the essence of which is that "Gold is kept in the reserves of Banks or Government Treasuries and is made obtainable as far as possible only for making payments abroad. It is not denied to the people legally but the whole thing is so managed that people take as little of it as possible. Both gold and paper are made unlimited legal tender, while the subsidiary coinage is made tenderable only up to a limited amount". With this idea of his (p. 111) there will be few to quarrel not even from the point of view of the Indian States to a considerable extent.

The book is remarkably free from printing mistakes. We have discovered one only, *viz.*, in the foot-note to page 120 in line 5 from the bottom the word "Excess" should be "access". The book

embellished with the necessary statistics, which e most useful both for understanding the text id generally the subject. The get-up of the book commendable. It is written in simple running yle and we strongly recommend it both to the pert, as it is a hand-book of reference and to the udent for a genuine understanding of the real sues involved.

M. V. K.

ENDOCRIN GLANDS: *By Chandra Chakraberty. ublished by Omin & Co., New York, 1923.*

The study of endocrin glands and the influence their secretions on the metabolism, growth and evelopment of the body and mind form a subject absorbing and fascinating interest to the Medical rofession at the present moment. It is no exagration to say that a correct diagnosis of many seases cannot be arrived at without a clear underanding of the true physiological functions and thological changes of such glands as the *thyroid*, e *suprarenal*, the *pancreas*, the *pituitory body* and few others of a similar nature. There was a time, ot very long ago, when nobody understood the nportance of such structures which were considered superfluities and some people went so far as to uestion the wisdom of Nature in placing them ithin the human organism. A few of them such the suprarenal, were vaguely associated with e incidence of certain peculiar diseases but their ue import was not understood. Times are changed id the mass of information now available as e result of carefully conducted experiments on oth human and animal subjects in regard to the *per* and *hypo-activities* of the endocrin glands is thrown considerable light on the ill-understood iology of many a serious disease to which the iman body is subject and for the successful eatment of which the medical man has hitherto en practically helpless. Let us take a concrete se. The relation of the pancreas with incidence glycosuria was long known, as its extirpation as always followed by the appearance of sugar urine. But it was not known until recently iat, besides the external secretion, there was such thing as the *internal secretion* of the pancreas hich exercises an effective control on the amount sugar present in the blood and whose deficiency absence in the animal organism leads to defective irbohydrate metabolism and induces Diabetes. he result of a careful study of the functions of e pancreas of recent times has culminated in the iscovery of that wonderful medicine, *Insulin*, hich is present in the internal secretion of the rgan, and this has placed in the hands of the edical Profession, a most potent remedy to successilly combat the serious complications of Diabetes.

In this handy volume of 150 pages, the author as incorporated much useful and interesting formation regarding the structure and functions of iese endocrin glands and the pathological changes which they are subject. It will be found helpil to the busy practitioner for ready reference.

CHUNI LAL BOSE

YOGA AS PHILOSOPHY AND RELIGION: *By Dr. urendranath Das Gupta (Truebner's Oriental Series) ublished by Kegan Paul, Trench, Truebner and Co., ondon and E. P. Dutton & Co., New York. Pp. xi 200. Price 10s. 6d.*

In this book there are 15 chapters: viz. (i) rakriti, (ii) Purusha, (iii) The Reality of the External World, (iv) The Process of Evolution, (v) The Evolution of the Categories, (vi) Evolution and Change of Qualities, (vii) Evolution and God, (viii) Mind and Moral States, (ix) The Theory of Karma, (x) The Ethical Problem, (xi) Yoga Practice, (xii) The Yogangas, (xiii) Stages of Samadhi, (xiv) God in Yoga, (xv) Matter and Mind, and also an Appendix on Sphota-vada and an Index.

The first seven chapters form the first book of the treatise, dealing with Yoga Metaphysics and the last eight chapters form the second book dealing with Yoga Ethics and Practice. This book does not deal with any of the 'mystical practices nor does it lay any stress on the performance of any of those miracles described by Patanjali. The scope of this work is limited to a brief exposition of the intellectual foundation—or the theoretical side—of the Yoga practices, consisting of the philosophical, psychological, cosmological, ethical, religious and other doctrines which underlie these practices' (ix).

Metaphysically, the Samkhya and the Yoga are usually classed as one system of philosophy, though there are certain points of difference. Our author has discussed the subject in this book and we quote below his summary "of all the points of difference between Yoga and Samkhya". Says our author, "the admission of Isvara by the former and the emphasis given by it to the Yoga practices are the most important in distinguishing it from the latter. It seems probable that Isvara was traditionally believed in the Yoga School to be a protector of the Yogins proceeding in their arduous course of complete self-control and absorptive concentration. The chances of a person adopting the course of Yoga practices for the attainment of success in this field does not depend only on the exertions of the Yogin, but upon the concurrence of many convenient circumstances such as physical fitness, freedom from illness and other obstacles. Faith in the patronage of God in favour of honest workers and believers served to pacify their minds and fill them with cheerful hope and confidence which were so necessary for the success of Yoga practices. The metaphysical functions which are ascribed to Isvara seem to be later additions for the sake of rendering his position more in harmony with the system. Mere faith in Isvara for the practical benefit of the Yogins is thus interpreted by a reference to his superintendence of the development of cosmic evolution. Samkhya relied largely on philosophical thinking leading to proper discrimination as to the difference between prakriti and purusha which is the stage immediately antecedent to emancipation. There being thus no practical need for the admission of Isvara, the theoretical need was also ignored and it was held that the inherent teleological purpose (purusharthata) of prakriti was sufficient to explain all the stages of cosmic evolution as well as its final separations from the purushas. ....Samkhya does not admit the existence of God and considers that salvation can be obtained only by a steady perseverance in philosophical thinking and does not put emphasis on the practical exercises which are regarded as essential by the Yoga. One other point of difference ought to be noted with regard to the conception of avidya. According to Yoga, avidya......means positive untrue beliefs such as believing the impure, un-eternal sorrow and non-self to be the pure, eternal pleasure and the self respectively. With Samkhya, however, avidya is only the non-distinc-

tion of the difference between prakriti and purusha. Both Samkhya and Yoga admit that our bondage to prakriti is due to an illusion or ignorance (avidya), but Samkhya holds the *akhyati* theory which regards non-distinction of the difference as the cause of the illusion, whereas the Yoga holds the *anyatha khyati* theory which regards positive misapprehension of the one as the other to be the cause of illusion" (pp. 163-1641).

The author has also described "the difference in the course of the evolution of the categories as held by Samkhya and Yoga. This also accounts for the difference between the technical terms of *Prakriti*, *Vikriti* and *Prakrti-Vikrit* of Samkhya and the *Visesha* and *Avisesha* of the Yoga. The doctrine of dharma, lakshana and avastha-parinama, though not in any way antagonistic to Samkhya, is not so definitely described as in the Yoga. Some scholars think that Samkhya did not believe in atoms as Yoga did. But though the word paramanu has not been mentioned in the *Karika* it does not seem that Samkhya did not believe in atoms…Bhikshu considers the word *Sukshma* in Karika 39, as referring to the atoms. There are also slight differences with regard to the process involved in perception……On almost all other fundamental points Samkhya and Yoga are in complete agreement.' (pp. 164-165)

Our author has not in this book discussed the relation of the Yoga philosophy to other Indian systems of thought. This has been, we have been given to understand, dealt with by the author in another book which, however, has not as yet been published. We are eagerly waiting for the publication of the book.

Our author's exposition is based, not upon second-hand materials, but upon original commentaries of Vyasa, Vacaspati, Vijnan Bhikshu and other scholars. His treatment of the subject is clear, logical and scholarly, and we doubt not the book will be appreciated both by scholars and laymen. It will be a standard book on the Yoga philosophy.

MAHES CHANDRA GHOSH.

HISTORY OF KERALA: *By K. P. Padmanabha Menon. Published by Mr. Padmanabha Menon, Diwans' Road, Ernakulam. Pp. 562. Price Rs. 8.*

Malabar is a land of backwaters. This is true not only in the sense of its geographical features but equally of its cultural and political history. Till the railways penetrated the isolation which the Western Ghats had ensured it from the beginning, Kerala was ethnologically, culturally and politically a different unit from the other parts of India. It hardly ever comes into the main currents of South Indian history. Except when Vira Ravi Varma, King of Quilon taking advantage of the anarchy that followed the invasion of Malik Kafur, conquered the Pandyas, Cholas and other well-established monarchies and carved out for himself an empire with Kanchivaram as its capital, there is no occasion in the history of Dravidian India when Kerala bears any part in the common political evolution. But this must not be taken as evidence of Malabar living all through ages a life of primitive barbarism. It lived a placid life of its own embracing within itself the diverse culture of the Phoenicians, Jews, Arabs, Syrian Christians and finally the Europeans. Its affinities and associations were with the sea-faring peoples and we have ample evidence of close and uninterrupted intercourse between Malabar and the Western Nations till the time that the Portuguese annihilated the sea-power of the Zamorin. Dr. Elliot Smith in his "Ryland's Library" Memoirs on the Migration of Culture has conclusively proved the .... influences that came in the wake of the Phoenicians to Malabar. The allusion to Dravidian words in the Old Testament is well known and a persistent tradition tells us that the last Emperor of Malabar accepted Islam during the life-time of the Prophet and left for Mecca to die there. The arrival of the Apostle St. Thomas at Malankera in A. D. 52 followed by such adventurous missionaries as Thomas of Cana in the 4th century and Mar Sapor and Mar Peroz in 823 who could be considered the founders of the flourishing Christian Church of Malabar is proof enough of the direct communication that existed between Kerala and the countries on the other side of the Arabian Sea. During the time of the Baghdad Khalifs and in fact up to the discovery of the sea-route by Vasco da Gama, the Moors held the sovereignty of the Arabian Sea, and their association politically and commercially with Malabar was intimate. Ibn Batuta, Marco Polo and many other equally famous travellers of those times bear witness to this fact. Since the arrival of the Portuguese and following them the Dutch, Malabar became the scene of considerable commercial rivalry especially as the control of Malabar trade meant the monopoly of pepper and cardamom.

Malabar has not so far attracted the attention of Indian historical scholars. Even South Indian historians—like Dr. Krishnaswamy Iyengar—have left this interesting country alone, though from a study of its culture and history much light could be thrown on the evolution of religious and social ideas in India. The late K. P. Padmanabha Menon attempted to do this in a minor way but his lack of equipment and the conditions under which he worked made it impossible to do it satisfactorily. His History of Cochin, published in two volumes in Malayalam is an excellent source book but even to it, the name of history would be hardly suitable. The present volume, though styled by the editor the History of Kerala, does not attempt either a continuous narrative or a detailed study of any important epoch. It is merely a collection of notes on different subjects ranging from place names to a description of the arms used by the Nairs in war. These notes were meant to explain the obscure parts in Visscher's "Letters from Malabar," and they are jumbled together in this book by the editor under the pompous but utterly misleading name of "The History of Kerala". Under the circumstances it is only to be expected that these Notes are generally 'scrappy' and occasionally discursive.

Visscher was a Dutch Chaplain at Cochin who regaled his family at home with a descriptive account of the country in which it was his lot to serve. Though a book of some value in matters relating to the Dutch administration of that port, and the relations of the Netherlands East India Company with the local princes, the "Letters" are not of much use for the general history of Kerala. On the social questions of the time, Visscher is altogether unreliable, and on political events before his time, he only sends home what he had heard in the bazaars. Mr. Padmanabha Menon annotated this work and brought to bear upon his task all the resources of his patient scholarship. Naturally the work became a kind of miscellany.

dealing with all kinds of subjects. Even so far as the more elaborate 'Notes' are concerned, Mr. Padmanabha Menon's attempt seems to have been to bring together conflicting views of various travellers without attempting either to discuss their reliability as historical evidence. The publications of the Hakluyt Society afford ample scope for scholarship of the kind and Mr. Menon seems to have been content with noting down the views expressed by these observers. This is hardly an acceptable historical method.

The most interesting portion of Mr. Menon's work deals with the popular institutions in Malabar. The existence in ancient India of political institutions through which popular opinion was brought to bear on monarchs is a well-established fact now, but it is doubtful whether anywhere else in India they attained that stage of political importance or persisted for so long a time as in Malabar. There were two distinct experiments—one among the Nambudris and the other among the Nayars, and there is sufficient material available about both which make their history fascinating in the extreme. The first in point of time was the theocratic republic which the Nambudris wanted to establish. The whole Brahmin community which was spread over Malabar consisted of 64 *gramas*. These were constituted into 4 provinces over each of which was a governor elected by the members of all the *gramas* in assembly. Over these governors was a *Rakshapurushan*, also elected, whose duty it was to see that the governors did not oppress this people. This system in its fully developed form did not last long as the governors and *Rakshapurushans* began to oppress the people who met together in a general assembly and decided to invite rulers from Pandya and Chola countries to rule over the country for successive terms of 12 years.

The second system continued until very recently and is of greater interest as it was essentially popular. The following summarised extract from Mr. Menon's Note on the subject will be found interesting.

"The national assemblies form a peculiar feature in the early political organisation of Malabar.... The Keralotpattu refers to these assemblies or Kuttams. There were three of this sort and these were composed of representatives of the various divisions into which the country was divided···

(1) Kuttam of the Tara or the village, (2) the Kuttam of the Nadu or district, (3) the Kuttam of all Kerala. The last or the National Assembly under ordinary circumstances assembled only once in 12 years and when the whole Kerala assembled it did so at Tirunavaye on the banks of the Ponnani river on the occasion of Mahamakam festival.... Of the three, the *Kuttam of the Nadu* was the most important. It was a representative body of immense power which when necessity existed set at naught the authority of the Rajah and punished his ministers.... The great *Kuttam* or the national assembly was held once in 12 years. Originally it was presided over by the Valluvanad Raja which arrangement continued until the 12th or 13th century when the Zamorin becoming supreme in Kerala assumed the presidency of the assembly. The last celebration of the festival took place in 1743 and the political struggles that convulsed Malabar soon after made it impossible to celebrate it any longer. Ordinarily the next celebration should have come on in 1755 but Hyder's invasion of Malabar made it impossible. With his attack the ancient constitution fell. When Seringapatam had fallen and the Rajahs and chieftains returned, they came back not as the feudal chiefs of old but as the deputies of an all-powerful suzerain."

Thus these representative institutions continued up to the time of British occupation and it is only the consolidation of British power that caused the breakdown of so powerful a system based on the tradition and history of the Malayali race. These and other interesting phases of institutional evolution require scientific investigation. Mr. Menon's book does not—in spite of its name—pretend to undertake any such work. In fact the editor did a distinct disservice to this useful collection of interesting notes by calling it the history of Malabar. Much of the matter could have been compressed and a few of the Notes which have not even antiquarian interest, left out. As it is, the book is almost an exhibition of futile scholarship though there are many Notes here and there which evidence painstaking and methodical study. There are a few pictures in the volume most of which are reproduced from Mr. Anantakrishna Aiyar's well-known anthropological work on Cochin Castes and Tribes.

K. M. PANIKKAR.

ASA DI VAR (GURU NANAK'S ODE): *Translated by Teja Singh, M.A., Professor, Khalsa College, Amritsar. Price 1-14. To be had of Secretary, Sikh Tract Society, Khalsa College, Amritsar.*

It is a translation, with an Introduction and Notes, of ASA-DI-VAR, the great morning service of the Sikhs. Prof. Teja Singh has given to the English-knowing world a very readable and connected rendering of this great hymn of Guru Nanak.

Besides enjoying in it the sublime ideas of the great prophet about man and his work in this world, we have here also a reasonable explanation of some of the greatest difficulties about Sikhism, such as the institution of guruship and its connection with the principle of organisation among the Sikhs, the place of forms and symbols in their religion. Coming from an educated Sikh who is engaged in the teaching of religion, these views have got an especial value to the student of comparative religion.

X.

FURTHER MILESTONES IN GUJARATI LITERATURE: *By Krishnalal Mohanlal Jhaveri, M.A., LL.B., J.P., Chief Judge, Presidency Small Cause Court, Bombay. N. M. Tripathi and Co., Bombay. Rs. 4. Cloth, Gilt letters. Pp. 279+xiv, with a portrait of Ranchhoddas Girdharbhai, "the pioneer of vernacular education in Gujarat" and a facsimile of his letter showing how the Education Department worked in the early fifties of the last century.*

This book deals with the modern period of Gujarati literature, the older period having been treated of in the author's "Milestones in Gujarati Literature," published in 1914. It is neatly got up and is almost free from misprints.

We have no knowledge of the Gujarati language and literature. But as in spite of that disqualification, we have been led on by the author to read his book with interest from cover to cover, and we have thereby got some idea of modern Gujarati literature, we cannot resist the conclusion that it is an excellent handbook. The style is elegant and lucid. We are not qualified to judge of the correctness or otherwise of the opinions the author

pronounces on the authors and their works dealt with in the book, but we can bear testimony that there is in it throughout an evident endeavour to be just and fair and judicious in all observations and pronouncements, which is due, in part at least, to the author's judicial training and habit. These have given him a balanced judgment.

Incidentally we get from the book glimpses of the old system of education prevalent in Gujarat which was of a primitive kind and according to which the students were taught the rudiments of reading, writing and arithmetic. "The children learnt the letters of the alphabet and the numerical figures by drawing them on sand strewn on the floor or on a small oblong piece of board. The letters of the alphabet and numbers imprinted deep on a layer of mud spread over a piece of board often served, when dried, as safe guides to the young learners who had to run their pen repeatedly over them to become familiar with the correct form. Thereafter they used powdered white clay mixed with water and brass plates, and then ink and paper. They were expected to rise early, especially in winter, and practise writing, as it was thought that the cold of the morning and the absence of all disturbance at that hour tended to steady their hand. One result of this was that the older generation of Gujaratis wrote a neat and well-shaped hand. Reading-books in the sense of modern class-books did not exist, and attention in these schools was mostly concentrated on several branches of arithmetic, in which the learners were so trained that sums in the Rule of Three and Double Rule of Three were worked out mentally, without the aid of slate or paper. Spelling and reading were not much cultivated, and subjects such as history and geography were never thought of. After acquiring rudiments of this kind of education, at the hands of a schoolmaster, concerned more with his remuneration and his cane than teaching, the boys went back to their respective homes, each one to follow the vocation of his family or caste. A Brahmin's son would go to a Pandit and try to learn the Puranas and other holy works, while the more ambitious amongst them would proceed to Benares to set the seal of perfection to their studies. The son of a Baniya or Kayastha would either attend the shop of a merchant and pick up the system of native book-keeping, or if the family were so inclined, might be called upon to study Persian and Arabic with a Mulla or an Akhundji and thus qualify for State Service. The other lower castes remained uneducated. In fact, they hardly counted. The only interest in literature of those who were so educated was that they sometimes read the poems of Samal, Premanand and others, copied out by copyists, while those who were uneducated rested content with listening to the street recitations of Vyasas or Man Bhatts narrating various episodes, mostly religious or Puranic. The State did nothing towards education in the present sense of the word and private agency did nothing more than produce Pandits or Mullas."

Mr. Jhaveri's book is divided into six chapters: Introductory, Poetry, Prose, Drama, Fiction, and Miscellaneous. The chapter devoted to poetry occupies almost half of the work.

As the Hindus form the bulk of the population of Gujarat, naturally most of the authors come from that community. But it is remarkable that, though the Parsis are a very small community, they have done much for Gujarati literature—much more than the Muslims, who are far more numerous than the Parsis. According to Mr. Jhaveri, in Gujarati fiction the Parsis "carry the palm on its humorous side".

We are sorry to read the author's paragraph on Gujarati poetesses. Says he :—

"Poetesses too have flourished during this period, but not quite to that extent that is found in the older times. Here too quite a lot of them contribute to the monthlies, but their number is necessarily more restricted than that of men. The quality of their work is decidedly inferior; beyond uttering a few platitudes they have done nothing, they have conceived nothing original. Their work is a mere fifth-rate copy of the work of their brethren. Not a single female writer has reached the height of Mirabai; none can reach even to her knees. There are, however, some ladies who have written poems of some merit."

The author tells us that a very large part, more than half, of the Gujarati literature of fiction consists of translations: "in a majority of cases it is easier to translate than to write an original work. Translations from Sanskrit, Bengali, Hindi and Marathi, even from Urdu, and by far the greatest number from English, bear out the above observation. The translators naturally fall into two categories, Hindus and Parsis. There are a very few Mahomedans, and their number is negligible."

"Hardly has a good book in Bengali remained untranslated into Gujarati. A great many of the novels, depicting scenes and narrating incidents from the history of Maharashtra, given away as presents to their subscribers by the "Guzarati" of Bombay and the two other weeklies of Ahmedabad are founded on Marathi works and are more or less translations. Marathi itself has not yet advanced far in this branch of literature. It is far inferior to Bengali, and even to Gujarati, and is only now beginning to make headway."

The author says in conclusion :—

"An endeavour has been made in the preceding pages to trace the rise of Gujarati literature, from the time that education on the lines imparted in the country of our rulers began to be imparted in Gujarat, and the early as well as the later effects of such instruction on the different departments of our literature......Once it became established in schools and later in colleges, its ideals of liberty and freedom spread rapidly, and young enthusiasts began to confuse licence with liberty and looseness of discipline with freedom. Our old social ideals, our domestic usages and habits, our reverence and respect for aged men and women and things, received a rude shock and began to give way. We thought every Western idea and European ideal better than our own; we thought a lot of that civilization, and proportionately underrated our own. After a few years, however, things began to assume their true perspective, and we began to think that all that was ours was not bad, and all that was our rulers', admirable. We, our country, our religion, our philosophy, our customs, had their good points too. It was Western scholars like Max Mueller that opened our eyes, and we recovered from the first disturbing effects of that shock. We began to discriminate, and we found that it was possible for us to assimilate the good points of the West with our own. We have been following that line for the last twenty-five years or so. Looking to the rapidity with which everything is moving all over the world after the great war, it is not possible to predict for our ideas in literature any

certain line of development. We also are caught in the maelstrom of disturbance and democracy; none knows where we shall land. We have therefore rested content with presenting the different stages in our literature, which in their turn reflect the different stages' in the line of our progress, political, social and economic. We have nothing to be ashamed of in our past record. May God, in the years to come, make its pages still better and brighter!"

THE POCKET OXFORD DICTIONARY OF CURRENT ENGLISH: *Compiled by F. G. Fowler and H. W. Fowler. Oxford University Press. Pp. xvi+1000. Rs. 4-8. Cloth. Gilt letters.*

It is a marvel of compression and usefulness. We keep it constantly on our table and find it quite satisfactory for all ordinary purposes.

For school boys and girls we do not know of a better dictionary of the same size.

THE JAPAN YEAR BOOK: COMPLETE CYCLOPAEDIA OF GENERAL INFORMATION AND STATISTICS ON JAPAN AND JAPANESE TERRITORIES FOR THE YEAR 1924-25: *By Y. Takenobu, Professor at the Wasedo University and late of the "Japan Times." Eighteenth Annual Publication. The Japan Year Book Office, Haramachi Sanchome, Ushigome, Tokyo. Pp. 1012.*

There are, besides, one coloured general map of Japan, Korea and Manchuria; coloured plan of Reconstruction of Tokyo; coloured plan of Reconstruction of Yokohama; a coloured map showing the depth of the Bay of Sagami as affected by the Great Earthquake; another coloured map showing the epicenters, the isoseismals and the epicenter of the principal after-shocks of the great Sagami-Sea-earthquake; and coloured plan showing the sections burned in Tokyo.

This edition of the *Japan Year Book* has been called the Earthquake Edition, and contains 270 pages of reading-matter telling all about the earthquake and its effects, besides the plans and maps mentioned above.

The *Japan Year Book* has been all along a very useful book of reference, indispensable to all journalists, statesmen, politicians and others interested in public affairs. The present issue is an improvement on all previous ones. It fully deserves a world-wide circulation.

LETTERS FROM ABROAD: *By Rabindranath Tagore. S. Ganesan, Madras. Pp. 156. Cloth. Gilt letters.*

The get-up is good.

Mr. C. F. Andrews writes in the preface that these letters were written to him by the poet each week during a long absence from the Asram at Santiniketan.

Like the English translations of many of the poet's works which have been published by Messrs. Macmillan and Co., in book form, many or perhaps all of the letters comprised in this book originally appeared in THE MODERN REVIEW. It is, therefore, not necessary for us to commend this book to the acceptance of our readers, who know the value and charm of the letters. It is only necessary to draw attention to the fact that these letters were written in English by the poet, and therefore give a better idea of his English style—and, may we add, his pervasive humour?—than many of the translations, done by himself or others, excellent as most of the latter are.

In going through the letters again, it occurs to us that they should be translated into Bengali and other vernaculars,—they are so full of wisdom, spiritual, moral, educational and (our politicians will pardon us for adding) political. We mention Bengali in particular, because we Bengalis seem to labour under the wrong notion that the poet has given us all that he had to give through the vehicle of the Bengali language and that *all* his English writings are only repetitions in a foreign garb. Some are no doubt translations, but many are original productions.

R. C.

SOME JAPANESE ARTISTS: *By Yone Noguchi.*

The author of this book has dealt with a subject of no little value. Some of his wise remarks such as, "Enter into nature and forget her," "Signature to a Japanese Artist is a part of the picture and a matter of serious thinking, for the balance, to perfection is the union of reality and imagination etc," are of rare critical merit. From ages man is born with an instinct to love the beautiful. The art in a man gradually developes or decays according to the taste he acquires from the society he keeps. Our ideas are often misdirected towards the cheap and the vulgar place, than directed towards real appreciation of art. Only a real artist and a critic can save the society from degeneration. The great poet and author of this book has a true admiration for art, no doubt, but we are disappointed by the poor reproductions in western halftone process, which practically have failed to carry any idea of the famous originals. Still, the Fowl among Hemp Palms by Jakuchu, proves the magnificent personality of the artist and traditional atmosphere in it. Yeitoku's screen is a marvellous execution with Chinese influence on the bold lines of the figures. After all with much regret we are compelled to say, that the great poet with so much keen artistic sense in him, has misrepresented his country's works by using mechanical western blocks instead of Japan's woodcut blocks which have established a name for themselves in the world of art.

DEVIPRASAD ROY CHOWDHURY.

THE PSYCHOLOGY OF THE FREE CHILD: *By Christabel M. Meredith. Published by Constable & Co., Ltd., London. Price 5 shillings.*

In this book the author deals with the subject of education of children between the ages of three and twelve. The book advocates that the three R's, History and Geography, Handwork and Modelling, Drawing and Painting, Music and Dancing, are all to be taught indirectly by creating an "environment which, for children of this age, is both more possible and more important than direct teaching or training". The desirable conditions in home and school-rooms to foster a spirit of self-dependence in everyday activities and to form habits which will persist after their education is over have been discussed in the book in an interesting way. The author advocates omission of a definite lesson time. This however does not necessarily mean the omission of all the subject-matter which would ordinarily be included in lessons. Rigid time-table too often makes things uninteresting to children. Training in self-dependence and general helpfulness is seldom effective if it is made unpleasant. Therefore "definite lessons are at any rate for young children (below nine years of age), of much less value intellectually than free occupations because they can hardly ever have the same spirit of self-directed

enterprise". Though the school time-table for such children should not be too rigid, it should be so drawn up that children might do a certain task every day for a short period and that other things must for the time being give way to this duty.

This book should be studied by all teachers of young children.

J. M. S.

HINDI.

HINDI LOKOKTI KOSA : A DICTIONARY OF HINDI Proverbs : *By B. Bishambharanath Khetri. Price Rs. 3-8, cloth bound Rs. 4. to be had from the author, 99 Harrison Road, Calcutta.*

It is not the dexterous arrangement of thousands of beautiful proverbs but the incidental insertion of stories pertaining to the creation of the same, and their masterly elucidation that constitute the true achievement of the author.

The giving of well-chosen quotations from the renowned poets of the past to exemplify the proper usage of various proverbs has greatly facilitated the task of readers and has made the whole thing highly useful.

'A proverb is to speech what salt is to food': therefore the book, in our opinion, is not only of a great help to students and scholars, writers and poets but also to all readers and public speakers, specially at this transitional period, when great minds are suggesting to make Hindi the lingua franca of India.

The author of such a useful book has undoubtedely rendered a signal service to us all in general and to the Hindi world in particular. We offer our heartiest congratulations to the author and entertain high hopes that the book will be appreciated by the public.

C.

GUJARATI.

KAVYA PRAKASH. PART I : *Translated by Ram Narayan Vishwanath Pathak, and Rasiklal Chhotalal Parikh, printed at the 'Navjivan Printing Press. Ahmedabad. Thick card bound. Pp. 116. Price Rs. 1-8. 0 (1924)*

As observed in our prior observations on the publications of the Gujarat Puratattva Mandir, it has been doing a lot of useful work. This fine translation of Mammat's Kavya Prakash, Ullas 1-6, will be appreciated fully by those who are acquainted with the excellences of the original. The preface is a practical piece of writing, and it takes proper note of some of the erotic illustrations in the text, which cannot be defended at present.

DHAMMAPADA : *By Dharmanand Kosambi, and Ram Narayan V. Pathak, printed at the Navjivan Printing Press, Ahmedabad. Thick card bound. Pp. 156. Price Rs. 1. 0. 0. (1924).*

This is another production of the Puratattva Mandir. As a scholarly translation of this ancient religious book of the Buddhistic creed into Gujarati, it stands by itself, and the way in which it is edited with explanations and an erudite preface, does great credit to the culture of their writers.

Mahan Napoleon : By Narmadashankar Balashankar Pandya. Pp. 797 ; with pictures. Cloth bound. Price Rs. 3. 0. 0.

GIRDHAR KRIT RAMAYANA. *Pp. 749. illustrated, cloth bound, price Rs. 2. 8. 0.*

AKHA NI VANI. *Pp. 446, cloth bound. Price Rs. 1. 10. 0.*

BANKIM NIBANDHA-MALA : *By various translators. Pp. 187 cloth bound. Price Rs. 2. All printed and published by the Society for the Encouragement of Cheap Literature, Ahmedabad. 1924.*

Enough praise cannot be given to the Society for having published all these four substantial volumes comparatively so cheaply. They are all second editions, the first ones having been sold off in a short time. As second editions, they show considerable additions to the text and fresh research also : the preface to the Ramayana is very interesting as it shows that in some parts of Gujarat the unity between Hindus and Mahomedans is so close that Borah Patels are found singing and explaining as story-reciters mythological poems of the Hindus, such as, the Okha Haran and the Ramayana.

NIRMALA : *By Chaturbhuj Manakeshwar Bhatt. Printed at the Gujarat Printing Press, Ahmedabad Paper cover. Pp. 234. Price Rs. 2. 0.0. (1924)*

The object of the writer of this short novel is to point out the evil and work for the eradication of the numerous subcastes and subdivisions into which the four primary castes have drifted, and, in consequence, scarcity of eligible brides and bridegrooms. He is an advocate of the original Varnashram Dharm. He is not a novice in literature, and consequently says what he has to say with efficacy and unaggressively. He does not go "the whole hog" and want to abolish the caste system. He stands midway, and even if the ideal for which he stands be achieved, much of the evil from which our society suffers at present would surely disappear. His three heroines are well portrayed.

SHANKHANE KODI : *By "Koipan" ("Anyone" Printed at the Deshi Mitra Printing Press. P[p]. 185. Cloth bound. Price Rs. 2. 0. 0. (1924)*

The title means, A Conch and a Shell. It i[s] described by the author to be a comedy in thre[e] acts, and it deals with three social questions [of] importance, *viz.* marriages of old men with youn[g] brides, the sale of the latter, and widow remarriag[e]. The humour in places is pleasant, though often[ ] coarse. He has however been able to make hi[s] observations effective and piquant.

K. M. J.

TAMIL.

GHANDHI PURANAM. PART III : *By Srimathi Pa[n]dithai Achalambikai Ammal. Thirupathiripuliy[ur]. Pp. 64. Price 12 as.*

The talented authoress has kept up in this pa[rt] also the highly pleasing style of Parts I and [II]. She is evidently mistaken when she means Hind[us] by the word Indians. She does not seem to kno[w] that the hierarchy of caste has no place in t[he] twentieth century politics.

MADHAVA

Russian Muslim Women's Inspiring Move

To *The New Orient* of Lahore Mr Abdul Qayyum Malik has contributed an informing article on intellectual and political revival among Russian Muslims, from which we extract below some passages relating to the work done by Russian Muslim women

By far the greatest, the most significant and most far-reaching feature of this Russian awakening is the noble and worthy part played by the Russian women in the up-building of a new Tartar Russia. In order to ensure the success of the new movement for more political rights and more extensive popular education it was found necessary to make the masses, if not educated, at least literate While men were engaged in directing other phases of the movement, leading women took upon themselves the duty of spreading the blessings of the three R's among the younger members of the people To achieve this aim, women's committees in Azarbaijan, Daghistan and Crimea were constituted and from its headquarters at Simfropol, the "Central Committee of Popular Amelioration" launched forth its ambitious programme, controlling hundreds of branch committees in all parts of Eastern and Western Russia. A Central Executive to promote the work of these Committees was formed under the leadership of Shafiqa Ghazanfrinskia Khanum, wife of Ismail Ghazanfrinski, the famous Editor of the Tarjuman-i-Haqiqat of Baghcha Serai, Crimea, with Aisha Ishkova Khanum, Dilara Bulgakova Khanum, Ilhamieh Taktarova Khanum and others as members One of the first successes of this body was the founding of hundreds of "reading and writing schools," and recognition, by Kouraltai of Crimea, of the right of women to vote for representative political bodies The great Oriental Conference of Baku held in September, 1920, reaffirmed women's right to participate in, and to promote, all social and political work of the community and as an earnest of this policy admitted 55 women to the membership of its Central Bureau

In another Conference held at the same place between May 26 and 31, 1922, no less than 262 women representatives were present on behalf of the Soviet of all Russias Out of these 262, the Republics of Georgia, Azarbaijan and Armenia sent 70 members, and the Republic of Daghistan and Ajaristan sent 63, so that with the exception of representatives of Armenia and Georgia all other Caucasian members were Mussalmans

In the Women's Committee, which met before the General Conference, resolutions were passed for the :—

(1) abolition of polygamy,
(2) abolition of child marriages,
(3) abolition of "*Kalym*" paid by the bridegroom to the bride's relatives at marriage.

The first resolution according to "Pravada" was really intended to improve the status of women in the more backward parts of Caucasia where polygamy was rampant. It is needless to say that all these activities have considerably broadened Russian Muslim women's outlook on life in changing Russia This happy result is most in evidence in Azarbaijan where every district and principal town has its Ladies' Club, that of Baku having a membership of 500 Muslim ladies. These Clubs are not only literary, educational and social in their aim, but contain special arrangements for the members to get instructions in arts and music.

The following newly constituted Muslim States are either federated integral units of Soviet Russia or are independent recognised units :—

1 The Republic of Azarbaijan,—independent of the Russian Federation
2. The Kirghiz Republic,—independent
3. Daghistan Republic,—member of the Federation.
4 North Caucasian Republic —member of the Federation
5 Republic of Abhkazia,—member
6 Republic of Tataristan —member
7. Bashkird Republic,—independent
8 Republic of Turkestan,—independent.
9 Republic of Bokhara,—independent.
10 Republic of Khiva,—independent
11 Republic of Crimea,—independent.

Work as a Foundation of National Life

Professor M Timur, M A, contributes to the same review a paper treating of work as a foundation of national life He observes that

The secret of the strength of a nation does not lie in its numbers or the extent and natural wealth of its country, so much as in the moral and intellectual virtues of its members, and, again, not in their intellectual qualities so much as in their moral worth If a nation wants to be strong and prosperous, it does not require clever debators and men who can draw nice distinction in law, but men loyal and devoted to the cause, working for it with their whole might and loving one another like brothers. The article is an attempt at studying the causal relation between national greatness and a people's love of work

The following passage should provoke thought both among Muslims and Hindus:—

The followers of the Prophet who did not consider it below his dignity to mend his shoes and put a patch on his shirt with his own hands at a time when he was the supreme ruler of Arabia, would be expected to exhibit a more democratic spirit even when living among the highly aristocratic people of India. But the spirit of aristocracy

is a spirit of such potency that even among the Muhammadans of India the weaver and the shoemaker, although the equals of the greatest monarch when praying in the mosque, are regarded as men of low caste. The teaching and the example of the prophet have no influence outside the mosque. A high-caste Muhammadan feels ashamed of adopting manual profession even when the income he expects from it is higher than what he could earn in any other way. He adopts it with an apology and considers himself degraded in the eyes of his friends and relatives. This is a purely Hindu spirit which the Muhammadans of India have imbibed from their fellow countrymen. It is strong where the Hindus predominate, but in places like Peshawar where the Muhammadan element is stronger, one may find even Sayeds earning their living by making shoes. Fortunately under economic stress and through inability to compete with the industrious Hindus in trade and the learned professions, the Muhammadans of every part of India are returning to the original Islamic spirit of democracy and are making no nice distinction in taking up manual crafts for their living. But the spirit of aristocracy is a dangerous spirit and no man can ever be safe from its secret influence.

If India has to learn anything from Europe, it is the love of work. The beautiful roads, the magnificent houses, the well-cultivated fields and the busy factories are a sure evidence of the hard work habitually done by the people. "Workman" is not a term of reproach there as it is here. It is a term, which signifies independence, determination and honour with the added significance of danger for those who till now considered themselves the masters of the land.

Communal Representation and Difference in Economic Conditions

In the same monthly, Mr. Nur Ahmad discusses the problem of national unity in India. The remedy he proposes is contained in substance in the following passages:—

Communal representation in spheres of public administration is a device for enabling the weaker party in this conflict to put up something like an equal fight against the stronger one. This safeguard is, no doubt, indispensable for the time being from the nationalist's point of view. For, in its absence the difference between the economic conditions of the two parties will only tend to increase, thereby intensifying their mutual conflict still further. But we should not be content with merely checking the aggravation of the existing evil. We should also seek its total elimination.

The line of economic distinction between Hindus and Muslims must, at all events, be obliterated before they can both be merged into a single community. The "levelling up" of the backward communities is admitted by most thinking persons to be a desirable and even a necessary thing for India. The method of uniting Hindus and Muslims, which I am advocating here, resolves itself into a plea for this very ideal, with particular reference to the difference between their respective economic conditions. How precisely this ideal is to be achieved is a question, which it would require both time and thought to answer. For, such an answer, if it is to be of any practical use, must be based on a study of carefully collected economic facts. But it is obvious that special educational facilities for the backward community and the popularisation of co-operative credit and other forms of co-operation among its members are some of the most important methods of relieving the economic tension between the two classes. Let Hindu and Muslim leaders join hands in preparing and working out a practical programme for equalising the economic position of the two communities. And it will be only after their endeavours in this direction achieve a certain measure of success that the forces of union and assimilation will assert themselves in the case of Hindus and Muslims. Such a programme should, I think, also provide for a progressive abolition of the system of communal representation. As certain definite stages in the relative economic progress of the backward community are reached certain aspects of the system of communal representation should, according to the provisions of a Pact, automatically cease to exist or to be demanded. A Pact regarding the rights of, and safeguards for, the two premier communities in India can lead us to nationalism only if it embodies a self-eliminating tendency.

It should be remembered in this connection that large sections of Hindus are indigent, and large sections of Muslims are prosperous; so that the line of economic demarcation does not always run along sectarian lines. It is generally thought that Muslims are everywhere more illiterate and ignorant than the Hindus. The fact, however, is that in many provinces and States, Muslims are educationally more advanced than the Hindus, and even where the Muslims are more backward than the Hindus, numerous castes of Hindus are more backward than the Muslims. What is true in the sphere of education is generally true also as regards the economic condition of Hindus and Muslims.

The Life of Postal Clerks and Sorters

Labour writes:—

If the life of the clerical class is so sorrowful, that of Postal clerks and sorters is simply tragic. It is a longdrawn tale of suffering and distress. He has to live a life of forced exile, subject to frequent transfers. Most of his life has to be spent in unhealthy places and despicable quarters. He knows no holiday or rest, even the Sabbath is almost denied to him. His life is a monotonous drudgery. In his youth which is the time of enjoyment he has to lead the life of forced asceticism, far away from his near and dear ones, his wife even, as he can ill afford to maintain a separate establishment. By the time his wages increase he steps into premature old age without any zest for life left in him. He can then possibly keep his wife and children with him but has hardly any leisure to enjoy their company. Chill penury, long hours of monotonous drudgery, unsympathetic treatment from the superior officers and the public turn them into cynics.

devoid of love and sympathy, the highest treasures on earth. Their wives and children famish not only from want of food but also from want of love. There is hardly any sunshine or joy in the Postal clerk's life. It is a life of bondage, of servitude.

The life of R. M. S. sorters is harder still. It is a life of continous motion in running trains, of humiliating body searches and house searches up to the last days of their life when they become physically incapable of performing the rough work. And yet their pay has been fixed at a lower scale than even that of the lowpaid postal clerks. Is such a life worth living at all?

Formerly these public servants and benefactors bore their sufferings with fatalistic resignation; but now that they have learnt to combine and agitate, let us hope their condition will improve. Our sympathies are entirely with them

"Capital" on Mr. Jayaswal's "Hindu Polity"

As many educated Indians doubt whether their ancestors ever enjoyed self-government in the modern democratic sense, it may be permissible to extract some passages from the review of Mr. K. P Jayaswal's "Hindu Polity" which has appeared in *Capital*, the well-known weekly journal of commerce, edited by Mr. Patrick O'R Lovett It is said therein:—

"Prof Jayaswal's book on Hindu Polity is a remarkable production It epitomises within a handy volume—two volumes compressed into one—a vast amount of research and a rare combination of the historical method of enquiry. Those who are anxious to have a glimpse of the Hindu past will read it with profit and pleasure And the Hindu will read it with pride, for it is of the utmost importance that a nation should have a glorious past to look back upon... ..Prof Jayaswal comes to the conclusion that 'national life and activities in the earliest times on record were expressed through popular assemblies and institutions' In fact, these institutions were extant even in the Vedic times which synchronised with the very dawn of human history. The Hindu had his notions of representative institutions fully developed in that primitive age."

The reviewer then proceeds to state.—

"..............the continent of India or rather the vast expanse that compose the northern portion of it was a conglomeration of republics, each with an independent status with its distinguishing characteristics and distinctive traits. The main lines on which the constitutions were based were practically the same, the voice of the people reigning supreme in each. And the Indian was a freeman in the truest sense of the term."

Regarding the Hindu Republics, it is said:—

"In these early Hindu Republics, the President was always invested with supreme power He was assisted by a body of Ministers and as in modern democracies each was entrusted with a separate portfolio. The deliberations used to be conducted on quite modern lines. There were motions, debates and voting—just as, for instance, we have in the House of Commons of England. So that, after all, there is practically nothing new in the world·,.....The world thought moves in a cycle It may or may not be the case But some people seriously believe in this cycle theory If that theory is correct, the cycle of representative government seems to have started in India and reappears today in the democracies of the West However, one thing is clear The early Hindu was the progenitor of the idea and was signally successful in giving that idea shape That is a record of which the Hindu is entitled to be justly proud'

As to what Alexander the Great saw and as to whether he "conquered" the Punjab, the reviewer's observations are.—

"When Alexander the Great was in India with his Macedonian phalanx on his self-imposed mission of Hellenising the world, he found his path obstructed and his career of conquest checked by a group of sturdy Hindu Republics The Greek account of these Republics is really edifying. Prof Jayaswal with consummate skill delves deep into the Greek history of India during the period and places before his readers some every rare chips The Indian was manly excellent physique, good looking valiant and well-skilled in the art of war After the last tussle Alexander had with him, he found that in this sanguinary trial of strength his men went to the wall and the parley he had with his foe with a view to concluding peace—and not so much to conclude peace as to make his retreat easy—was a regular field of the cloth of gold which finally dismisses the idea of a meeting of the victor and the vanquished It was a meeting of equals· The Greek account presents an excellent mirror of the Hindu Republics of those days—well-ordered States of free men who could hold their own against anybody and everybody in the world'

As regards monarchy in India, we read·—

"India eventually came to have kings But the idea of kingship was originally divorced from all sorts of autocracy The tyrant is of later growth and is an abnormality The king, according to the Hindu idea, was the slave of the people placed on the throne to please them. He was the Lord's anointed, but he was guided by a body of Ministers who were selected by him, but not subservient to his wishes It was said of Gladstone that he once told Queen Victoria 'Madam, I represent the people of England The Hindu Ministers fulfilled an analogous position in relation to their king But more than the Ministers there was another body of men whom the king tacitly obeyed—the ascetic Brahmins of the forest—men who were ever ready to outstare royalty itself The forests and the hermitages were the nurseries of powerful public opinion in those times just as they were the primitive Universities of ancient India The place which these Brahmins filled in the Indian States of those days was unique·.... the old Hindu king was bound to loyally discharge his duties in respect of his people—he lived for their good—for their moral, material and political well-being. The

institution was grand and the structure superb, but it toppled down eventually with the efflux of time".

Capital's concluding observations are :—

"It may be an irony of fate that Western constitutionalism should set to itself the task of restoring the home of constitutionalism—the first and earliest temple where it was installed and worshipped. But that cannot be helped. That is no matter for lament. India's uplift can no longer be put off. However, it is a grand book Prof. Jayaswal has written. It deserves to be widely read. The style is quite in keeping with the subject."

Something About the Bengal-Nagpur Railway

The Bengal-Nagpur Railway Magazine, which it is a pleasure to handle and to read, says about the Railway of which it is the organ :—

There is a quotation which we would like to use at the head of this article.—

"Man wants but little here below
But wants that little good."

That man does not always get it is a commonplace of life. Various things arise to annoy him daily and as a rule he has his remedy. He cuts them out. By this picturesque phrase we mean that man learns rather to do without than to be annoyed.

Unfortunately if we annoy the Public whom we serve they cannot retaliate in the manner of the individual mentioned above. Transport in these days takes its place as one of the primary necessities of existence.

The Railway Administration being intensely human has no desire to annoy. Rather and very much the reverse. It has before it a constant desire to render good service to the country which it serves. All of which sounds very much like a free advertisement which indeed it is not intended to be.

This Railway goes to what may be accurately described as the commercial limit in its desire to do the right thing. There are people of course who are never pleased. They resemble the gentleman who sat down to dine in the Refreshment Car. After partaking of an excellent dinner he called for the complaint book and wrote therein :

"*Drinks should be provided free with meals.*"

Even had he been so provided, he would have asked for cigars and so on. There are others who wish to carry pet animals in the carriages and one went so far as to ride with a pet panther. It is not to such as these that an administration looks for legitimate complaints. The general public is however not exactly like that and it is to the average individual willing to be satisfied that these words are addressed.

We do not claim to be above "the average individual," but we do claim to be a member of the general public. As such, we suggest that a Railway which can publish such a finely got-up magazine ought to be able to provide clean and lighted lavatories for its third class and intermediate class passengers in *all* carriages, and waiting rooms, halls or sheds for them in *all* stations, and to see that in *no* station have they to wait for their tickets exposed to rain and the fierce rays of the Indian sun. We do not want comfortable dinners, and wines free, provided for us. But we do want to travel like men and to be treated as such.

Jail Reform.

Mr. J. P. Bhansali concludes a helpful and informing article on jail reform in the *Social Service Quarterly* with the following paragraphs :—

This then is a short picture of a convict's life in jail. There is no sympathy extended towards him. Condemned by society, which after all is responsible for his production, he lives a veritable dog's life in the jail. The question may be asked, "does he not live a similar life when free? Why then, as he is outside, so is he in jail". Let not such a hurried opinion be passed against him. Are we not to improve him? Are we not to embrace him and say, brother dear, how will you be looked to? Should society wash its hands of the affair? The chain is to be judged by its weakest links. So long as we have not tackled the problem of jail-reform earnestly and with devotion, so long we shall be responsible to our Maker, for making the prisoner what he is.

We turn our noses upwards at the mention or the sight of a thief, or a murderer or a man who has committed a rape. If judged by the absolute standard of Truth, who amongst us shall escape whipping? Jail Reform is a serious problem. It requires our serious attention. People are shocked to read Victor Hugo's Les Miserables or Dickens' Tale of Two Cities. Let them but try to see misery amidst them, and they will have enough work for a life-time.

Let us make the jails real reformatories—houses for the regeneration of lost souls, hot-houses where tender misguided plants will be sheltered and protected and taken care of. It is not enough to lock up a man in prison. Society's duties commence with that act. Let us give him more and better food, let us eliminate all punishments which are noted for their savagery and brutality, let us not make him sweat like a slave. In short let us make a man of him. The function of the jail is to awaken the man in him, not to inject more brute in him. Let us try to realise this in our prison-houses.

Here is one of the barbarous jail punishments described by the writer :—

Some of the punishments are simply barbarous. Fancy a prisoner lying at full stretch on his back, his hands tied down with handcuffs, his feet tied down by a piece of string; and lest he might sit up in bed, two long bamboos about 5 feet each tied to his both sides, extending from neck to his ankles, lying on his back in this condition from 5 P.M. to 6-30 A.M., that is, for more than 13 hours without being able to turn on either of his sides, without being able to attend even to nature's call

or even to make water in the pots provided in the cell, locked up, alone, the whole night long!

Shri Rama Chandra

Among other interesting articles, *Young Citizen* tells in one the story of king Shri Rama Chandra of Ayodhya, observing :—

In India, the name of this beloved King has become a talisman of speech and men greet each other in his name, so living under his protection still. But he is the great Aryan Hero, even more than Indian, as witness the many stories, Greek and Celtic, which derive their coloring from this the original.

In many parts of Upper India, Hindus greet one another by saying "Ram, Ram", just as Englishmen say "good morning" on meeting one another.

What the State Is

In *Everyman's Review*, Mr P. Jogannadha Swami writes :—

In what sense then is the State pre-eminent? When in the community there are a host of associations, it is rather possible that some of them may temporarily fall into the lapses of hostile relations. A central co-ordinating agency is therefore required to deal justice and to run smoothly these, general associations. The justice, here referred to, is not the civil and the criminal justice but is rather social and personal; that is, to regulate and control the evils of unfair competition carried on by the associations. The most urgent interference now longed for is in regard to a very vital matter, e.g. how to afford equal opportunities to all as against unequal distribution of wealth and power, birth and creed that have now formed the canker of all the Governments in the world. The trouble is not merely economic, though it is there most urgently felt but is largely cultural. The state justice is not therefore merely negative justice as exhibited in the prevention of crime or individual tyranny. It shall be positive and constructive. To endow research, to patronise art and culture, to protect against accident and ill-health, to stimulate and to encourage cultural centres and to develop the personality of the individual, to take charge of international relationships—these are some of the directions in which the State has to utilise its quality of pre-eminence and co-ordination. These functions are potentially vested in the community and they tend to increase the communal welfare. The State is but an organ of the community that takes them up as its common aim in the same manner in which other functions of the community are the common interests of other organised associations.

Recent Developments in the Manufacture of Saws

We read in the *Indian and Eastern Engineer* :—

The saw is one of the oldest of known tools. Perhaps the earliest known type consisted of a chipped flint with a serrated edge, which was merely drawn backwards and forwards across wood or similar substances in order to cut it or whittle it to a certain shape. Later came a development which took the form of inserting the serrated flint into a branch of a growing tree, so that as the tree grew, the wood grew round the flint and held it fast in a natural cleft. These saws were used approximately 10,000 years ago by the lake dwellers of Switzerland. In the bronze age, true saws were cut, and the ancient Egyptians had the ingenuity to embed jewels of corundum, and even small diamonds, in bronze blades used for cutting granite and other hard rock. The same practice survives to the present day, or, rather it has been revived for modern use.

In the ancient Aztec civilisation of Mexico, obsidian was used for the teeth of primitive saws, and in the South Sea Islands shark's teeth and even notched shells have been found in use to this day. Circular saws were first used by Brunel in 1790.

The last 50 years have seen few revolutionary developments in the manufacture and employment of circular saws, but progress has continued along three main lines, each of which will be dealt with separately in the following notes

The first is the modern revival, already referred to in the above lines, of the jewel-studded saw used by the ancient Egyptians. This is known as the diamond saw, the object of which is to cut granite at a rate never previously practicable Formerly granite was sawn by a double-handled saw operated entirely by hand. Progress was, as will be realised, very slow until the diamond saw was put into use In these saws the periphery is studded at intervals with small black diamonds very little resembling the jeweller's gem. These diamonds are largely mined in South Africa and Brazil, and are what are known as "commercial" diamonds A saw of this kind can cut through many feet of granite in a few minutes. It will be seen that this has considerably helped the development of the granite and marble-quarrying industry, and has rendered possible architectural and sculpture achievements in a much shorter time.

The second important development of the last 50 years is the invention, if it can be so-called of the circular friction saw disc, which is made in various sizes and gauges from a special steel. Where a quick and rough cut only is needed they are a most satisfactory tool. They cut material cold, and being run at a very high speed, force or burn their way through. Two types of these discs are manufactured. One with a plain turned periphery, which is notched on the edge by the user and the other with small teeth cut along the periphery at short intervals Machines are made specially for driving these high-speed cutting discs. Like hot saws running at a great speed they generate much heat on the outer edge, and burn rather than cut their way through the material.

Perhaps the most important modern development is the designing of the inserted-tooth circular saw for cutting cold metals and other materials. Inserted tooth saws consist of an ordinary steel body with renewable teeth of high-speed steel. The object of using detachable teeth is to save the expense of constructing the whole saw of high-speed steel.

Value of Milk.

Mr. P. E Lander, Agricultural Chemist to the Government of the Punjab, expresses in the *Agricultural Journal of India* the opinion that

Milk is a complete food in itself, and the sole food for most animals at the time of birth, and there is no subject worthy of more sustained attention on the part of all branches of the community than that of producing an adequate supply of pure and wholesome milk for the people. The eugenist is at work on the production of improved breeds of cattle suitable to the country, the biochemist should be at work in collaboration with him in determining how to obtain the most economical yield of the greatest quantity of milk of the highest possible quality There can be no doubt that the people generally do not realize the importance of milk and other dairy products in the diet There is no substitute for milk, and its use should be distinctly increased instead of diminished, regardless of cost, whilst every possible means should be employed to reduce the cost of production. The necessity for the liberal use of milk and its products both in the diets of children and adults should be emphasized The value of milk as a food cannot be estimated solely on the basis of its content of protein and energy, even when measured by this standard, it compares most favourably with other foods, but it has a value as a protective food in improving the quality of the diet, which can be estimated only in terms of health and efficiency, and the greatest stress should be laid on the importance to the population of India of increasing the quantity and quality of its milk supply.

Must One's Religion be the National One ?

The arguments in favour of an affirmative answer to the question put above have been thus summarised by *The Light of the East* :—

A nation is not a thing of the present alone but of the past and the future also A nation without past is like a new born babe : shapeless, ignorant, a thing not fully evolved yet but still in the making. It has no traditions to mould its conduct and define its ideals, no learning or arts of its own, no individual civilisation no characteristics to distinguish it from the rest of mankind and mark it out as a separate self-sufficient individuality. It is not yet a nation

The worst crime that can be committed against a nation is therefore to destroy its past. This is like destroying the roots of a tree or tearing a babe away from its mother's breast

But change the religion of a nation and, so again it is argued, you do cut it off from its past. For to say it once more, religion is at the root of it all. It is religion that has moulded the conduct, shaped the ideals, created the arts and the literature, the culture and the civilisation. of the past; cut off this root and the past of the nation is past indeed, something gone for ever. A new nation may arise from the ashes of the old : but it will no more be the old one than a babe is its step-mother.

These are therefore, briefly stated, the reasons which seem to inspire so many men, when consciously, or unconsciously, they adhere to the national religion, because it is the national religion "right or wrong" : First, if there is no religious unity, the nation cannot be fully one at present ; then if any other religion but the national one, the religion of the fathers, is accepted, there is a break of continuity with the past, a revolution with all its perils instead of an evolution with its promises; a destruction of the nation with the dim possibility of building up another on its ruins instead of the slow moulding of the old into the new.

If, besides, the new religion be that of another race, to all the risks we have just mentioned there is added the danger of an utter denationalisation of the people. With the religion of the foreigners are bound up his laws, his customs, his culture. Will they not invade the land through the gate and perhaps under the cover of the foreign religion ? If on the other hand, the religion be catholic, universal, embracing or tending to embrace every race and creed, is it not likely that it will suppress nations and nationalism altogether ? Having breached the walls that separate men of various races and languages will it not mix them up hopelessly into a non-descript whole ?

To all this we might answer at once in the words of the old Roman : *Fiat justitia ruat coelum* ! Let truth prevail, let the best or only true religion have its due, and nationalities crumble down if they have to But the reader would probably think that such a short answer to a long and somewhat complex argument is hardly sufficient. We shall therefore reserve for another article a longer and we trust a cogent answer.

Honours for Women Professors.

Prof. Dr Winternitz of Prague has contributed to *Stri-Dharma* the article printed below.

Twenty, or even ten years ago, nobody would have thought it possible that there would be as many lady professors and lecturers in German Universities as there are now. Dr. Rhoda Erdmann has been appointed as Professor at the medical faculty of Berlin University. She has been assistant at the Institute for infectious diseases in Berlin, afterwards lecturer of biology at Yale University, since 1919 director of one of the departments of the Institute for cancer research in Berlin and lecturer in biology. Dr. Lise Meitner is professor of physics at Berlin. Dr. Paula Hertwig lectures on biology and geology at the University of Berlin. Dr. A. M Gurtrud von Petzold is lecturer for English at Frankfurt University Dr. Margarete Bieber is professor of classical archaeology at the University of Giessen. Dr. Charlotte Lenbuscher lectures on socialism and political economy at the University of Gottingen. In the same University Dr. Emmy Noether, an eminent mathematician, is professor of mathematics. Dr. Betty Heimann is lecturer on Sanskrit at the University of Halle. Her special subject is Indian philosophy. The University of Leipzig also has a lady lecturer for Sanskrit and comparative philology, Dr. Charlotte Krause, who makes a special study of Indian vernaculars. Dr. Matilde Baerting is professor of pedagogics and sociology at the University of Jena.

In the same University Dr. Anna Siemens lectures as honorary professor on pedagogics especially on the education of women. At the University of Tuebingen, four ladies are appointed as lecturers, one for French, two for English and one for rhetorics. There is also a lady lecturer in rhetorics at the University of Koenigsberg; and one at the German University of Prague (Czechoslovakia). In the new University of Cologne, one lady lectures on modern history, and two ladies are lecturers for English. There is a lady lecturer for German philology at the University of Marburg, Dr. Berthold. And Dr. Adele Hartmann is lecturer on morphology in the medical faculty of the University of Munich.

The Future of Hindustani Music.

Mr. P. B Joshi tries to show in *The Allahabad University Magazine* that

The future of Hindustani music rests neither with the di-chord nor with western musical psychology nor yet with the South. What is wanted most, just now, is a definite recognition by the public that our music is an art worthy of cultivation. While it thus gains popularity, let the workers in its cause combine to collect and put to notation all available songs and what is more important learn to imitate the graces from the Ustads themselves and the rest will take care of itself. Let the leaders of the nation who seem so engrossed in the political future of the country realise that the new India must be a full grown entity and that it will never do to omit regeneration of our music which is the most eloquent expression of the national mind. Fine arts have all over the world flourished under the patronage of kings and princes. But that is evidently not possible in India. Therefore, we must naturally look to the populace to supply the sinews of war "When" as has been well said, "the princes have ceased to rain in thousands and millions, if the commons irrigate in ones and tens, the seed planted by those who strive disinterestedly for the cause of music will survive and their labour will bear ample fruit."

Place of Agriculture in University Curriculum.

Mr. S. Higginbottom makes out a case for teaching agriculture in our universities in the same magazine. His reasons are, briefly:—

Firstly, on the ground of a sufficiently large scientific content, secondly, on the ground of its importance to the continuance of the human race, and thirdly for the reason that progressive improvement in agriculture can be made, that agriculture is worthy of a place in a university curriculum. In fact, it may be doubted whether a university that does not offer agriculture as a subject of study is not misnamed and behind the times.

Some of the greatest and oldest British universities—Oxford, Cambridge, Edinburgh are not ashamed to have departments of agriculture as also most of the greatest Canadian and American universities. Harvard University, recognized as the home of arts and liberal culture, had Professor Storer, who gave a course of lectures on agriculture that serious students still consult.

Agriculture is already considered worthy of a place by institutions that are recognised as careful guardians of the lamp of learning and are very jealous that its light be pure and undimmed. There was a time when lawyers, doctors, engineers, were not college-trained, but to-day almost all are, and if there be any exception, it is widely advertised.

The day is now here when the leaders in agricultural science are almost without exception college-trained.

As one compares Indian student life with that of some other countries one is struck by the small number of occupations open to educated Indians and the narrowness of the range of these occupations. They are usually restricted to the non-productive industries, Government Naukary, law, medicine, (dare we say teaching also?) while business, commerce, engineering and industry and agriculture have very few who wish to enter, and it is progress in this latter group that fits a nation for self-government.

Our feelings are repeatedly harrowed by the unfortunate lot of the unemployed Indian college graduates, all ready educated but nothing to do and like one of old he cannot dig, to beg he is ashamed.

A thorough training in agriculture would enable an Indian to get a living with honour and independence. It is not an easy living it would be by hard work that he would win it, only by the sweat of his brow can he get his bread. But it is well worth it.

I hope therefore that every Indian University will have a department or college of agriculture as part of its regular activities.

God speed the day when the Allahabad University may be so equipped.

Girl Students at Aligarh

In the nicely got-up and interesting convocation number of the *Aligarh Magazine*, we read.

The first batch of four girls appeared in the Middle Vernacular examination in 1915. Three out of four were successful, and one of them stood first in the whole Province. Since 1916 girls have been appearing in the Anglo-Vernacular Middle examination. With one or two exceptions all of them have come out successful securing Government merit scholarship every year. The number of girls who have passed this examination from the school is about forty. The first batch of students was sent for the Matriculation Examination of the Allahabad University in 1921. Two girls were successful and both of them got the Government merit scholarship. Next year three passed the Matric. Examination of the Allahabad University and one of them got the Government merit scholarship. Since then girls have passed the Matric. Examination every year. Most of them have joined the girls' colleges in the Province. One of the first batch of the Matric will appear in the B. A. Examination this year. One of the girls who passed this Matric. Examination of the Muslim University from this school has joined the Lady Hardinge. Medica

College, Delhi, and the other has joined the Medical School at Agra.

Blake and the Sufis on Good and Evil.

The poet Harindranath Chattopadhyaya writes in *Shama'a* :—

It is the essential quality of all loveliness to become known, to grow into conscious intimacy with the creative impulse, to find itself in spontaneous manifestation. The universe is a visible symbol, the Divine Body of God's eternal Beauty.

"I was a hidden treasure and I wished to be known, so I created Creation, that I might be known." (Koran-e-Sherif)

But the consciousness of light becomes defined only when revealed with darkness for its background. Good depends on its contrary Evil for its accurate definition, and the impalpable eternal Being stands begging at the door of the phenomenal world of Not-being for its fame and recognition But for the whole evolution of reality and truth these contraries are of vital necessity since, according to Blake, "without contraries is no progression." "But contraries are not negations What we call evil is a necessary consequence of manifestation, so that the mystery of evil is really identical with the mystery of creation and inseparable therefrom" (Browne's Literary History of Persia). But evil must not be regarded as a separate and independent entity. Darkness is not-light, and evil is merely not-good. This is the Sufi doctrine of good and evil and coincides with remarkable affinity with it which William Blake preached to his century. They both came under the fascinating influence of the Neo-Platonists who lived four centuries earlier than the latter and were contemporaries of some of the most distinguished Sufi Mystics who spread their philosophical doctrines over the second and fourth centuries.

From Rigveda to Rammohun.

Mr. Mani Bhushan Majumdar writes, in *Prabuddha Bharata* :—

When India was at the height of her glory, the great sages sang the Vedic hymns, and there was peace and prosperity in all the spheres of her life. At that time flourished such poet-seers as Valmiki, Vyasa, Kalidasa and Bhavabhuti, such philosophers as Kapila and Gautama and such astronomers as Aryabhatta and Bhaskaracharya, and they exercised a great influence throughout the country. Then the high spiritual culture as embodied in the Upanishads was the key-note of Indian life, communal or individual. But during the Buddhistic period when the Vedic religion was on the decline, a readjustment was badly needed. And the great teacher Sankaracharya was born, and he infused life and strength into society by rehabilitating the religion of the Vedas. Subsequently when the Mohammedans were the rulers of India, we see such religious and social reformers as Nanak, Guru Govinda, Kabir and Sri Chaitanya, such poets as Jayadeva, Vidyapati, Chandidasa, Mirabai and Tulsidasa. At the decline of the Mohammedan sovereignty in India when the British became the rulers many prominent persons who did much for the good of the country, were also born. Of them it may be said without any fear of contradiction that Raja Rammonan Roy was the greatest.

Activity of the Arya Samaj.

What Mr. C. F. Andrews bears witness to in the *Vedic Magazive* is this :—

I have found the spirit of Swami Dayananda still living through the Arya Samaj in places as distant as Fiji in the South Pacific and Kenya and Uganda in the centre of Africa. I have been to Arya Samaj meetings in places as distant as Zanzibar and Durban, Lahore and Madras, Malabar and Singapore, Hong Kong and Suva, Kampila and Bulawayo. I have met members of the Arya Samaj, fulfilling Swami Dayananda's precepts, in New Zealand and Japan and China, in Europe, in Africa and in Australia. If I had been able to go to North America, or if at this very time it had been permitted to me to go with Rabindranath Tagore, the poet, to South America, I know well that I should have found in both the continents of the New World, even as I have found in other continents of the Old World, the faithful workers of the Arya Samaj carrying out their precepts of reform with faithful allegiance to Swami Dayananda, whose centenary is now being celebrated throughout the world. To mention only a few of the things I have seen, I have seen the uplifting of untouchables. I have seen schools for girls, and societies for the higher education of women. I have seen children being taught in distant lands where religion was forgotten, I have seen men and women doing their duty, not only to their fellow Indians but also to the native inhabitants far away, realising the ideal of Rishi Dayananda himself, that humanity is one even as God Himself is one, and that truth is to be preached and taught to every living soul.

It is this which makes me feel that among many of the movements of religion in the Nineteenth century, the Arya Samaj has a history which will make it profoundly progressive in the future, and will give to it a high place as the promoter of social and religious reform. Among the families of mankind, I do not think that its work in the future will be at all confined to India only. I look forward to the time when some of its greatest work will be done among barbarous tribes of savage people, who have never yet been able to learn the truth about God and the soul.

The Churches and the War.

According to *the Oriental Watchman*

During the late war most of the churches keyed their music to the war pitch, and glorified the art of *killing* your enemies, by covering it with the sanctity of religion. But since the war is over some of the churches are having a twinge of conscience and a sentiment is growing in the world that the church should teach the people to "*love* their enemies", and not to kill them.

Graduates as Volunteer Scavengers and Sweepers

A member of the All-India Congress Committee states in the *Volunteer* :

By inquiry I came to know that there were about four graduates working in the Bhangi Corps; 14 Medical (National) College students and a number of undergraduates, national school teachers, pleaders, merchants and Sawkars who owned thousands, all working as Volunteers. Some of them were R. C. Members, few were delegates and so on. I wondered how these people were inferior to the yellow flowered gentry some of whom thought that they were a superior class to this class of "labourers,"

Buddha's First Converts

Mr. Nalinaksha Dutta writes in the *Mahabodhi* :—

Buddha's ministration commenced with the conversion of two foreign traders Trapusa and Bhallika who were travelling with a caravan along the trade-route from the Dakkhinapatha to Ukkala, a town in the kingdom of Gandhar. Their conversion at Uruvala was later on commemorated by the erection of stupas in their native villages in Gandhara.

Buddha after enlightenment turned his thoughts first to his comrades in asceticism then residing at Isipatana near Benares.

Here at Isipatana he visited his five comrades who would not accept Buddha's arguments regarding the futility of extreme self-mortification in taking them to their spiritual goal. Their conviction had to be slowly overcome by Buddha through teachings from day to day, impressing upon their minds the impermanence of all worldly things. They were enjoined to live as recluses, practising jhanas and self-control. It was for them he delivered his famous discourse, the Dhammacakkapavattana which embodies truths revealed to Buddha under the Bodhi tree. It explains the *majjhima patipada* or, in other words, the practice of control over *citta* which included *dhyana*, attainment of *panna* or true knowledge and perfection in the *silai* by pursing the golden mean. The discourse shows the hollowness of extreme self-mortifications practised by the five Brahmins as the only path leading to *mukti* (salvation). The accumulated effect of the discourse and the teachings was the conversion of the five Brahmins to Buddhism.

Care and Training of the Blind

Mr. P. N. V. Rau says in *The Light to the Blind* :—

The blind are taught to read, to write and to do sums in Arithmetic. They have received lessons in music both vocal and instrumental. They can make the sad life of a number of people tolerable and peaceful by their sweet music. So also are the deaf. They whom the people wrongly call dumb are taught to speak. Both the defectives have thus shown proofs of their fitness to learn as others do, live as we do and feel and enjoy as any other body. So, I close this my paper with the following statement: That a man should be capable of receiving knowledge and to remain ignorant in a tragedy.

Why We Should Learn About Foreign Countries

Mr. K. T. Paul urges in the *Young Men of India* that

With the shrinking of the world not only in economic relationships but, since the War, very much more so in regard to political affairs—it is imperative that we who have responsibilities conferred by education should steadily try to learn about the various countries who are our neighbours. Whatever our estimate of the League of Nations may be, it is an undeniable fact that in most public questions which affect the destinies of any nation, small or large, the public opinion of the world has in these days come to play an important part. Since 1918 the world has not been without incidents where nations have acted in flat contravention of the best judgment of the world. Even as recently as November last there was a flagrant instance of this. The pity of it is that every such incident distinctly lowers the ethical standards of international relationship. Nevertheless, the intrinsic excellence of the principle of the golden rule seems somehow to be released into effective operation, even in the field of international relationships, since the grand debacle of the War proved the hollowness of the illusion that Might can get away with Right. The pathetic way in which Diehards are trying to cultivate public opinion in distant countries in favour of their own points of view, is further evidence of the power of world public opinion. Particularly for us in India who are in a most delicate situation among the nations of the world, it is imperative that we know more and more, what is happening in other nations, what are their scales of values, how their moral and economic evolutions are being worked out; and, if possible also, that we get in direct touch with as many of them as we possibly can. It is the common experience of most Indian visitors to those countries, that India and Indian culture are held in the highest esteem by them. Doors are everywhere open to their hearts. Our great men are revered by them, even when they are unable to take for practical purposes the principles they advocate. Our aspirations are viewed with great sympathy, the future mission of India to the world is a thing in which they have undoubted faith. There is no race or colour prejudice toward us, not anywhere in Europe, at all events.

Moreover, some of these problems of rehabilitation are, undoubtedly, such as it would be highly profitable for us to study in connection with our own problems of to-day. They also cover the field of economics, social relationships, education and culture. The solutions attempted are everywhere experiments. With great wisdom they are multiplying facilities for learning of one another, as regards results of these experiments. They eagerly enquire of the Indian visitor as to what our experiences are in similar lines of activity. One craves for opportunities for our publicists to know, from day to day, how things have been worked out by other nations, besides the Anglo-Saxon.

Regarding the achievements of Czecho-Slovakia Mr. Paul writes, in part:—

In five short years they have done such high work, such volume of it and of such deeply constructive quality, that it is difficult to believe that you are not seeing a settled administration of several decades.

It was highly refreshing to come in touch with a people who, in a difficult situation, do not fear, but with feet firm on *terra firma* set out to counter difficulty and danger by applying radical cures to fundamental diseases. "We do not fear the Bolsheviks; we find the remedy in wide-spreading education, in agrarian reform, in economic justice."

But no kind of need seems to fail to secure attention. From forcible commandeering of land for distribution to the peasants, to the facilitating of a new expression of feeling in fine arts, every line of social and economic reform is carefully attended to.

Above all, the thing which drew my admiration most was the service which the Czecho-Slovakian Republic is doing to Russia. It practically keeps an open door to all refugees, and takes very special care of the students. In Prague alone, 9,000 Russian students are freely educated and even partially or wholly fed and clothed. What deeper service can a country do to Russia in this her day of visitation? Such high philanthropy in international service is not to be surprised at in a country which has elected a prophet and philosopher as the first President of its Republic and re-elected him as Life President. Still, such altruism is very rare in the history of nations.

The Ordinance in Bengal

To the silver jubilee number of the *Indian Review*, which deserves to be congratulated on its longevity according to Indian standards, the Rt. Hon. V. S. Srinivasa Sastri, P. C., has contributed an article on the Ordinance in Bengal. He rightly observes :—

To admit the existence of anarchical crime and the evident anxiety of Government to put an end to it is not the same thing as to approve of every step taken with that object. The Anglo-Indian press has been writing as though there was no alternative. The crudeness of this reasoning is not less than that of the reasoning by which young Non-Co-operators used to jump to the conclusion that every one who believed in the wrongs of the Jallianwala Bagh and the Khilafat was bound to join their ranks. The remedy of Government against the Bengal situation is no more justifiable on its inherent merits than was the remedy promulgated by Mr. Gandhi in 1920. The protestations of Lord Reading and Lord Lytton amount only to this —that they wish the ordinance to be put into effect only against those whom the authorities believe from the papers submitted to them to be guilty of revolutionary crime. Perhaps, too, we shall be told hereafter by apologists that they felt considerable hesitation in sanctioning the obnoxious measure, that they actually delayed it by a few weeks, and that there were several persons in whose case they refused permission for proceedings to be taken under the ordinance. But these facts afford no consolation to those who complain that their liberties are placed at the mercy of the executive. It is well known that even experienced judges, if compelled to decide cases on the evidence of the prosecution only, might occasionally convict innocent persons, that no evidence can be really trusted which was not submitted to cross-examination and that no condemnation of a prisoner can be safely accepted till he has had an opportunity of confronting his accusers and producing evidence in defence of himself. Where punitive action is taken against individuals merely on the papers produced by the police against them, there are no means of ascertaining in how many cases out of a hundred injustice has been done. The judgment of another set of people who read the same papers is all that is available. A test of this dubious type was made a few years ago, and the percentage of error that it disclosed was about five. If an open trial had been possible in all the cases, the percentage would certainly have been much higher. Let us assume that among every hundred proceeded against under the ordinance ten are innocent. In the ordinary judicial process every chance would be given to these ten of escaping through an open trial or in appeal. The ninety whom we assume to be guilty, have their own rights in the matter as subjects of a constitutionally governed State. They are not outlaws, as a high authority recently described them in a moment of vexation. Government and its critics are alike in the habit of confining their attention to the innocent, as if it did not matter one whit what happened to those who were supposed to be guilty. Even they must be tried and judged according to the forms of law. An ordinance which suspend the law and substitutes the will of the executive is for this purpose not a law.

With respect to the exhortation addressed to the public on such occasions to put our trust in Viceroys and Governors, he remarks :—

We respect and honour them duly ; but where do they come in here? They proclaim, they authorise and they disappear. The daily exercise of arbitrary power is not theirs and cannot be. Political workers in this country have to deal with the members of a bureaucracy, largely foreign in personnel, without active sympathy with popular movements, and always concerned about their special prerogatives and privileges. It is notorious that they are in a state of perpetual irritation against the educated classes, against lawyers and particularly against political agitators.

Is it any wonder that they welcome arbitrary power at all times and regard it as an administrative convenience in times of trouble? It is an essentially demoralising practice to read the reports of the C. I. D. You may be never so full of the milk of human kindness, but if there is a system under which reports pour in upon you from all sides, apparently emanating from different quarters and conveying something or other against the best men in the land, you cannot help living in an atmosphere of suspicion and believing that human nature in India is cursed with a double dose of every sin.

Supposing the future ministers of autonomous governments started a system of espionage and secret reports against the prominent members of the Anglo-Indian community, what strange things they would read from day to day, most of them false but so seemingly true that one might [illegible]

around one many plotters against the advance of India to dominion status!

Some of Mr. Sastri's concluding observations are also worth noting. Says he :—

If in Bengal at the present moment there is need for drastic action on the part of the executive, sober opinion would support the adoption of extraordinary measures, provided they stopped short of the closure of all chance of redress to the aggrieved subject. The gravamen of public displeasure is against the indefinite duration and the apparent permanence of detention, imprisonment or other restrictive order. If it is necessary to put out of action certain suspected persons, let it be done, subject to the condition that after a certain period, say three or four weeks, the executive is under an *obligation to bring* the victims to trial before a regular court of law.

At first, when drastic powers are assumed or asked for, promises are made of the most scrupulous care in their exercise. No doubt at the time they are sincerely made. Once however, a repressive measure finds its way into the statute-book and subordinate officials here and there begin to put it into operation, they interpret the promises in their own way, look into the letter of the law and decline to be bound by statements of intention or interpretation made at the time of enactment. This is precisely what happened in the case of the Press Act of 1910. The member in charge and the Law member undertook that existing presses would not be affected prejudicially, and the statement of objects and reasons had words to that effect. But not many months passed before magistrates brought old presses also under its operation. Mr. Gokhale, who had lent reluctant support to the Act, felt compelled to make public protest against this abuse of its provisions. Other safeguards too were pronounced to be illusory by the highest courts in the land. Still the Act was worked in all its rigour and, though often requested to do so, Government would neither amend nor repeal it. Officials found it an administrative convenience, and Anglo-Indian opinion favoured it. So it continued till the other day.

Democracy Not a Failure

In the *Swadesamitran* annual number Prof. Rushbrook Williams writes with reference to the dissatisfaction with the system of parliamentary Government:—

The fact is that peoples in many different countries are so dissatisfied with the system of Parliamentary Government that they are discussing eagerly any alternative device which presents itself. If I understand the popular demand, it is for some system of political machinery that will operate smoothly and efficiently under the guidance of experts, but which will respond instantly to the pressure of public opinion. Hence it is that such institutions as the Cabinet Secretariat, which seem to hold the germ of continuity in administration while party politicians rise and fall, are beginning to find favour in many countries. Hence the tendency to train up professional administrators for the public service, and to leave them an increasingly free hand in the conduct of everyday business.

It is, however, important to notice that this impatience at the inefficiency and clumsiness of Parliamentary Government only really touches the democratic idea at a single point. No one desires to revert to the days of the uncontrolled autocrat; although, as we have noticed, men of to-day will endure much from a leader who employs absolute power to execute the popular will. The fact that democracy and parliamentary institutions are at present almost synonymous terms, is a historical accident. The general wave of impatience which we have noticed is directed, not against democracy itself, but against the inefficient machinery at present employed to carry into effect the will of the people. It may be that the political architects will be able so to patch and to repair traditional structure of Parliamentary Government that it will be able to sustain the *overwhelming* burden—and this is the real root of the whole trouble—placed upon it by the modern state. It may be that we shall be compelled to fall back upon a federal system of small, semi-self-contained units, such as is postulated by the theory—as opposed to the practice—of the Soviet plan. I do not know. But upon this, at least, I am quite clear. The Will of the People is in no danger from the present wave of discontent. What men seek is to make it more effectively operative.

The People and the Nation

In a lecture on international relations, delivered in Japan, the poet Rabindranath Tagore drew a distinction between the results of the work of the people and the results of the work of the nation. He said in part, as reproduced in *the Visvabharati Quarterly* :—

It is the people in the Western countries, that have produced its literature, its art, its music and dance, it is the spirit of the people that spoke through the voice of the great dramatists and artists of Greece, through the voice of Dante, Shakespeare and Goethe; it is the soul of your people, which reigns in your homes, giving them a profound quiet of beauty, in the dignified self-control of your behaviour, in the combination of usefulness and grace in all things that you produce, in your inimitable paintings and dramatic performances.

But what are these products of the Nation,—the machinery of destruction and profit-making, the double dealings of diplomacy,—in the face of which moral obligation lies defeated and the spirit of human brotherhood destroyed? You have been tempted, or perhaps almost compelled, to accept them; and we in India are envying you, ready for ourselves to accept as much of them as comes our way. The cruelty and meanness of lies and exaggeration and the greed of self-seeking are creeping up over that soil on which were born those great sages who preached *maitri* and self-emancipation.

Whenever the spirit of the Nation has come it has destroyed sympathy and beauty, and driven out the generous obligations of human relationship from the hearts of men. It has spread the ugliness of its cities and its markets into the minds and enthroned the demon of deformity on the hearts of men. Though to-day it dominates the spirit of man everywhere in the world,

it will die like the worm which dies in the heart of the fruit that it has devoured. It will die—but unfortunately it may meanwhile destroy things of unrivalled worth, the products of centuries of self-control and spiritual training.

I have come to warn you in Japan, the country where I wrote my first lectures against Nationalism at a time when people laughed my ideas to scorn. They thought that I did not know the meaning of the word and accused me of having confused the word Nation with State. But I stuck to my conviction and now after the war, do you not hear everywhere the denunciation of this spirit of the nation, this collective egoism of the people, which is universally hardening their hearts?

I have come once again to remind you. I hope to be able to meet individuals in this country, who have the courage of faith needed to bring about a great future. Let Japan find her own true mind, which will not merely accept lesson from others, but will create a world of her own, which will be generous of its gifts to all humanity. Make all other peoples of Asia proud in their acknowledgment of your greatness, which is not based upon the enslavement of victims, upon the accumulation of material wealth exclusively for your own enjoyment,—wealth which is not accepted by man for all time and is rejected by God.

Nationality in Theory and Practice

Prof. Benoy Kumar Sarkar says in the *Hindustan Review*:—

Nationality is a very young phenomenon both as a concept and as a fact. Consequently a good deal of vague thinking is still associated with it not only in the East but also in the West.

Nationality as interpreted by the political philosophers of the nineteenth century is not the same as the nationalities actually realized in modern times. The theoretical ideal embodies itself in such formulae as "One language, one state," or "One race, one state," or, more vaguely, "One culture, one state". As a matter of fact, however, neither in the nineteenth century nor even on earth since the days of Memphis and Nineveh has this metaphysical concept been realized in practice.

History knows only "states." Diplomats and politicians also know only states. But patriots, philosophers and poets talk of nations.

Much of the present-day muddle in political thinking is due to the ignoring of this great discrepancy between the speculation of modern theorists and the practice evolved in actual history. The political mind of the whole world is consciously or unconsciously "sicklied o'er" with the abstract idealism of Fichte, Hegel, Mazzini and John Stuart Mill. It has fought shy of the effort to square the theory with the facts of concrete political experience. Rather, the old dogma of the race-state or the language-state has acquired a fresh lease of life under the Reconstruction of Versailles.

And yet the so-called "nation-states" that one sees on the new map of Europe are not nation-states at all in the sense in which one is taught to understand the term nation. Jugoslavia, Tchecho-Slovakia, Poland, each of these states is poly-glot and multi-racial, in other words, an old Austria Hungary in miniature.

Not the least disturbing factor in the political *milieu* is furnished by the fact that twenty million German men and women, about a third of the entire German-speaking population, has been distributed right and left among a dozen or so old and new states of Europe to give birth to a "German irredenta" in every so-called nation-state.

The Birth of Nations

The same writer states in the same review:

From an inductive study of the nationalities old and new, oriental and occidental, one is then in a position to define the objective foundations of the State. The first formative force is the will or consent of the people, the plebiscite, silent or declared. The second agency that operates in the birth of nations is the force of arms, the power of offence and defence in open war.

The State comes into existence, first, because certain men and women are determined to create it, and secondly because they are in a position to maintain it against all odds. In regard to offence and defence the nation-makers or manufactures of States have to see to it that not only the military-naval-aerial equipments are adequate but also that financially, industrially and economically the staying power of the people during war is up to the mark.

Historically speaking, nations are born in wars and wars only. Genetically, therefore, nationality is in essence a militaristic concept. If there be any spirituality associated with nationalism it is the spirituality of war or the categorical imperative of *Kshatryaism*.

Nationality thus postulates, as a matter of course, the *milieu* of a conflict of rivals to brow-beat one another as in a Kautilyan *mandala* (circle or sphere of states). The being of the nation depends on a condition of the *matsyanyaya* (logic of the fish) and on a thorough-going "preparedness" of the *vijigisu* (the aspirant) against thousand and one eventualities.

The Health-giving Sea

Ellis Barker discourses in the *Mysore Economic Journal* on the sea as a source of health.

Guided by sound instinct, and the wisdom of experience, the majority of English people who take a holiday go to the seaside. "There is nothing like the sea for a holiday" is a trite and a true saying.

The sea is indeed the great giver of health and strength. Air, light, water and salt are the most potent natural medicines. There are no better tonics obtainable for the town-dweller.

We live on air and sunshine and are starved of air and sunshine during our long winter spent in a more or less sunless and devitalized atmosphere which is often poisoned by smoke, soot and unwholesome chemicals.

Professor Leonard Hill, perhaps the highest authority on the curative properties of air and light, has told us that the air on the sea-shore is ten times as invigorating as country air inland.

There are mysterious health-giving qualities in the sea-air. Besides, we receive a double dose

sunshine, the direct sunshine, and the light which is reflected from the water.

Why the West Can be Saved

In *Current Thought* Mr. Wilfred Wellock tells us why he thinks the West can be saved.

We know the West can be saved because a powerful spiritual impulse is beginning to move within it. All manner of external changes will have to take place, but the motive behind them all, if success is to be assured, must be the desire to give freedom and increased opportunity to the human soul.

The re-born soul of the West wants cooperation in industry so that work may be a pleasure. It desires a juster distribution of the industrial output so that the people may be freed from the fear of poverty and unemployment. It demands a rational organisation of production so that all may have ample leisure in which to cultivate the arts and handicrafts—the arts and handicrafts which commercialism has swept away, and new arts and crafts also. It seeks to revolutionise foreign relationships so that selfish nationalism, or what is commonly called patriotism, may be brought to an end, and the peoples of the world drawn together in a great co-operative commonwealth.

In a word, it asks for the substitution of the creative principle of love for the destructive principle of greed. And it wants the change to begin now, for greed is fast breaking the world asunder, increasing war, enmity, poverty, hatred and every destructive agency, converting science into an instrument of death and art into a perverter of the instincts. That love, or the desire to serve, is a practical principle is obvious, for the creative impulse is the strongest impulse in human nature. And who is not able to work better where relations are amiable, where justice abounds, and where the object of all labour is the happiness and welfare of men? If, then, fear and greed have been able to accomplish wonders in the production of wealth, how much greater wonders should love and the joy of free service be able to accomplish?

The spirit of co-operation, love, and the joy of service infused into the processes of modern civilisation, would accomplish the greatest revolution in the history of mankind. That, indeed, is the revolution which is destined to mark the beginning of a quite new type of civilisation, an order of society wherein the craving and need for private possessions have been overcome by virtue of a sufficiency of goods for all and the adoption of a more wholesome motive. It is patent to every thinking person, that with a little co-operative effort all the needs of mankind can quite easily be satisfied, thus affording to all ample scope for free self-expression through the medium of the arts. The transition to a spiritual order of society would set free for noble uses immense reservoirs of spiritual force now being ignored, wasted, or worse, perverted—spiritual force that through a better directing of the artistic impulse would transform the world out of a recognition inside a generation.

Welfare February

In this number appears an article from the pen of Mr. M. N. Roy who criticises Rabindranath Tagore's views on Private Property as expressed in a writing in the *Visva-bharati Quarterly*.

Mr. Roy says:

The poet's opposition to industrialism leads him in such questionable directions, because he is actuated by a reactionary social ideal. Had his criticism of the industrial system been revolutionary —even progressive,—he would find that the root of all trouble lies in the right of property. But he frankly believes in the eternal nature of property. His solution of the present social problem is to replace the existing form of property-relations by an earlier form, already left behind in the evolution of modern civilization.

Mr. Roy further points out:

He (Tagore) believes in private property, but is opposed to the evolution of property-forms and relations. He affirms the existence of property to be a "moral force", yet denies the essential "morality" of the present form of property-relations capitalist industrialism, which rests upon and is a product of the sacred right of private property. Not knowing how to extricate himself from this dilemma, Tagore postulates that property-relations should develop as far as feudal-patriarchy, and stop there. But this is impossible. The forces that determine the evolution of benevolent despotism out of tribal patriarchy, do not cease to operate at the bidding of a reactionary dreamer. The modern plutocrat is just as inevitable a product of these forces of evolution as was the kind king and benevolent despot. If property is eternal, as Tagore holds, its successive stages of evolution cannot be denied. To preach the eternal nature and beneficial role of property, and to denounce modern industrialism, whose foundation is private property, as immoral, is either hypocrisy or blinking at facts.

A criticism of Mr. M. N. Roy's article by Mr. Ashoke Chatterjee apears in the same number of *Welfare*. Mr. Chatterjee writes:

Mr. Roy says "that the root of all trouble lies in the right of Property". We are afraid that Mr. Roy is a bit over-confident in his diagnosis. When we come to make up a list of all the ills that afflict mankind we dare not say that by merely making all wealth common or social we shall get out of our troubles. We do not believe that any one has a *birthright* to wealth, but there is such a thing as *Worthright*, if we may coin a word. Mr. Roy hates to think that a patriarchal aristocracy should dole out charity to the less fortunate. We do not see how it would improve matters if the charity were doled out by a benevolent society instead. It is the charity and benevolence that repel those who believe in worth, and not their source. But so long as all men are not equally worthy, the less worthy shall depend to some extent on the charity of the better class of men. A peevish proclamation of some metaphysical (a thing which Mr. Roy does not approve of) equality will not help matters. As to private possession of wealth, all possession is by nature private and has nothing evil in it on that account. When Mr. A. puts on his coat, the act of putting on the coat and the satisfaction of having a coat on one's back are private things. How the coat came to belong

to Mr. A., whether through some hereditary or through some socialistic distributive organ, matters little. The mechanism of distribution is of secondary importance. It is its fairness that we should worry about. Rabindranath paints a picture of society in which the structure of economy shows unequal distribution of wealth but social idealism balances things much more than "class-war" has succeeded in doing in the West. Mr. Roy may think that the masses were treated nicely only because they were like human cattle belonging to the aristocracy, but history does not support his contention. It was only when the relation between the rich and the poor was dehumanised during the days of the so-called Industrial Revolution that such inhumanity found a place in man's heart. Abnormal men there have been and there are even in Soviet Russia; but Mr. Roy's picture of social relations does not do justice to normal men as they have been, let us say, in the Middle Ages.

Mr. Doongersee Dharamsee's article on Petroleum Trade gives us the following opinion :

By the Laws ot Supply and Demand the price of petrol should not have so much difference as it has today with American locally sold petrol. The cost of transport ought to be the same in the case of bringing the oil from Mexico to New York and from Rangoon to Calcutta. Yet the rate there is about 12s. per gallon, while Re. 1-10 as, is charged at Calcutta. The U. S. of America's Government compel great oil kings to sell petrol cheaply in local markets and at high rates in foreign markets. While Indian Government tolerate selling petrol at a very high rate in local markets and at cheap rate in foreign markets.

Petrol is an article of commerce and is a commercial necessity to a modern nation. It is a business asset, as motor car and lorries are doing service and have become a necessity. The business men of India wish that inland duties levied as a war measure should be now removed. The matter was brought in the Council of State but with no result. With the increased pay contemplated for highly paid services the new budget is not likely to bring such surprise packets, as removal of inland tax on petrol.

Mr. Benoykumar Sarkar gives us the following information in his article on French School of Vocational Training .

Co-operation from the side of private bodies and non-official experts is brought to bear on the technical schools in and through the "*inspecteurs*" or visitors who are nominated or elected on account of the part they play in agriculture, industry or commerce. Their functions, although honorary, are almost semi-official, and although not inspectors in the administrative sense they serve to supplement the work of the government inspectors of schools. The number of such visitors is 200. Professional education is in every way enabled to act and react upon economic development.

FOREIGN PERIODICALS

"Our Debt to the Ancient Wisdom of India"

Mr. Edmond Holmes writes in *The Hibbert Journal* :—

"In the paper on this theme which appeared in the October (1924) number of the *Hibbert Journal* I tried to show that we owe to the 'Ancient Wisdom' of India a noble idealistic philosophy which was informally set forth in the Upanishads and found its chief practical exponent in Buddha".

Nirvana

Mr. Holmes holds that Nirvana is not an eternity of nothingness.

"The word means *going out, extinction*. What is it that is extinguished ? Not the flame of life, but the smouldering fires of earth-born desire. When Nirvana has been won, the desire, or group of desires, which attached the soul to earth and drew it back again and again into the whirlpool of re-birth, has been fully and finally extinguished. In other words, a long and arduous stage in the pilgrimage of the soul has ended, and a new stage has begun. We may say, then, that to enter Nirvana is to pass into the new order of things, *whatever that may* be, which awaits the soul when the last of its earth-lives is over. What the new order of things may be, we do not know. Buddha did well to keep silence about it. Its mysteries and glories can no more be realised by the ordinary dweller on earth, than can the mysteries and the glories of colour be realised by one who was born blind, or the mysteries and the glories of sound by one who was born deaf. But whatever it may be, we may be sure that it is a higher and purer state of existence than that which we are now passing through. The soul has climbed to a higher rung in the ladder of spiritual evolution. It is a stage nearer to its ideal goal, the goal of oneness with the Brahman, the spirit of God".

Work of Buddhism in India

Though the number of people who profess Buddhism in India is very small, Mr. Holmes thinks that

"In India itself, in spite of its apparent failure, Buddhism accomplished a great and beneficent work. 'Buddha', say the authors of the article on "India" in the 11th Edition of the *Encyclopaedia Britannica*, 'never ousted Brahmanism from any

part of India. The two systems co-existed as lar religions during more than a thousand years B.C. to about 800 A.D.) and modern Hinduism ie joint product of both..........In India the uce of Buddhism has survived its separate ence: it supplied a basis upon which Brahism finally developed from the creed of a caste the religion of the people. The noblest survi- of Buddhism in India are to be found not ig any peculiar body, but in the religion of the le; in that principle of the brotherhood of with the re-assertion of which each new revi- of Hinduism starts: in the asylum which the Hindu sects afford to women who have fallen ms to caste rules, to the widow and the out- ; in the gentleness and charity to all men h takes the place of a poor-law in India and a high significance to the half-satirical title of mild' Hindu."

DEBT OF THE WEST TO INDIA'S ANCIENT WISDOM

Mr. Holmes then proceeds to show that was outside the land of its birth that ldhism won its greatest triumph. Having ribed what it has done for Asia, he asks hat of the West ? Does it owe nothing to Ancient Wisdom of India ?"

His answer is:—

I think it owes more than it is willing to admit. are ready enough to acknowledge our debt to thinkers of Greece. But what is a direct debt iem may well be, in part at least, an indirect to the Upanishads and Buddha. Pythagorea- with its doctrine of metempsychosis, its tice of vegetarianism, and the quasi-monasticism its Brotherhood, savours so strongly of an influences that it is difficult to avoid the llusion that when (as is highly probable) iagoras visited Egypt, he drank there at a which had received an influx of Indian ight."

Mr. Holmes gives his reasons for coming this conclusion. He also quotes Dr. iders Petrie, the eminent Egyptologist, who ribes an Indian origin to the ascetic monas- sm which is found established in Egypt 340 B. C., which persisted there for some turies and which spread thence into ghbouring countries such as Palestine and ria. There seem to have been two separate asions of Egypt by Indian asceticism. Dr. nders Petries says:

'There may have been at that time (before B. C.) only an idea of withdrawal of the scru- ous from the world, due to the Indian influence ler the Persian Empire; and the fuller adoption he Indian form of contemplative life may be to the great Buddhist mission under Asoka in B. C."

The reasons that Dr. Flinders Petrie gives ascribing an Indian origin to both in- sions seem to be fairly strong. The con- lsion which he reaches is that "practically whole system of life [ascetic life in Egypt] was that of Indian asceticism, planted as an ethical system."

If Pythagoras owed anything to India derived through Egypt, and if Mr. F. M. Cornford, in his work on *Greek Religious Thought*, is right in regarding Plato "as the successor of Pythagoras and the inheritor of the mystical tradition in Greek religion," responsibility for the debt which Pythagoras contracted has been passed on to the West, says Mr Holmes "The mystical tradition," says Mr. Cornford, "asserts the unity of all life—divine, human, animal—and accordingly denies that there is any gulf fixed between the nature of the gods and the nature of man". This is the teaching of the Upanishads, says Mr. Holmes. Mr. Cornford goes on to say that "Plato's adoption of the Pythagorean religion raised it to a position of incalculable importance in the whole subsequent history of European theology. It made possible the alliance of Platonism with the religion of Christ and of St. Paul." If that alliance, observes Mr Holmes, was in any way facilitated by the secret influence of Indian idealism, the debt which Christendom owes to the Upanishads is very great.

JESUS CHRIST'S DEBT TO THE UPANISHADS

"Did Christ owe anything to the Upanishads ?", asks Mr. Holmes. His reply is:—

"Perhaps he did. A great soul is peculiarly sensitive to the spiritual influences of the age in which it lives, and of the world in which it finds itself. Indeed it is its mission to accept what is best in those influences, to assimilate them, to transform them, to make them its very own. And the greater the soul the greater are its obligations and the more fruitful the use that it makes of what it borrows. The Levant in the time of Christ was a whirlpool of conflicting and commingling beliefs. The building-up of great empires such as the Persian, the Macedonian, and the Roman, had at once denationalised and supernationalised religion; and many of the religious ideas which were current in the Judaeo-Hellenic world were of quasi-universal significance.

Foremost among these was the idea of the unity of all life and the consequent oneness of man with God. With this went the kindred idea of the duty of purifying the soul through the medium of conduct in general and of virtuous conduct in particular, the latter idea having found practical expression in the lives of the Essenes, some of whose communities Christ may well have visited. Both these ideas had come from India. They may have had other sources as well; but their Indian origin is indisputable, and India had set its own special stamp upon them. And both ideas are at the heart of Christ's teaching. In his conception of God as the loving Father of all men and all other living things he brings God very near

o us. In his memorable saying, "I and my Father are one," he brings God nearer still.

"Closer is He than breathing, and nearer than hands and feet," When he says to us, "Be ye perfect even as your father which is in heaven is perfect," he sets before us the purification of the soul through virtue as the end and aim of our lives, and he again emphasises the nearness of God--of the very perfection, the very plenitude of God--to man. It is true that this sublime precept, just because it brings God very near to us, and because in doing so it bids us aim at an unattainable ideal, has never been taken seriously by Christendom. But its day is yet to come"

INDIA'S ANCIENT WISDOM, THE ANTIDOTE TO WESTERN MATERIALISM

In concluding his article, Mr. Edmond Holmes says:—

"Ten years ago the civilisation of the West was to all appearance orderly, progressive, prosperous, and stable. Then came the tragedy of the Great War, which revealed the hollowness of our material prosperity and accelerated the process of its hitherto unsuspected decay. Now, after five years of peace, Europe is a weltering chaos of conflicting aims and interests, a whirlpool of selfish desires, of angry passions, of dark suspicions, of jealous fears. Nation is set against nation, class against class, party against party, creed against creed, cause against cause. The whole social structure is rocking as if in an earthquake; and its very foundations seem to be breaking up.

"The catastrophe has been sudden and swift, but the preparation for it has gone on for centuries. The civilisation of the West is materialistic to the core; and the Nemesis that waits on materialism, with its inverted ideals, its false standard of values, and its open encouragement of greed and self-indulgence—a Nemesis which delays its coming till the materialistic civilization is at the zenith of its greatness—is moral decadence, social disorder, and economic disaster.

"Why is the civilisation of the West materialistic to the core? Because the mind of the West has never been able to realise the essential spirituality of Nature and the consequent Unity—in the Trinity of Man and Nature and God—of the Universal Life. It has exiled its God to the dreamland of the Supernatural; and in that phantasmal world its God has become a phantom and is now fading away into nothingness. Bereft of God's indwelling spirit nature has become a complex of machinery, in which each of us—an automaton in his own being—is but a helpless atom in a whirling mass of steel. In such a world human conduct is apt to be regulated by such maxims as "Each for himself and the devil take the hindmost," and "Let us eat and drink, for to-morrow we die". When these inverted ideals win general acceptance the consequent corruption of society becomes the nemesis of the false philosophy on which society is based.

"If we are to find the antidote to that false philosophy we must turn for guidance to the 'Ancient Wisdom' of India,—to the speculative philosophy of the Upanishads and the ethical philosophy of Buddha. To place God at the heart of Nature by thinking of him as the ideal self of man to merge in ideal oneness the spirit of man, the spirit of nature, and the spirit of God—was the supreme achievement of the Upanishads. The Gospel of Spiritual Evolution, as preached by Buddha, and preached again five centuries later by Christ, is the practical embodiment of that sublime conception. And it is for the gospel of spiritual evolution that the world is waiting now. Until the higher thought of the West is able to enter, with some measure of understanding and sympathy, into the ideas that dominate the Upanishads, it will continue to waver, as it has long done, between supernaturalism and materialism seeking rest and finding none,—finding none, because it does not see that the only rest which can refresh and revivify the soul is the inward peace which comes from the progressive realisation of our potential oneness with God, the peace which passeth understanding, the rest of infinite unrest."

Birth Control as an Unsolved Problem

We read in *Current Opinion*:—

For two generations the martyr-propagandists of the so-called "birth control" movement on both sides of the Atlantic have endured imprisonment and persecution as a result of their efforts to publish contraceptive information; and yet, if the truth were told, one would have to admit, according to Morris Fishbein, Associate Editor of the *Journal of the American Medical Association*, that birth control is still an unsolved problem. In connection with this statement, Dr. Fishbein cites the presidential address, before the American Medical Association last June, in which Dr. William Allen Pusey devoted himself to the subject of the limitation of population,... "I particularly desire", he said, 'that the mistaken impression should not go out that I mean to say that medicine now has any satisfactory program for birth control. It has not"...Dr. Fishbein continues (in an article in the *American Mercury*: "The fact is that none of the students of the problem, not even the physicians, have ever perfected any method of birth control that is physiologically, psychologically and biologically sound in both principle and practice." "Of all the devices at present available, the most ancient and the most certain of all is that of simple continence ....."

Each of the chief advocates of birth control has some method which he or she considers the ideal: but the fact that Margaret Sanger, in America, and Dr. Marie Stopes, in England, do not agree should be sufficient evidence in itself that the ideal has not been reached.

The conclusion reached by Dr. Fishbein is that medical science, despite all the time and effort spent, is not yet satisfied with the achievements of its investigators in this field. Research workers are still seeking methods which are scientifically safe and psychologically satisfactory.

A Million Words in a Square Inch

It will appear from the following passages extracted from *Current Opinion* that diplomacy is going to be more effectively secretive and hypocritical and war more difficult than hitherto:

An invention tested by the United States Bureau of standards has been perfected that will engrave letters so small that in the space of one square inch the inventor, Alfred McEwen, claims he could write eighty complete copies of the Bible. To the Bureau the inventor sent a sample of his

work, upon which, the following report has been issued : "Identification No. 341. The total area covered by the writing of the Lord's prayers (fifty Six Words) on the above described slide has been measured and found to be 0.0016 inch wide by 0.0008 inch high. Test number T. W. L. 34,374."

These dimensions multiplied give a total area of 128 hundred millionths of a square inch or the 781,250th part of a space one inch wide by one inch deep. That is equal to the 78th part of a 10,000th part of a square inch, so that 78 prayers 4,368 words, could be accommodated where the two letters "L" on the page might be made to cross each other at right angles. What chance would the most inquisitive enemy secret service agent have of discovering a message so minutely engraved ?

The inventor, according to the New York *World*, intends his efforts to perfect the process of microscopic engraving to be applied particularly to the transmission of secret documents or messages during war time. A suspected messenger could carry written communications of unlimited length engraved on the surface of a button, or hidden in a tiny corner of his eye-glasses—perhaps covered by the attachment of the nose piece. It would be literally impossible for the keenest enemy officer, unless he were an expert micrographist and knew exactly where to look, to find a trace of the message that was passing right under his nose. Imagine a metal button composed of two parts soldered together. On the inside of one of those parts a message longer than the complete works of Shakespeare could be engraved. Or a messenger could carry the complete financial records of some secret transaction on space smaller than the eye of a needle.

Another use suggested by the inventor is the making of permanent records on some such material as the new rustless steel. These records would occupy such a small compass that whole volumes of valuable data could be kept in a small safe deposit box.

Splitting Seconds into a Billion Parts

Current Opinion records that .

"Professor Paul Heymans and his laboratory assistant, Nathaniel H. Frank, of the Massachusetts Institute of Technology, have succeeded in measuring intervals of time down to one billionth of a second and are confident of being able presently to split a second into a hundred billion parts. In accomplishing this extraordinary feat the two physicists employed a modification of a method devised by Dr. P. O. Pederson, of the University of Copenhagen, involving what are known as Lichtenberg Figures which manifest themselves when an electric wave is reflected from an electrode."

Chemistry and Peace

This is a notable contribution to the *Atlantic Monthly* by Mr. J. B. S. Haldane, the Sir William Dunn Reader in Biochemistry at Cambridge University.

THE PREVENTION OF WAR

Mr. Haldane thinks.

"War will be prevented only by a scientific study of its causes such as has prevented most epidemic diseases. For many centuries people had guessed that epidemic diseases constituted a punishment for human misconduct of some kind. They tried to prevent them by prayer and almsgiving. Christians gave up washing ; Hindus liberated rats captured during plague epidemics. [Did Hindus ever do this ? Ed., M. R.] Religious orders and priests of the church gave the most magnificent examples of self-sacrifice in times of pestilence. But that was not the way in which pestilences can be prevented. Besides good intentions a special type of accurate thinking was needed. We have not yet made a scientific study of the causes of war and, until we do, may expect more wars."

Mr. Haldane says that twenty-five different poisonous weapons were employed during the last great war, of which mustard gas or dichlorethyl sulphide caused more casualties to the British than all other chemical weapons put together.

Mr. Haldane's paper contains many other interesting things, but nothing as to how chemistry can be made to promote peace. So the caption chosen for his paper appears to be a misfit.

Religion as a Force in Modern Life

Mr. Reinhold Niebuhr writes in the same monthly :—

"If religion is to be restored as a force in modern life, it must be able to guage the evil in human life and yet maintain its faith in the spiritual potentialities of human nature. It must be able to deal with the problems of economic and political life in the spirit of scientific realism and offer for their solution the dynamic of a faith that is incurably romantic. Nothing less than a transcendentally oriented religion is equal to this task, but it must be a religion which fearlesely faces the moral implications of its faith."

Count Keyserling on Indian Music.

Count Hermann Keyserling is a well-known German author. One of his works, *Das Reisetagebuch eines Philosophen*, is a comprehensive record of the impressions, emotions, and thoughts called forth by experiences in the Far East and North America during 1911 and 1912. An English translation of this "Travel Diary of a Philosopher" has been recently published in America. Dr. Kuno Francke, Professor Emeritus and honorary Curator of the Germanic Museum at Harvard University, has written an article

this book in *The Atlantic Monthly*. Educated idus will find both the book and the icle very interesting and helpful, as it will ble them to understand what in Hinduism peals most to a cultured German author e Keyserling.

Incidentally Dr. Francke writes :—

"It is a pity that Count Keyserling did not see lia after the Gandhi Movement had stirred all sses of the nation to a new and unprecedented ritual effort. The last days, however, of his lian sojourn were devoted to a stay with the eat representative of modern Hindu culture bindranath Tagore. Of an evening spent at his use, listening to native musicians, he says :

'Indian music is only another, richer, and fuller pression of Indian wisdom. He who wishes to derstand it must have realised his own self, must ow that the individual is only a fleeting tone the great world symphony, that everything longs together, that nothing can be isolated, and at every objective existence is only the glimpse of noment in the current of mysterious ever-flowing e. He must know that all phenomena are only reflection of the invisible Being, and that our demption lies in anchoring our consciousness this Being. Tagore himself impressed me as a sitor from that higher region. Never perhaps ve I seen so much spirituality concentrated in a iman form."

Count Keyserling on the Future

According to Dr. Francke,

The Hindu ideal of individual perfection within given limit, Chinese belief in the harmony be- veen the moral and the physical order, Japanese enius for intellectual exploitation, American power f individual initiative—these, unsatisfactory as ll such formulas are, may be said to constitute he mental harvest which Keyserling brought ack from his trip around the world."

The following are among the closing words of Count Keyserling's remarkable book :

"We are coming to a broadening of the generally human basis of our life such as was never known before, and at the same time to a deepening and intensifying of every individual racial tendency equally unparalleled. While formerly there was the alternative, nationalism or cosmopolitanism, there will henceforth be a mutual penetration of the two. The different types of culture and belief will come to respect each other as necessary complements of each other. The former "He or I" will more and more be transformed into a conscious and deliberate "We". And this will take place almost independently of all goodwill, because the life of the world is itself a connected whole. Already in science, in money, in economic inter- dependence, foundations have been laid on the basis of which mutual agreement is inevitable ; soon the same will be the case in legal relations. These objective realizations of internationalism, or their [illegible] upon the subjective side, the states of mind. More and more leading minds are renounc- ing all exclusiveness of national culture. The in- ternational solidarity of Labour is daily becoming more powerful. On some day of grace all humani- ty will feel as one, in spite of all conflicts and contrasts.

"To help in bringing about this blessed day and this better world—that, and not the Occidentaliza- tion of the rest of the globe, is the mission of the occidentals. It is the mission of the West to put into practice what the East, and especially India, has first understood as a theoretical command."

What is civilisation ?

"What is civilisation?" asks the *Forum*. "Is it railroads, telegraphs, skyscrapers, and open plumbing? Is it the conquest of the air and of disease? Is it literature and art, philosophy and religion, the superlative excellence of the few, or the greatest good of the greatest number?

"In this age of vast material progress, too many of us are prone to limit our definition of civilisation by the very prejudices born of our own particular type of culture. We are apt to regard civilisation in terms of our mechanistic achievements, and to look down pityingly from the altitude of our progress upon the backwardness of other times and peoples. To-day this attitude is being challenged by many writers, who bid us look to other cultures and see what we can learn from them. In the brilliant kaleidoscope of history many diverse civilisations have flashed and faded. Each one has contributed something to the great wealth of culture of which we of to-day are the heirs and beneficiaries."

A Scheme for the Medical Profession

Major-General Sir Gerard Giffard, I. M. S. (Retired), writes in *The Asiatic Review* :

I hold in my hand a document just received from Madras sent by the Raja of Panagal, the first Minister of the Madras Government. I have received it, from my old friend the Minister, with great pleasure because he has just carried out a scheme which I recommended to him before I left India last year. The scheme is based on the belief that the future of Medicine in India cannot be a future of Government Medical Servants. Although the medical graduates of Madras are few in number in proportion to the number of persons needing medi- cal help in the Presidency, many of them are unemployed. The medical graduates and also the L. M. P.'s (Sub-Assistant Surgeons grade), up to the present, crowd into the large towns where there are already too many doctors. They have to compete there with the Government servants who, being in charge of the Medical Institutions, and receiving a fixed salary, are easily able to obtain the greater part of the private practice. These private practi- tioners have usually spent all the money they can command on their education and so they cannot make a start in the rural districts. The Minister's scheme proposes to subsidize these men and to supply them with a house for a certain number of years and with a free supply of medicines and apparatus. The subsidy will gradually diminish, thus leaving the doctors, at the end of a few years, to succeed or fail as private practitioners. In the mean time they must treat the poor gratis, [illegible]

charge such fees as they can collect from well-to-do patients. I welcome this scheme as a small beginning towards the establishment of an independent medical profession, and I hope that, if the recommendations of the Lee Commission be also carried out, and the Professional chairs be no longer held by the Services, the handing over to an independent Medical Profession of the top and bottom may eventually lead to the growth throughout India of a self-reliant, self-respecting, independent Indian Medical Profession, no longer divided by educational barriers, but itself capable, in the future, of building up for India a position in the Scientific World to which its numbers and intelligence will entitle it.

Democracy in Islam

We read in an article on Democracy in Islam by Mr. Synd Hossain in *The New Orient* of New York :—

I claim for Islam that it alone among the religions of the world has provided a working basis for true democracy. It has reduced the principle of the brotherhood of man to terms of actuality—to practice and not merely profession—both socially and internationally. Go where you will in the Moslem world, from Morocco to China, from South Africa to Siberia, you will not find any barriers of race or color or caste dividing Moslem from Moslem. The Moslems of the world constitute one great family. No sense of strangeness keeps them apart; no artificial inequalities mar their social organization or intercourse.

After a somewhat extensive study of democratic conditions and institutions in the West, I can still affirm that the reality of democracy, in a fundamental sense, has been better realized in Islam than in any other system. True, there have been flagrant spells of corruption and backsliding, and there are present today phases of self-betrayal in Moslem society. Moslems, indeed, have fallen because they fell away from Islam—alike from its truth and its tolerance. But even so, a marvelous fraternal spirit, transcending all barriers of race or country or colour, still animates the great brotherhood of Islam in a degree perhaps not discoverable in any other great community of men. Here, at any rate, we have a great example, and a great promise for the redemption of humanity. If Islam had done nothing else than eliminate, as it has incontestably done, the unconscionable barriers of racial antipathy and national exclusiveness from among one-fifth of the human race scattered over the surface of the globe, covering every land and clime, it must hold civilization its debtor.

Christianity, after two thousand years of evolution, has signally failed in this vital respect. The conception of a human brotherhood, a social communion, that would transcend geographical, racial or national boundaries seems to be equally unrealized in the other great religious systems of the world. It is Islam alone that rules out, in theory no less than in practice, the claims of race or nation, caste or colour, to break the unity or mar the harmony of the human family. And there can be no question that it is along that path the world will have to travel to find its ultimate salvation.

What the writer says is true. But it is also true that Islam has not solved the problem of *political* democracy; for though it has ruled out "the claims of race or nation, caste or colour", if not always in practice, at least in theory, it has *not* ruled out the claims of creed. All Muslims may be equal, but in Islamic theory, Muslims and non-Muslims are not equal politically or otherwise.

Measuring Genius

Mr. William Douglas tells us in *Chambers's Journal*.

The world in general is content to regard genius as a phenomenon that appears at rare intervals in defiance of, rather than in accordance with, natural laws. The fact of genius, its choice of the medium in which it expresses itself, and the form of that expression, are unquestioningly accepted as inevitable and inexplicable. The reading-public, while it is eager to be amused or interested or thrilled, will not readily consent to think. So it prefers to look upon genius as something altogether miraculous, and loves such fine phrases as Wordsworth's 'light that never was on sea or land' and Carlyle's 'inspired gift of God'.

Most people are strangely gratified when there is striking contrast between the circumstances of genius and its performance. The greater the contrast, the greater the miracle. If a ploughman turn poet or a policeman paint pictures the world applauds the prodigy. It would be disappointed if Bacon proved to be Shakespeare. This trick of contrasting opposites is as old as history. David of Israel and Jack the Giant Killer are heroes because they were, comparatively speaking, pygmies. Diogenes steps from his tub into the temple of fame. The average man is particularly delighted when the personality or history of a poet seems out of keeping with his poetry. He thinks of Chatterton as the 'marvellous boy' who starved in a garret. Marlowe is the tavern brawler who is killed in a drunken scuffle over a prostitute—by Will Shakespeare himself, if we are to believe Miss Clemence Dane, who certainly knows better. Milton writes *Paradise Lost* and Homer *The Iliad*, each after he is blind. Dr. Johnson is scrofulous, gluttonous, and a boor. Goldsmith is the 'inspired fool' who 'wrote like an angel but talked like poor Poll'. Shelley is an atheist, and Byron a blackguard.

Yet it is obvious that Shakespeare would have been no less a genius if he had been Lord Chancellor of England. Homer and Milton would not have written worse poetry even if they had had Argus's hundred eyes. Shelley, although he had turned Quaker, would still have 'dabbled his fingers in the day-fall, and littered the floor of heaven with his broken fancies'. Were Mr. Chesterton thin as an eel and Mr. Bernard Shaw gargantuan, their charm would be no less potent. The man in the street cannot be made to think so. Believing that the marvellous essential is rendered more marvellous by contrasting concomitant inessentials, he measures the first by its distance from the second—as if genius were not something above and beyond such accidentals; and he is encouraged in this false correlation of opposites by literary biographers.

[illegible] opinions he swallows as trustfully as he swallows innumerable patent medicines, their effects savouring of the miraculous because he is ignorant of the ingredients.

But the man in the street has other methods of judging genius. Though he enjoys best what is simple and easily intelligible—the tritely true, the strongly emotional, the obviously clever, and the broadly humorous—yet he distrusts his preference because he suspects simplicity.

Simplicity of subject and expression is so often regarded as a mark of mediocrity that the worth of a work is frequently measured in inverse proportion to its simplicity.

Men of Genius are believed to be wanting in sanity.

The man of the world sometimes judges genius, particularly poetic genius, by comparing its mentality with his own, flattering himself considerably in the process. By this method of calculation, genius is measured in inverse ratio to its sanity. The man of the world does not make the comparison in respect of originality, inventive power, imagination, perception, receptivity, spiritual energy and enthusiasm; that were too exhausting a method—and the result might not be so flattering to his self-esteem. The standard of his measurement is common-sense, and he fondly misapplies Dryden's famous couplet:

Great wits are sure to madness near allied,
And thin partitions do their bounds divide.

So he regards genius as a kind of mental disease, and credits the weaknesses of the long-haired types, familiar in caricatures, to poets like Chaucer, Spenser, Shakespeare, Milton, and Wordsworth.

As a matter of fact, these, the greatest masters of English poetry, are characterised by a practical sanity and commonsense that the man of the world might envy. Chaucer wrote his *Canterbury Tales* in the intervals of making out bills of lading and of attending to his duties as ambassador, master of works, and member of Parliament for Kent. Spenser was planning his *Faerie Queene* while he was secretary to the deputy-governor of Ireland. Shakespeare, successful actor-manager and merchant was suing a certain Mr. Philip Rogers of Stratford for the sum of thirty-five shillings and tenpence about the time he was writing *Macbeth*. It was while Milton was, prosaically enough, earning his living as a schoolmaster that he wrote his *Areopagitica* "the [illegible] classic of spiritual and intellectual freedom with its outbursts of shattering vituperation, its inflammatory scorn, its boundless power, and overflow of passionate speech in all its keys of passion". Wordsworth was so strong in reasoning power, so [illegible] in imagination, and so eminently practical in his theory of poetry that the reproach in his case, also, is wholly unjustifiable.

No doubt there have been mad poets as there have been mad hatters. Some great men like many little men, have been guilty of poverty, blindness corpulence, smallpox, and self-indulgence and excess. A poet, however, is great not because of these things but in spite of them.

Other methods of measuring genius have also been mentioned as follows:

Some people would measure genius as [illegible] measure the efficiency of machinery, by ease [illegible] rapidity of production. They labour under [illegible] illusion that poets produce their masterpiec[illegible] without effort. They love to read of poets w[illegible] never blotted a line, who lisped in numbers for t[illegible] numbers came. To such people he is no heave[illegible] born poet who scorns delights and lives laborio[illegible] days, whose genius is an infinite capacity for taki[illegible] pains. *Poeta nascitur non fit!* He must be able [illegible] toss off a sonnet with his 'night-cap' before ste[illegible] ping into bed.

Gray's immortal elegy, which took eight yea[illegible] to complete, is, on this basis of measurement, n[illegible] poetry. But Cecil's saying of Sir Walter Raleig[illegible] 'I know he can toil terribly,' is true of genius [illegible] every sphere of activity. Shakespear's knowled[illegible] is as wide as his range. He must have been a[illegible] omnivorous reader, an observant and diligent st[illegible] dent of men and affairs. Originality, imaginatio[illegible] comprehensiveness of soul, sensibility to impre[illegible] sion, sincerity, sympathy, emotion, eloquence, [illegible] just sense of proportion, and a delicate appreciatic[illegible] of musical sound, are some of the chief elemen[illegible] of genius; but all are useless without that boun[illegible] less energy of mind, that self-denying tenacity [illegible] purpose, which exercises and cultivates them an[illegible] transmutes capacity into imperishable wor[illegible] A few writers like Rousseau may learn more fro[illegible] men than from books, more by meditating on the[illegible] own experiences than by meditating on the exper[illegible] ences of others, but to produce work that wi[illegible] quicken the intellect, stir the emotions, and fi[illegible] the imagination they must not only think trul[illegible] feel deeply, and imagine nobly, they must to[illegible] terribly.

A good measure of genius has been thus de[illegible] scribed by La Bruyere: 'Whenever,' he says, 'th[illegible] perusal of a book elevates your mind and inspire[illegible] you with noble and courageous sentiments, do n[illegible] seek for any other measure to judge the work: th[illegible] work is good and written by the hand of a master[illegible]

Mosques Open to All Worshippers of God

"Once a deputation from a Christian tribe waite[illegible] upon our Holy Prophet Muhammad (may peace an[illegible] the blessings of God be upon him). They wer[illegible] having a discussion with him on doctrinal point[illegible] The argument grew long and it was their time t[illegible] pray. They asked his permission to go out an[illegible] say their prayers. He said there was no need fo[illegible] them to go out for they could pray in the Mosqu[illegible] where they were holding the discussion. So w[illegible] know from the Holy Quran as well as from th[illegible] Life of the Holy Prophet, that the doors of Moslem Mosques are open to all those who want to wor[illegible] ship God alone and that the Moslem Mosques ar[illegible] the centres of unity."—*The Review of Religions.*

The Future of Africa.

"The future of Africa lies with the African, and this more particularly applies to the Central and Equatorial zone. With the exception of the [illegible] lands surrounded by the mountain groups of [illegible] Kilimanjaro, and Elgon, little of this is suited [illegible] white settlement. I think I am right in saying [illegible] the policy of the British Government [illegible]

[illegible] opposed to encouraging projects which have for their object the creation of European-owned and managed plantations to replace agricultural industries which are already in existence or which are capable of being developed by the Africans themselves."

"Africa is at last awakening from an age-long inertia, and there is a slow but sure movement in which one can already recognize the beginnings of a race-consciousness among millions of people who have up till now been regarded as the most backward of mankind."—R. St. Barbe Baker in *The English Review.*

The Future of Constantinople

According to *Le Temps*, Constantinople is a dying city. Its formerly busy harbor is deserted, banks will loan money only on exorbitant terms, big business houses are liquidating their affairs and closing their doors. Foreigners are leaving en masse, or—as in case of the Greeks and Armenians—are being expelled by the authorities; and even part of the Mussulman population is migrating to Anatolia in the hope of bettering its condition.

Constantinople suffered severely during the succession of wars that began with the Balkan conflict in 1912 and only ended with the defeat of the Greeks last year. A series of conflagrations, the ravages of which could not be repaired in the prevailing unsettlement, has swept away more than one fifth of the city. Revolution and civil war have practically extinguished the Black Sea trade; and Constantinople, like Vienna, is suffering from the shrinkage of the territories of which it formerly was the commercial centre. Last of all, the departure of 300,000 Greeks and Armenians, like the expulsion of the Jews from Spain and the Huguenots from France, has prostrated important economic activities of the city. Meanwhile Constantinople's rivals are profiting by the distress of their old competitor Alexandria. Beirut, Piræus, and Saloniki are no longer simple satellites of the metropolis on the Bosphorus, but are rapidly becoming independent trade-centres.

Notwithstanding this discouraging situation, however, correspondents point out that the causes of the present depression are political and transitory, while the natural advantage that has made Constantinople great—her strategic situation at a focus of land and sea routes—remains unaffected, and they confidently predict her ultimate revival.—*The Living Age.*

Europe and Internationalism.

Mr. Junnosuke Inouye, ex-minister of finance of Japan, writes in the *Japan Magazine*:—

I was present at the meeting of the League of Nations Association held in Lyons, in which I made an address on the equal treatment of all the peoples in the world, regardless of their nationalities. In the meeting I had the opportunity of personally seeing various people representing various countries. What I was heartily moved by on the occasion was that the idea entertained by various peoples in the world was further and further receding from the [illegible] of internationalism or that of the [illegible], and they had begun to be inclined to the idea of nationalism or that of nationalistic egoism. It is true that each of the representatives argued with dignity and impartiality, expressing quite fairly his own views superficially. However, I was able to find very easily the idea of nationalism and nationalistic egoism burning ablaze behind it.

It may be no wonder that nationalism has begun to prevail, because it may be the shortest cut for the European nations to resume the normal economic situation by consolidating themselves nation by nation or it may be the only means for a nation that they consolidate their national unison, in order to prevent themselves from other nations' contempt. At any rate, it cannot be overlooked that the idea of all the European nations is now inclined to nationalism. I don't know whether it is a deplorable or congratulative phenomenon, but, nevertheless, it is an undeniable fact. In this way it can be safely said that the centre of the current of thought of the World is moving to nationalism from internationalism.

A Message from Mahatma Gandhi to "The World Tomorrow"

"My study and experience of non-violence have proved to me that it is the greatest force in the world. It is the surest method of discovering truth and it is the quickest because there is no other. It works silently, almost imperceptibly, but none the less surely. It is the one constructive process of nature in the midst of incessant destruction going on about us. I hold it to be a superstition to believe that it can work only in private life. There is no department of life, public or private, to which that force cannot be applied But this non-violence is impossible without complete self-effacement."

Americans and the Red Indians of America

Is there any reason, asks the American Indian Defense Association, why the tuberculosis death-rate of the Navajo Indians should be ten times that of the registration area of the United States; why there should be twenty-five thousand cases among two hundred and ten thousand Indians; why their trachoma patients should be allowed to go blind in the presence of known methods of prevention? There are, of course, plenty of reasons. The American Indian is a charge that has sat very lightly on the Puritan conscience of America. The shortage of decent medical service among them is by no means the greatest of the ills the Indians have suffered at our hands. Neither will the rectification of these conditions make amends for the wiping out of their civilization. But nothing could do that, while immediate assistance will do something toward eliminating the most deplorable aspects of the present. Therefore the association is preparing to launch a comprehensive drive against the whole existing system of handling Indian affairs. The future may offer the Indian no alternative but what has confronted him in the past; extermination or assimilation. But even so, he is entitled in the present to the most humane treatment the 'superior' civilization can muster."—*The New Republic.*

Mr. Savel Zimand on Mahatma Gandhi.

No matter what one may think of Gandhi's economic program, of his idea that modern civilization is pernicious in its effects upon the individual or of his belief that railways and hospitals, for example, are at best a necessary evil—Tolstoi and Ruskin preached such theories two generations back—it must be admitted that his method of non-violence has not only contributed to the advance in self-sacrifice and self-respect in India, but has also had a far-reaching influence all over Asia.

What he asks of his countrymen is to adopt non-violence for the purpose of regulating the relations between the different races and for the purpose of attaining *Swaraj* (self-government). "This I venture to place before India, not as a weapon of the weak, but of the strong."

"Do you believe," I asked, "that your people will give up every kind of violent method in their struggle for *Swaraj?*"

"I believe that the Indian people will gradually come to "adopt the doctrine of non-violence," he replied. "All our ancient traditions, our epics, our history show that we are more ready to suffer than to inflict punishment on others."

He has never asked his people to eschew violence in their dealings with robbers or thieves, or with nations that may invade India. He has never presented that extreme form of non-violence, if only because he does not regard himself fit enough to re-deliver that ancient message. Though his intellect has fully understood and grasped it, it has not as yet become part of his whole being. His strength lies in asking people to do nothing that he has not tried repeatedly in his own life. But in order that they may be better able to protect themselves, they must learn to restrain themselves. The method of non-violence can never lead to loss of strength, but it alone will make it possible, if the nation wills it, to offer disciplined and concerted action in time of danger.

As he was talking, I seemed to hear again the voices of India, to see the stormy background of his country, to feel the innumerable sorrows of his people, to scan the lofty passages of Indian scriptures, to experience the exalted deeds of his countrymen. I heard the triumphant music of the reborn Indian nation. I heard the sacred tidings of peace on earth and goodwill which Asia sends, once more, to the children of men.

And then the Mahatma summed up his message: "I am fighting for nothing less than world peace." "For," said he, "if the Indian movement is carried to success on a non-violent basis, it will give a new meaning to patriotism, and if I may so say, in all humility, to life itself."—*Survey Graphic.*

Science of Government

From Science Progress:

"The question which is the best form of government for the human race to adopt is really a strictly scientific question, requiring scientific modes of thought by man who have had experience in scientific methods. The popular idea to-day that anybody from a manual worker to a fox-hunting nobleman is capable of forming just opinions on this subject is as ridiculous as the supposition that such men would be able without special study to form just opinions on modern astronomy, physics, or medicine. As long as men imagine that they can be properly ruled by amateurs in the science and art of government, so long will they be badly ruled—they may as well have their engineering or medical treatment done by similar people. It has been proved over and over again in scientific works on political economy that the creed commonly called Socialism is as impossible as the creed that two sides of a triangle are together less than the third side."

Progress

Concluding an analysis, in the *Nineteenth Century*, of the idea of Progress, Mr. G. H. Bonner writes that progress

"Is a kind of awakening, a gradual lifting up of the object of pursuit from the material to the mental, from the mental to the spiritual plane. The first effect of such an awakening is to produce chaos: the good which is at first pursued is not the good itself, but a partitive and personal good. And so the chaos of the world of to-day is not a cause for pessimism, but for rejoicing, for it is an infallible sign that the great awakening has begun. The throes of birth are upon the world, for the old order is changing. The darkness which is around us is the darkness of the very early morning, and from it will be born a day more beautiful than any that has yet been.

"It is idle for the pessimist to moan of the wrath to come: Goodness, Truth and Beauty must inevitably prevail, for they are the foundations upon which both man and the universe are built. Some time and somewhere that ideal perfection of manhood which has existed in the world of the real from all eternity will blossom out in man. And it rests with himself whether the time be a long or a short one.

"Even now there are many signs that a new age is beginning. There is abroad a spirit of questioning, of dissatisfaction with established systems and institutions, of determination to arrive at truth. The very existence of all kinds of new sects and teachings, almost all purporting to have a panacea for every ill, is but another evidence of this dissatisfaction with things as they are."

Translation and Original Creation

Mr. George Russell (A. E.), writing in the *Irish Statesman*, expresses the opinion that the work of the translator is even more difficult than the work of the creator.

"It is easy to us to find words to express our intimate feelings. But how hard it is to put words on the thoughts of another. When a man is himself exalted, the words which fly up to the brain seem to be brought by some affinity, a law of spiritual gravitation which acts as the power which attracts the filings to the magnet. There is a swift collaboration between thought and its symbols. We do not understand by what magic an idea wakes swiftly out of so many thousand symbols those which fit it with a body. We find ourselves speaking so swiftly that the word seems to follow the

thought as the shadow the substance, there is hardly a second for conscious selection of phrase. Indeed, it may be said in most speech, and often in the finest writing, there is no conscious selection of phrase at all. The imagination of man is a despotic genie and words are its trembling slaves who wait obediently on it to mirror its lightest motions. But when a writer sets himself to translate, he has not this swift magic of the unconscious to aid him. Everything he does he must do deliberately with reference to an original. For him there can be no ecstasy of swift creation such as enabled Shelley to write the 'Prometheus Unbound' in a few weeks."

Books and Magazines in Japan

The following items of information are compiled from *The Japan Magazine*:—

Women's magazines are very prosperous today. They sell far more than other periodicals. They are, therefore, able to pay handsomely their novel writers. They are headed by the *Fujo-kai* and the *Shufu-no-tomo*, each of which has a circulation of 300,000 a month. No other Japanese periodicals outnumber them except some juvenile and popular magazines, such as the *Kodan-Club*.

The *Shufu-no-tomo* paid as much as 10,000 yen for *Hasen* (Shipwreck) by Mr. Masao Kume and the *Fujo-kai* paid similarly for the *Shinju* (New Jewel) by Mr. Kan. Kikuchi at the rate of 25 yen a sheet of copy paper. This created a precedent and the "Central Review" is said to have come to pay a similar rate.

As compared with Western countries, the reading public of Japan is very limited and is confined to a small circle, and a book that sells to the number of 5,000 copies is thought to be a success. Some vulgar books have sold over 10,000 copies, but this is an exception, such publications being taken little account of in the literary world.

The prosperity of Juvenile Magazines.—Juvenile magazines in Japan are at the pinnacle of prosperity. At a bookstore, one will find tens of these magazines arranged before him, and he will be perplexed as to which to choose.

There are several kinds of juvenile magazines. The first is for children of 2-6 years. Their contents are mostly coloured pictures with simple explanations. The second kind is for common school children with plenty of illustrations, and much more reading-matter, mainly fairy tales and popular songs. Besides, they collect freehand drawings from their subscribers. The third is for senior class children of common schools and junior class pupils of middle or girl's high schools, there being separate publications for boys and girls. The reading-matter is somewhat more difficult than in the second kind, the space being occupied chiefly by juvenile detective stories, adventures and stories of heroes, while the girls' magazines contain sentimental stories for the most part. These juvenile magazines welcome contributions from their readers more than the rest, publishing on the last pages their compositions, popular songs and free-hand drawings, some of which receive prizes. The fourth kind of magazine is entirely for middle school and girls' high school pupils. They are full of articles of particular interest to these pupils. They give as a specialty detailed information about entrance examinations to higher schools or former examination questions, to help their young readers preparing to undergo the entrance examinations for academies, the competition in which is particularly severe in Japan.

Children's songs are very popular to-day and every juvenile magazine gives in each issue a few of these songs. Many pictures enrich these publications by them.

Careers for Japanese Women

From the same magazine we gather the following facts about women's careers in Japan:—

A great many Japanese women work in business or professionally in every direction. These professional women are not confined simply to those, who work absolutely from necessity but even those who wish to provide against separation from their husbands by death or to earn their marriage expenses themselves.

Typists have an occupation, which most girls are eager to take. The demand for them is increasing rapidly.

Clerks have a position preferable to comparatively sober women. Everywhere in banks, mercantile houses and offices women clerks are at work; yet the demand is much on the increase.

Another important position filled by women is that of saleswomen.

The telephone girl has one of the oldest callings monopolized by the gentle sex.

In the educational field, positions as school teachers are popular and appropriate. They teach in primary and girls' high schools and academies.

Midwives have had a privileged feminine occupation since olden times. One simply with experience of assisting at child-birth is not licensed as such to-day as in bygone days. There are certain legal requirements demanded of them. They must be trained in maternity hospitals or offices of midwives and pass the license examination or must be trained in schools attached to certain hospitals, in order to qualify.

Nurses belong either to hospitals or nurses' associations.

Hair-dressers have perhaps the most remunerative of women's occupations, while they socially rank low. This has been a monopoly of women from ancient times. Their husbands have been henpecked, serving their bread-winning wives like servants. There are about 150 styles of Japanese hair-dressing, of which only about 5 are in practical use to-day. There are a number of female hair-dressers' schools in Tokyo and Osaka, where the art of hair-dressing is taught for six months or a year.

Beauty-parlours also belong to the domain of women. This is quite a new occupation. They dress women and prepare their persons for weddings and other ceremonial occasions. The fee is 1-3 yen for beautifying the face and 5 yen for other attention. The capital needed is comparatively large but the income is better than that of the Japanese hair-dressers.

Flower-arrangement, the tea ceremony and Japanese music are taught by those who hold certificates granted by their masters, the *iyemoto* (the head-houses), after taking at least three years' lessons under them or their direct pupils.

Foreign music teachers are paid better than

those of Japanese music, and get over 5 yen for going for a lesson to the pupil's house.

The teaching of needle-work has been an occupation of genteel women since old times.

Housemaids have an occupation unpopular with women, for they have to work all day at comparatively small wages, and the work of spinning hands and waitresses is preferred. A new occupation has been created to fill the want, called "hashutsu-fu," in large cities. They are open for engagement for certain fixed periods. They do the work of ordinary maids, and their regular daily wages are 1'50-2,00 yen for first class maids and 0.80-1.20 yen for assistant maids.

Waitresses of cafes have a position offered to good-looking girls of 16-20 years.

Models have a calling that did not exist before the Meiji era.

Miss Nobuko Koda was the first independent teacher of western music in Japan.

The pioneer of women physicians in Japan was the daughter of Kenzan Nonaka, a senior retainer of the Tosa clan in pre-Restoration days

Kinema-actresses have an occupation eagerly sought after by "new women" of good appearance and physical beauty.

The English-speaking Union and the Latin Union

We read in an article in the *Century Magazine* by Mr. Charles Edward Russell:—

> Anglo-Saxon solidarity means another solidarity against it. "We labor to spread and uphold the Anglo-Saxon ideals," say organizations like the English-Speaking Union. "We read those ideals in the histories of Ireland and India," responds the Latin, "and if you spread them here, you must advance over our dead bodies."

Hence the Latin Union.

Mr. Russell continues:—

> Scorn of the Latin seems to glow in every English breast. For generations the idea has been wide-spread in England that Latin peoples are both decadent and dying. "Their day passed long ago," has been the accepted doctrine of the English school as year after year the English journals have with manifest gusto repeated the figures of the birth-rate in France. An American to whom recently an Englishman fervently advocated the Anglo-American alliance suggested that its sure consequence would be the forming of a combination against it, and the world would thereby be made just another battle-ground.
>
> "What of it?" cried the Englishman. "Great Britain and the United States together can lick the whole world!"
>
> There is no doubt that this is the view of the matter generally taken in England and the sole ground upon which the alliance is urged as a measure of peace. Who could withstand the British fleet and the American army? But who could withstand the perfectly drilled and perfectly equipped German and Austrian armies?, said the German before the war. Even upon the low ground of physical preponderance all such forecastings are illusory. Giving full weight to the superior organization and resources of some of the Nordic nations, the truth remains that in this world of ours the Latin outnumbers the Teuton. As this will not be readily believed by readers, so strong is habitual thinking to the contrary, I must refer to the figures.

POPULATIONS IN ROUND NUMBERS

Latin Group		
France	...	41,200,000
Belgium	...	7,600,000
Italy	...	38,500,000
Portugal	...	6,000,000
Rumania	...	17,000,000
Spain	...	21,000,000
South America	...	62,700,000
Mexico and Central America	...	22,000,000
Total	...	216,000,000
Teutonic Nations		
Germany	...	60,000,000
Austria	...	6,500,000
Total	...	66,500,000
Add Continental nations of Teutonic kindred:		
Denmark	...	3,300,000
Norway	...	2,600,000
Sweden	...	6,000,000
Netherlands	...	6,800,000
Total of Teutonic blood on the Continent	...	85,200,000
If to this we add Great Britain and its dependencies:	...	70,000,000
Grand Total	...	155,200,000

> If to this again we can conceive of the Unit[ed] States being added, although the majority of i[ts] people are not of even Anglo-Saxon origin t[he] total becomes 260,000,000, but if the United Stat[es] is to be counted on that side, Japan must be coun[t]ed on the other, which brings the anti-Angl[o-]Saxon-Teutonic alinement to 286,000,000. And we are going ahead with the blithe spirit indicat[ed] by the Englishman to court this unspeakable c[a]lamity, there would have to be added to the Lat[in] strength Poland, Czechoslovakia, and Jugoslav[ia] at least.
>
> Of course these divisions are political rath[er] than ethnological: Walloons in Belgium, ma[ny] bloods in South America 3000000, Germans [in] Czechoslovakia, and many other mixtures comp[li]cate the estimates, which are sufficiently appalli[ng] without these details. The chief thing is to n[ote] that numerically, at least, the Nordics, if th[ey] are without Russia, start with no such suprema[cy] as should breed over-confidence. Conceding t[hat] the Bolivian navy will never be a deciding fac[tor] in the universal two-camp struggle to which [we] seem to be heading, it is evident that the idea [of] securing the world's peace by overawing it w[ith] Anglo-Saxons guns is chimerical. It is manif[est]ly not true that the Anglo-Saxon can with e[ase] and one hand tied behind his back beat up these peoples that he despises as "low foreigne[rs]." It is equally manifest that if the world's peac[e is] to be maintained, other means must be fou[nd] than the noisy furthering of racial combinations [and] antipathies. Because these methods lead not [to] peace, but straight to certain war, and what [a war] it will be when it comes, we can gather [from the] foregoing figures.
>
> The question, on which side would [...]

fight in case of a racial war has also occurred to Mr. Russell. So he writes:—

Some superficial support for the overawing theory of peace is found by adding to the Nordic strength the hordes of India. To anybody that has been in India this is a bitter jest. Nothing is needed for the final separation of India from the British Empire but a great foreign war. If the hordes of India were to take sides at all in such a struggle, it would be on the side of England's foes, particularly after Amritsar.

America Growing Healthier, But India—?

Mr. Robert L. Duffus observes in the *Century Magazine*:

The basis of human happiness is health. Now, it is probable that civilized man in the twentieth century is not only healthier than any other human being that ever lived, with the possible exception of a few happy-go-lucky savage tribes living in lands of plenty, but that he is the first civilized man who ever attained anything like a state of health.

The proof is in death and mortality rates. At the beginning of the century, in the United States registration area the death-rate was 17.6 a thousand, in 1921 it was 11.6, and though it rose to 12.6 during 1923, its general tendency is still downward. In New York City the rate dropped from 20.26 in 1898 to 11.72 in 1923. Infant mortality in New York City was reduced during the same period from 205 a thousand to 63. Death-rates are, of course, an average between extremes. In the cities of Mississippi in 1923 the rate was 10.3 a thousand, in the rural districts of Iowa 6.5 a thousand; among large groups of insurance policy-holders, 8.9 a thousand. As hygienic knowledge spreads, the average will naturally tend to approach the minimum. But even now medical science in the United States may be credited with saving at least half a million lives yearly that twenty-five years ago would have been lost.

The baby born in 1900 had a life expectation of about 49 years, now it may count on living with reasonable luck, seven years longer. Certain diseases, as every one knows, have been almost wiped out. The death-rate from typhoid has been reduced nearly eighty per cent., that from tuberculosis nearly fifty per cent. Yellow fever, typhus, malaria, diabetes, the hookworm disease, diphtheria, and scarlet fever are wiped out or under control. Surgery of all descriptions has made remarkable advances. New drugs have been found which alleviate suffering and promote recovery, in fact, it may almost be said that a new medical chemistry has developed. More and more the treatment of disease is an exact science, with predictable results. The modern physician is almost as far ahead of the practitioner of the eighties as the latter was ahead of an Indian medicine-man. Good roads, the automobile, and modern methods of sanitary organization have made the new knowledge accessible even in remote regions.

What figures and facts has British-ruled India to adduce for comparison?

What the West Requires

The same writer observes in the same magazine:—

A civilization, to be healthy and significant, must be going somewhere. A nation, like an individual man, must look forward, or to all intents and appearances it ceases to live. The tragedy of our century is loss of faith, not in God, but in man. Humanity is in desperate need of a new synthesis which will give meaning to life. Until that boon is vouchsafed, our sparkling toys, increase though they may in number and in splendor, will not bring content. But the lack is hard to fill, for we require now not a Thomas Alva Edison, not a Henry Ford but Buddha, Confucius, Plato, some godlike philosopher able to take these scattered, glowing stones and rear them into a vast and luminous tower, rising to heaven, toward which all men's eyes shall be turned.

"White, but Black"

An anonymous writer contributes to the *Century Magazine* an article with this caption, which begins thus:

My eyes are light blue, my hair is light brown, my features are undeniably Nordic, my skin is white, yet in my veins run a few drops of negro blood. Therefore in America, I am a negro.

My wife and daughter and I live on the outskirts of negro Harlem, in New York City. My wife is of olive-brown skin with lustrous black hair. Others than myself have called her beautiful. When first I saw her I thought instantly of a mantilla-clad Castilian in some lovely old Spanish town.

After detailing various experiences of his and his wife's, in which the white man's racial prejudices, superstitions and unreason play a predominant part, he says in conclusion:—

Last year I spent several months in Europe. In London I was invited to luncheon by an author whose work is known wherever books are read. He opened the door and hesitated then introduced himself. A puzzled frown wrinkled his face when I told him my name.

"Pardon me," he said "but I expected from your writings to see an elderly colored man. Instead, you are a young white man".

I laughed as naturally as the circumstances would permit, and assured him that though guilty of being young, I was innocent of being white—that I was a negro. His bewildered expression increased as he asked:

"Do you mean to tell me they class *you* as a negro in America?"

I assured him that I was so labeled.

"What damned fools Americans must be on the race question!" he exclaimed.

In India, there are thousands of Brahmins and "untouchables" having exactly the same types of features and the same complexion; and the same kinds of morals and brains, but the former are "holy", the latter are "un-

clean", "untouchable," "unapproachable," "unshadowable"!

Home Recreation.

Introducing the subject of Home Recreation, Mrs. Milton P. Higgins, Past President of National Congress of Mothers and Parent-Teacher Associations, stressed the need for recognizing that play is not merely for babies and small children but for the entire family group; that means of entertainment and social activities of a recreative nature must be taught parents so that the individual members of the family will be resourceful and capable of taking care of the leisure hours of the family as a group as well as of their own individual needs.

The developing and planning of play rooms, play boxes, backyard playgrounds and children's corners are necessary in every home. The entire family must participate in the playing of games, parents playing with their children. Pleasant evening programs should be planned around the family fireside, with stories, singing and games, the family thus being cemented together in bonds of friendship. How can we help this plan? What activities can we suggest? How may we train the parents? Who can distribute the necessary information? These, Mrs Higgins pointed out, are some of the questions which recreation workers must consider:—*The Playground*

Imperial Preference

In the *Contemporary Review* for February Sir Charles Mallet observes :—

"The proposal for preference is not a proposal for giving us equal treatment. It is frankly a proposal that we should tax our consumers, reduce our revenue—so far as revenue duties exist already—and prejudice our trade with foreign notions, *in order to secure larger profits for certain Colonial interests*. And at present it is open to one grave objection, that on both sides it is to some extent in the nature of a sham. So long as we decline to give the Dominions on their great natural products, bread and meat, wool, timber and hides, a Preference which must raise the cost of food and raw materials for our people, we are in fact, in Mr. Bruce's words, "dodging the issue," pretending to offer advantages which we do not really mean to give. And so long as they on their side take every opportunity of imposing fresh tariffs against British manufactures, it is evident that they have no desire to facilitate imports of British goods which compete with their own."

Sir Charles disposes of several illusions in regard to the Preferences given by the Dominions, and concludes :—

"......The whole scheme of Preference is based upon illusions, illusions of fact, of policy, of economics and most of all on the profound illusion that anything less than unrestricted freedom in matters of taxation and in matters of trade can ever be acceptable to the English people."

The Mandatory System after Five Years' Working

In the *Contemporary Review* Mr. John H. Harris examines the mandatory system as it has worked during five years and defends it thus :—

"The most active element in the machinery is the Permanent Mandates Commission. It may be true that this body has disappointed some of the more extravagant hopes, in that it has not yet taken severely to task any Administration, called for the dismissal of any particular official, requested an enquiry into the treatment of the inhabitants or recommended the revocation of any Mandate, but the members have proved themselves to be remarkably conscientious and painstaking. The single task of reading reports from all the territories under their supervison is an exceedingly heavy one; in addition to this there is a continuous output of correspondence with Headquarters in Geneva. Once a year (now apparently to be twice a year), these Commissioners meet in Geneva or elsewhere to discuss the work and prepare reports for the Council or Assembly. The whole of this work is done without one penny remuneration, beyond, of course, out-of-pocket expenses. All this means a large expenditure of physical and mental energy and represents without doubt, one of the most generous pieces of disinterested public service performed by the League; civilisation owes to every member of the Permanent Mandates Commission a debt it cannot easily repay.

"Those who may be inclined to be critical of the effect of the Mandatory machinery would do well to reflect upon the very healthy control which is set up by the fact that each year the Mandatory powers submit to a pretty stiff cross-examination upon their stewardship—a procedure which might be adopted with no little advantage by the Colonial Powers with regard to those of their respective Dependencies where there is no system of self-government. On the whole, the League of Nations may be justly proud of the success of the Mandatory system."

Just as in India, the system of "self-government" has given the people the power to exert "moral influence" on the Government, so the mandatory system has given the League of Nations the power to exert "moral influence" on the mandatory powers. Therefore, the success of the mandatory system is not greater, but seems to be rather less, than the success of "self-government" in India.

Negro Race-Movements in America

The Rev. A. M. Chirgwin describes in the *Contemporary Review* Negro race-movements in America.

He starts with this bit of talk :—

"Why, you niggers have an easier time than I do", said a white storekeeper in Georgia to his black customer. "Yes", he replied, "so does Yo' hogs." It is not an easier time that the ten million black citizens of America are seeking but the attainment of racial manhood. The negroes in the Southern States are demanding their place in the sun.

"......There are new ferments at work in their lives; they are beginning to organise, and through clearly marked schools of thought are giving expression to their emerging race consciousness. One group is openly hostile to the white man, another section stands for cordial co-operation, while a third school aims at forcing the white man to yield to the negro fair and equal treatment."

One of these schools is led by Dr W. E. B. DuBoys, editor of *The Crisis*, a monthly journal for negro people with a circulation of upwards of 50,000.

"He stands for the assertion of full negro rights, and affirms that his race has a worthy contribution to make to the world's life. He is out to remove the colour-bar and all the disabilities that are associated with it. In a word, he found that the negroes are a segregated, servile caste, with restricted rights and privileges, and he claims for his race an open road to betterment."

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."]

"Dravidian Origins and the Beginnings of Indian Civilization"

Dr. S. K. Chatterji in the course of his article on the "Dravidian Origins and Beginnings of Indian Civilisation" published in the December number of the "Modern Review" thus observes in one place: "The Aryans in India burned their dead, their ancestors certainly did it in their primitive home, and we find their kinsmen (at least those who inherited the same culture and language with them) in Europe—the old Greeks, the Teutons and the Slavs and others doing the same thing" (p. 672). Cremation was certainly an old custom with the Aryans of India and Europe, but burial appears to be older still. I have fully discussed the subject in my forthcoming work "Rigvedic Culture" (in the press) and I make no apology to your readers for making the following extracts from it:—

"The following Rigvedic *mantras* (X. 18, 10-13), as translated by Wilson, indicate the existence of the custom of burial in early Rigvedic times:—

'Go to this thy mother-earth, the wide-spread delightful earth; this virgin (earth is) as soft as wool to the liberal (worshipper); may she protect thee from the proximity of Nirriti.

'Earth, rise above him; oppress him not, be attentive to him (and) comfortable; cover him up, Earth, as a mother covers her child with the skirt of her garment.

'May the earth heaped over him lie light; may thousands of particles (of dust) envelope him. may these mansions distil *ghee* (for him); may they every day be an asylum to him in this world.

'I heap up the earth around thee, placing (upon thee) this clod of earth; may I not be injured; may the Pitris sustain this thy monument (Sthuna) may Yama make thee a dwelling here.'

'Sayana says that the above *mantras* were uttered at the time when, after the collection of the bones or ashes of the dead, they were put into an urn and buried in a grave; and in this opinion he is supported by the Asvalayana Grihya Sutra (iv. 5). This may have been a later custom for aught we know, and may be regarded as a relic of the ancient custom of burial which was being replaced by the custom of cremation, and also as a compromise between the two customs. It will be seen that at the time of cremation, *mantras* were uttered with the object of sending the dead man to heaven, the dominion of Yama situated in the highest heaven. If he had already gone to heaven, why, very soon afterwards at the time of burying his ashes and bones, should he be asked again to "go to this thy mother-earth, the widespread delightful earth?" Would not such a procedure be inconsistent and contradictory? The perusal of the original *mantras* thus leaves no doubt in the mind that they were in ancient times uttered at the time of burial, otherwise, they would be quite meaningless. If it were at all possible for the dead corpse to suffer any pain, it must have suffered extreme agony at the time of its cremation, and the burnt bones or ashes would suffer no further pain or agony at the time of their burial in a grave, after having been enclosed in an urn provided with a lid, over which earth was heaped up. But the *mantras* become quite sensible when they are applied to the burial of a corpse. The dead body was still there, and the mourners could not as yet dissociate themselves from their feeling and belief that the dead man who had been quite alive a few hours ago could not feel any pain so soon afterwards. It was, therefore, quite natural for them, while performing their last melancholy rites towards him to entertain tender feelings for him and address him as follows: 'Go to this thy mother-earth, the widespread delightful earth; this virgin earth is as soft as wool.' The Earth also is besought 'to oppress him not and 'to be attentive to him and comfortable' and 'to cover him up as a mother covers her child with the skirt of her garment.' Then again it is prayed that the earth heaped over him may lie light. It is certain that a monument or *tumulus* (*Sthuna*) was raised over the grave, and the Pitris were besought 'to sustain it' and Yama 'to make thee a dwelling here.' The last verse (*mantra* 14) of the above hymn is very curious: 'At the decline of the day they have placed me (in the grave) like the feathers of an arrow. I have restrained my declining voice as (they check) a horse with a bridle. What is the real significance of this verse? Sayana is quite silent, and I am not aware of any one throwing any light on it. That it was intended to be the soliloquy of the dead person just buried seems most probable. The

buried man seems to say to himself, after hearing all the prayers and wishes of the mourners: 'You have placed me in the grave at the decline of day, when darkness is approaching; or, in a grave where day has declined, i. e. which is dark. And you have placed me in a slanting (i. e. not fully-stretched on-length) posture, as feathers are tied slantingly to an arrow, and this posture is far from comfortable to me. But what do complaints now avail? My voice is dumb.'

"If the above interpretation be correct, then the *mantras* undoubtedly refer to the burial of a dead person, and not merely of his ashes or bones after cremation. It is noteworthy that the dead man is not asked to go to Yama's world in the highest heaven where Yama, Varuna and the Pitris dwell in great happiness and enjoyment of bliss, nor to join his ancestors in that blessed region, but he is asked to go to Mother-earth, 'to widespread and delightful Earth' and to live in the mansion created for him, which, it is hoped, would prove to be 'an asylum to him in this world'. The Pitris are simply asked 'to sustain this thy monument' (sthuna), and Yama is besought 'to make thee a dwelling here'. There is no question here of the dead man enjoying any bliss for his good actions or suffering any pangs or punishment for his misdeeds. He is simply asked to rest there in peace probably till the end of Time, though from the supposed soliloquy of the dead man, an eternal peaceful sleep in a rather dark mansion under the ground was considered to be a far from ideal existence even for the dead."...... (Chap X)

In the face of these evidences regarding the existence of the burial-custom in early Indo-Aryan society, it is indeed very bold to assert, as Dr. Chatterji has done, that "the burial customs are un-Aryan". The custom of cremating or burning the dead body must have followed that of burial, when the Fire-cult came to be firmly established. As Fire was supposed to carry the oblations consigned to it to the gods to whom they were offered, so the dead person was supposed to be translated to heaven by Fire consuming his remains, and speeding the "unborn portion" (Ajo bhaga) to the celestial regions in order to enable it to assume a new body there and live in happiness with the Gods and the Pitris. If Central Europe was the original cradle of the Aryans, it would be strange if the ancient Greeks, the Romans, the Teutons and the Slavs had no burial custom prevailing among them, anterior to the custom of burning the dead. If no traces of the burial custom be found among them, the natural inference would be that Central Europe was not their original cradle, and that they separated from the ancestors of the Indo-Aryans after the custom of burning the dead had come into vogue.

Mr. Rakhaldas Bannerji has discovered at Mohenjo-Daro various strata in which "were found four kinds of burial—in kennel-like tombs (*tholos burial*), in Terracotta chests containing the entire body (*larnax burial*) similar to those found at Adittanallur, besides what has been called *jar burial* in which an unburnt bone was placed in a small jar inside a big one with food, drink and garments in small pots also placed inside; and *urn burial*, with ashes and burnt bones, together with stone implements within urns. The other kinds of burial, without burning the body at all, are found in the other strata—dating from the sub-neolithic stage to historical or post-Buddhic times." There is nothing to show in the Rigveda that all these different kinds of burial were "un-Aryan." The following inferences drawn by Dr. Chatterji are also unwarranted: "The Mohen-jo-Daro and Harappa culture does not seem to be Aryan. The burial customs are distinctly un-Aryan; they show a deep-rooted difference in racial and cultural origins. When the half-pastoral and half-agricultural Aryan barbarians were invading and fighting in North Mesopotamia and then later were settling in Eastern Iran, Gandhara and the Punjab, the Mohen-jo-Daro and Harappa people were a flourishing community in the fertile valley of the lower Indus. The Aryans came into India, and as we see from the Rigveda and other literature, they expanded east into the Ganges valley and south-east into the Vidarbha country on the eastern side of the desert. *It is strange that no Aryan States grew up in Sindh in the Vedic and Brahmana periods*, that there was no early expansion of the Aryans southwards along the Indus.' With regard to this last statement, Dr Chatterji will be surprised to learn that the Rigveda mentions an Aryan king, Bhavya or Svanaya as the powerful lord of Sindh (Sindhau adhi) who presented hundreds of fine-bred horses (for which ancient Sindh was famous), gold coins (*nuskas*) chariots with *vadhus* (girls), cows bulls &c to Risis (vide Rv. 1 126. 1-5). As regards, the expansion of the Aryans to the east or the south, it may be stated here that during Rigvedic times they never advanced beyond the upper courses of the Ganga and the Yamuna towards the east, as they could not do so on account of a physical barrier like a sea existing in that direction, nor southwards to the Deccan for very similar reasons It is a pity that Western Vedic scholars, and their disciples in India have not taken note of unmistakable evidences in the Rigveda of the existence of seas to the east and south of the Punjab and of an extremely cold climate in that region during Rigvedic times, which go to prove its horry antiquity.

January 7, 1925. ABINAS CHANDRA DAS.

Dr. Chatterji's Reply

Dr. Das joins issue with me on the question of the racial affinity of the Mohen-jo-Daro and Harappa (as well as Adittanallur) peoples They appear to Mr. Rakhal Das Banerji and myself as having been non-Aryan and in all likelihood Dravidian, while Dr. Das thinks they were Aryan. I pointed out that the distinctive Aryan and Indo-European practice for disposal of the dead was cremation, whereas at Mohen-jo-Daro we find the practice of interring the uncremated body either in a kennel-like tomb, or in a terra cotta *larnax* (a practice which obtained equally at Adittanallur), or of placing an unburnt bone within a jar; and the practice of burning the body and placing a burnt bone within an urn is found only in the latest stratum at Mohen-jo-Daro (2nd Century A. C.) I also mentioned that Aryan expansion in the direction of Sindh was arrested, and Aryans had to direct themselves to the east and the south-east, and this fact can be well accounted for by the presence of a strong non-Aryan people being already settled in the south-west of the Panjab and in the lower valley of the Indus.

Dr. Das has taken pains to show at length that interment was known to the Rigveda Aryans. This is a point which I had not mentioned in my article and I now hasten to cry *peccavi*. But Dr. Das has been slaying a dead lion. What I insisted upon was that cremation was the common or cha

eristic method practised by the Aryans in India. cremation was also the normal custom among old Greeks and the Germanic tribes. It was imonly practised by the Slavs and the Celts as l. This method of disposal of the dead places oldest Indo-European peoples of whom we know nething definite, namely the Aryans of the rveda and the Greeks of the Homeric poems, in irp contrast with other peoples of antiquity—Egyptians, the Aegean Sea people, the Sumers, the Semites, and the peoples of Asia Minor. cording to the findings of Archaeology in Europe, Indo-Europeans in that continent simply exposed dead in the early Stone Age, in the late Stone re, this was followed by burial, and finally, in the onze Age, burning was the method practised f O Schrader. 'Reallexikon der Indo-Germanhen Altertumskunde', pp 76 ff, H. Hirt, 'Die do-Germanen' II pp 601 ff., 733-734). The dis-rsion of the Indo-Europeans did not take place rlier than the Bronze Age, for we see that the me Indo-European word for bronze is found in alic (Latin *aes*), Germanic (Gothic *ai*.) and Indo-ryan (Sanskrit *ayas* the word came to mean ron' in India). It cannot, of course, be *proved* eyond any doubt that the Indo-Europeans in eir undivided state outside India practised nly cremation. But judging from the fact hat this practice (along with a number of other ocio-religious ideas and usages) was shared n common among the most widely-separated ndo-European peoples, the legitimate inference vould be that it was an inheritance from before he time of dispersion The practice of *larnax*-burial, again, which is such a noteworthy thing n the culture sites of Mohen-jo-Daro and elsewhere, s nowhere mentioned in the extant documents of old Indo-European peoples

The Rigveda in the main is an Indian document, although it is quite probable that considerable portions of this collection were composed outside India in the Indo-Iranian period, and some of it quite conceivably is even earlier There are strong traces of non-Aryan influences on the culture world of the Rigveda. Aryanisation of groups of original non-Aryan speakers seems to have started quite early, and it is not unlikely that methods of disposal of the dead other than by cremation were practised among some of the Aryanised non-Aryans. Similarly the custom of placing the dead on trees, which we find mentioned in a later Indo-Aryan document, the Mahabharata, was undoubtedly non-Aryan.

Dr. Das's discussion of Rigveda X. 18. 14, does not have much bearing on the question. He is 'not aware of any one throwing any light' on this verse. There are some European scholars who have translated and have sought to throw light on it But apart from that, the verse has been explained in a perfectly satisfactory manner in the Brihaddevata. My respected friend Pandit Vidhusekhara Sastri of Santiniketan, to whom I applied for information on this point, has very kindly looked up the passage for me and obtained for me the reference to the Brihaddevata*. Rigveda X, 18, 14 reads—

mam ahani 'svah parnam iva dadhuh: Praticim jagrabha vacam asvam rasanaya yatha.

Pandit Vidhusekhara translates as follows. 'Like a feather of an arrow, they (the Fathers, as in the previous verse) have placed me in the days which come towards or approach (i. e in future days). I have caught the word that comes towards (i.e the future word), even like a horse with the rein'

Dr. Das's attempt to see a burial 'in a slanting (i. e not fully stretched on length) posture,' to give his own words, goes against the views of the *purvacaryas*, to say the least and does not throw any further light on the question

I should indeed be surprised if the words *adhi Sindhau*, in Rigveda I. 126 1 were to mean 'in (the land of) Sindh' and not 'on the Sindhu or Indus river', *pace* Sayana We have *adhi Gangayam, adhi Yamunayam* exactly in the same way to mean by the Ganges, by the Jumna' We would certainly expect *Sindhusu* if the people or the country were meant Is the use of *Sindhu* in the restricted sense of the present-day Sindh tract older than the 7th Century A C? *Sindhu* meant all India, as the Iranian form *Hindu* and the old Chinese name *Sin-tu* or *Hsin-tu* would show One commonly finds in Sanskrit literature *Sindhu-Sauvira* for the Sindh of the present day Sindh was certainly outside the pale of Aryan lands in the Brahmana period. Even in the early Buddhist Pali literature we do not find *Sindhu*, or *Sauvira*, among the Sixteen Great States (*Mahajanapadas*) of Northern India. Aryanisation of or Aryan settlement in Sindh seems to have been a comparatively late thing And this lateness of Aryan settlement in Sindh (as much as of certain other tracts in Eastern and Southern India) is clearly borne out by Baudhayana's injunction (I, 1. i. 13, 14) that Aryans who went there had to perform a sacrifice by way of penance

Arantayo' nga-Magadhas Surastra Daksinapathah,
uparrt-Sindhu-Sauvirah etc sankirna-yonayah.
Arattan Karaskaran Pundran Sauviran
Vanga-Kalingan
Prannnan iti ca gatva punastomena yajeta
sarva-prsthaya va.

Dr Das might have spared himself the trouble of bringing in Bhavya and the rest when Macdonell and Keith's *Vedic Index* is so handy, to help us to bring in our papers the necessary air of original study if we chose to do it.

Dr Das evidently is sceptical about 'Western Scholars' and their methods He certainly will repudiate the appellation 'Western', if one were to apply it to the scholarship and the methods which have been displayed in his *Rigvedic India*, a work which will always remain famous in the history of modern research in India as having put forward in all seriousness the proposition (among others) that India was the home of a highly civilised Aryan people in the Pleistocene Age Perhaps following the favourite way of indicating contrast, Dr. Das will call this other kind of scholarship and method of research 'Eastern' but as a native of the East I would protest against that For whatever label one might put on it, this 'anti-Western' type of scholarship is not entirely unknown in the West either and in fact, was quite common there not very many decades ago and a distinctive feature of this brand, whether in India or in Europe is its strong undercurrent of theological chauvinism, sweeping away the results of specialised study and investigation by the very daring and recklessness of its assertions and conclusions.

Calcutta University. SUNITI KUMAR CHATTERJI.

* Brihaddevata, ed. Macdonell, Text. p. 80:
'Pracicine yathahani apahrty' etarans tu,
Ahahsu pitaro dadhur ity asaste 'naya' sisah :
Ahahsu agamisu ca mam prayantam samajiwayan.

TEMPEST

Half asleep on the shore you dreaded
the voice of Tempest
When he thundered in your ears
his "No."
You had said to each other
that the store had its plenty,
the house had its comfort,
When suddenly grinding his flashing teeth
Tempest growled "No".

But I have made Tempest my comrade
and left my shore,
My ship tosses on the sea.
I have trusted the Terrible,
have filled my sails with his breath
and my heart with his assurance
that the shore is there.
He cries to me, "you are vagrant
Even as I am myself,
Victory to you".
Things are shattered to pieces
scattered by the wind,
The timid murmur in despair,
"The end of time has come"
Tempest cries, "Only that remains
which is utterly given away"
With trust in him I march forward,
I look not back
While the hoarded heap is swept away by flood.

My traveller's reed is tuned
with the tune of his loud laughter,
it sings
"Away with lures of desire, with bonds that are fixed
with the achievement that is past
and hope that is idle.
Learn for your drum the dance time
of the reckless waves beating against rocks,
Away with greed and fear
with tyranny's banner borne by slaves.

Come Divine Destruction
drive us away from the house
from safety's easy path,
Come with the flutter of your wings of death,
Spread upon the wind your cry "No".

No rest, no languor,
No load of feebleness weighing down the head.
Knock and break open the miser's door,
Scatter away the musty gloom of storage.
banish the self-distrust
that seeks a hole wherein to hide
and let your trumpet proclaim
in the wind
Your terrible cry, "No".

24 Oct. 1924. B. Aires.

RABINDRANATH TAGORE

NOTES

The Fatherhood of God

In an article on "The Mysticism of Jesus" contributed to the *Century Magazine*, Mary Austin writes :—

"Jesus saw God as no man before him. He saw God as the father, and man the veritable son ; God stuff in man, He in us and we in Him "

That Jesus saw God as the father, is quite true ; and it is one of his claims to eminence as a religious teacher But that he saw God as no man before him, is not true Dalman, in his work entitled *The Words of Jesus*, pp. 184—194, gives numerous examples of God being addressed as father in the pre-Christian sacred literature of the Jews, and observes :—

"Jesus adopted this term for God from the popular usage of his time·····The instances cited above also show the incorrectness of the idea that the relation of God to the individual was not set forth until the New Testament revelation·····It was therefore nothing novel when the fatherly relation of God was also applied within the Jewish community to the individual."

Nor was the idea of the fatherhood of God a conception peculiar to the Jews. In the sacred books of the Hindus, the fatherly relation of God was recognised centuries before the birth of Christ. In the Rig-Veda, 10 82. 3., we read, "Yo nah pita janita sa vidhata"—"He who is our father and progenitor is the Ordainer". In the white Yajur-Veda, 37. 20., we read, "pita no'si", "thou art our father". There are many such other passages, which we need not quote.

As for "God stuff in man, He in us and we in Him", it is a pre-Christian Upanishadic doctrine. In fact, when Mary Austin writes, "If Jesus said, love your neighbour as yourself, he meant not in a Jewish shopkeeping fashion, measure for measure, not even as one of yourselves, but in the sense of *being* yourself, undivided part of the spirit made manifest as men, mankind", she unconsciously gives a sort of paraphrase of the Vedantic doctrine, "*tat tvam asi*", "thou art That", which has been thus expounded by Professor Deussen in his *Philosophy of the Vedanta*:

"The Gospels fix quite correctly as the highest law of morality: 'Love your neighbour as thyself'. But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour ? The answer is not in our Bible, but it is in the Veda, as in the great formula, "*tat tvam asi*," which gives in three words metaphysics and morals all together. You shall love your neighbour as yourselves because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves".

It is true that the Jews thought of God as specially the father of the Israelites but Jesus also had that sort of limitation, as Mary Austin herself tacitly admits when she writes :—

"··he [Jesus] was a Jew and a small-town man ···He had no books but the law and the prophets : no words, no figures, no illustrative anecdotes that were not small-town in shape and Jewish in color. He was as much bound by these things in the transmission of his message as telegraphy is bound by dots and dashes."

This view is supported by Pfleiderer, *Primitive Christianity*, vol ii, pp 419-420, when, in speaking of "the traditional assumption that Jesus had separated the hoped-for Reign of God from any close connection with the Jewish people and had thought of it as destined for all men," that author observes :

"That is directly contradicted by the dialogue of Jesus with the Syrophoenician woman, in which He declared that He was only sent to the lost sheep of the house of Israel, and that it was not right to take the bread which was meant for the children of the house and give it to the dogs (heathen) (Matt. xv. 24 ff). So, too, He commanded His disciples not to go into the "way of the Gentiles," nor to enter any city of the Samaritans but only to the lost sheep of Israel (Matt. x 5). He never sought out the Gentiles, only when they came to him unsought and asked his help did He by way of exception, answer their earnest petitions, as in the cases of the Syrophoenician woman and the centurion of Capernaum ·· The passage about the Son of Man judging all the nations (Matt. xxv 31f) does not come from Jesus but from the ecclesiastical Evangelist, as does the saying about preaching the gospel in the whole world (Matt. xxiv. 14) and the command to baptize all nations (xxviii.18f), the origin of which from the later convictions of the Church is betrayed by the Trinitarian formula."

"The Ancient and Recognised Right of Self-Government"

The preamble to "The Commonwealth of India Bill", drafted by Dr Annie Besant and her co-workers contains the words, "whereas it is the desire of the Indian people to exercise anew the ancient and recognised

right of self-government, enjoyed by their ancestors from time immemorial," etc. In commenting on these words in the Bill, *The Indian Social Reformer* of January 24 writes :—

"By way of introduction, we may say we do not like the assertion in the preamble that the ancestors of the Indian people enjoyed the ancient and recognised right of self-government from time immemorial. Local self-government of a more or less complete kind they certainly enjoyed up to the British period; but they never enjoyed the right of self-government, which does not, of course, mean government by an indigenous autocrat such as the Indian States enjoy even to-day. Such a gross historical inaccuracy is scarcely the most auspicious beginning for Indian self-government"

Our information is that it is not "a gross historical inaccuracy" to assert that the ancestors of the Indian people enjoyed the ancient and recognised right of self-government from time immemorial From the year 1907, in which this **Review** was founded, it has been trying to obtain and spread information regarding forms of government prevalent in India in the past and the rights, if any, possessed by the people.

In March 1907, in an article written by the late Sister Nivedita and ourselves, it was said on the basis of information then available that "India has been from ancient times immensely more skilled in the mode and habit of democratic self-government than England has ever cared to know or believe".

In June, 1907, we quoted the following sentences, among others, from an article on oriental research in the *Times of India* by Sir R. G. Bhandarkar

"The Indian Aryans had, like their European brethren, the rudiments of free political institutions ......And actually the existence of aristocratic republics is alluded to in Buddhist Pali books."

In the same issue (June, 1907) we wrote :—

Mr. Vincent A. Smith also says in *The Early History of India* :

"The Punjab Eastern Rajputana, and Malwa for the most part were in possession of tribes or clans living under republican institutions.........The reader may remember that in Alexander's time these regions were similarly occupied by autonomous tribes, then called the Malloi, Kathaioi. and so forth." (p. 250, second edition).

In April, 1908, appeared an article on "The Popular Assembly in Ancient India" in monarchies by Dr. Abinaschandra Das. It gave some idea of a kind of limited monarchy.

In August and September, 1910, we published many Notes on self-rule in the East. We quoted from Dr. Hoernle's presidential address at the Asiatic Society of Bengal, delivered in 1898, passages stating that Mahavira, the "founder" of Jainism, was born in a State which was an oligarchic republic. We quoted also various passages from *The Early History of India* by Vincent Smith (second edition), pp. 25, 67, 270, 271, referring to, or descriptive of, various republics in India We gave some long extracts from *Buddhist India* by Dr. Rhys Davids. We may repeat a few sentences from it here

".....And the tendency towards the gradual absorption of these domains, and also of the republics, into the neighboring kingdoms, was already in force The evidence at present available is not sufficient to give us an exact idea either of the extent of country or of the number of population under the one or the other form of Government. Nor has any attempt been so far made to trace the history of political institutions in India before the rise of Buddhism. We can do no more, then, than state the fact—most interesting from the comparative point of view—that the earliest Buddhist records reveal the survival, side by side with more or less powerful monarchies, of republics with either complete or modified independence

"It is significant that this important factor in the social condition of India in the sixth and seventh centuries B C. has remained hitherto unnoticed by scholars either in Europe or in India They have relied for their information about the Indian peoples too exclusively on the Brahmin books, and these, partly because of the natural antipathy felt by the priests towards the free republics, partly because of the latter date of most of the extant priestly literature and especially of the law books, ignore the real facts They convey the impression that the only recognised, and in fact universally prevalent form of Government was that of kings under the guidance and tutelage of priests But the Buddhist records, amply confirmed in these respects by the somewhat later Jain ones, leave no doubt upon the point."

We reproduced in the notes referred to above some passages from Dr Leitner's *Indigenous Elements of Self-Government in India*, published in the last century

The conclusion reached by us in 1910 was stated as follows —

"The extracts from various authors given above show that republics existed in India, that they existed at least as early as the days of Buddha and Mahavira (sixth century B. C) and as late as the reign of Samudra Gupta (fourth century A. C.) and that they were situated in the extensive tract of country stretching from the Panjab to Bihar and from Nepal to the southern borders of the Central Provinces. So the republican form of Government in ancient India had a duration of at least one thousand years. We do not know of any other country, ancient or modern, where democracy has prevailed for a longer period In ancient Italy the republic of Rome lasted for five hundred years. In ancient Greece the republic of Athens lasted for a little more than three hundred years. And these

countries, which in ancient times were dotted over with small republics, are certainly not as extensive as the parts of India which in olden days could boast of many republics. As for achievements, the history of these Indian republics is too little known to enable us to say anything positive on the subject. But we suppose, the fact that they gave to the world a Buddha and a Mahavira will not even in these jingo and materialistic days be considered unworthy of being blazoned in letters of gold in the pages of history."

As to popular rights and checks on kingly power in monarchies, we were privileged to publish in 1912 some results of the special study made by Mr K. P. Jayaswal to find out what constitutional progress, if any, Ancient Indians had achieved. "A connected paper," writes Mr. Jayaswal in the preface to his recently published great work *Hindu Polity*, "was read to the Hindi Literary Conference in 1912 and its translation published in the *Modern Review*, 1913, under the title '*An Introduction to Hindu Polity*.' Before the publication of the *Introduction* there had been no work in any modern language on the subject."

It is not necessary for us to enumerate exhaustively all the notes and articles on self-government in ancient India published in this **Review**, but we should state that, as mentioned in the preface to *Hindu Polity*, we had the honour to publish Mr Jayaswal's paper on Paura Janapada in April, 1920.

Our object in writing this note is to show that so far as this journal is concerned it has tried to make available to the public the results of the researches of scholars on the subject of self-government in ancient India, as periodicals are dipped into more often than learned brochures and treatises. The remarks quoted from the *Indian Social Reformer* at the beginning of this note show what little success has attended our efforts.

It goes without saying that scholarly works are entitled to greater attention than popular monthlies. It is hoped, therefore, that Mr. Jayaswal's *Hindu Polity* will be studied particularly by those who do not believe that the ancient Hindus enjoyed and exercised the right of self-government in their monarchies and republics. If this book does not convince them in the main, they will do a service both to the author and the public by stating definitely why they think our ancestors had not made any constitutional progress as self-governing free men. This is not to claim that our ancestors never lived under tyrants. They did, like all other peoples, in some period of history or other. What Mr. Jayaswal contends is that Hindu polity, under monarchies and republics, "had a *free career* of at least thirty centuries of history—a career longer than that of all the polities known to history".

The topics discussed in Hindu Polity are:

(1) The Sovereign Assembly of the Vedic times,
(2) The Judicial Assembly of the Vedic times,
(3) Hindu Republics (1000 B.C. to 600 A.C.),
(4) Hindu Kingship (from the Vedic times to 600 A.C.),
(5) The Janapada or Realm Diet, and the Paura Assembly of the capital (600 B.C.—600 A.C.),
(6) The Council of Ministers under Hindu Monarchy (1000 B.C.—600 A.C.),
(7) Judiciary under Hindu Monarchy (700 B.C.—600 A.C.),
(8) Taxation (1000 B.C.—600 A.C.),
(9) The Hindu Imperial Systems (1000 B.C.—600 A.C.), and
(10) Decay and Revival of Hindu Constitutional Traditions (650 A.C.—1650 A.C.)

The book shows that the Hindu race has experimented in great and various systems of State and political machinery.

The number of republics discussed in the book is eighty-one. Many of them were small States, but some were large and powerful.

Incidentally our countrymen may be reminded here that as they have entrusted a committee with the work of drawing up a scheme of Swaraj, it would be profitable for them to explore all the methods and machinery of administration described in *Hindu Polity*. For, perhaps there may be some detailed in that book which are more suited to Indian conditions than Western devices.

Conquest and Sense of Justice among the Ancient Hindus

In continuation of our Note on "Excuses for Usurpers and Exploiters" in the last issue, we may be permitted to make the following extract from *Hindu Polity*, Part II, pp. 190-191:—

"Laws of war and conquest were incorporated into the Civil Law as one of its limbs. So much, so that the question of conquest was often discussed from the point of view of Municipal law, the standard being the standard of the morality of law. If a State was conquered, its government was to be re-entrusted into the hands of the old ruling house. This was what the Manava Dharma-Sastra laid down after an experience of a nearly all-India, one-king empire, extending 'from sea to sea,' from Madras to the Hindu-Kush. It was based on the analogy of the legal theory of 'legitimacy'. It was not a mere theory which was once preached as a pious opinion and then forgotten. It was largely followed from the 4th to the 10th century A.C. In the Allahabad pillar inscription of the great conqueror Samudra Gupta of the

Imperial Gupta dynasty we find the same principle held good. Kalidasa records the same practice. The earliest Muhammadan writer bears witness to it: 'The wars they wage with the neighbouring princes are not usually undertaken with a view to possess themselves with the adjoining dominions ... When a prince makes himself master of some kingdom, he confers the government upon some person of the royal family.' (1851 A.C.—*Account of the Merchant Sulaiman* recorded by Abu Zaid, trans. (1718) by the Abbe Renaudot). In the age of Hindu Rationalism which formed the palmiest days of Hindu history, the theory existed in the form noticed by the Greek writers with regard to Hindu attitude to foreign politics. Arrian drawing upon Megasthenes records in his *Indika* (ix):—

"*Sense of justice, they* (Hindus) say, prevented any Indian king from attempting conquest beyond the limits of India."

Only such a theory would explain the great fact that although Chandragupta's was "the mightiest throne then existing in the world" (Rhys Davids) and so it remained under his two successors, and that although the Maurya emperors found their next-door neighbour, the Seleucid empire, weak and crumbling, yet no inclination was exhibited to go beyond the Hindu-Kush, the natural frontier of the India of those days.

The Brahmo Samaj and the Swaraj Movement

Forward has published an abridged report of a speech of Mr. Bipin Chandra Pal, in which he explained the contributions of the early Brahmo-Samaj towards the development of national consciousness in this country.

The seed of the present-day movement for national freedom, known as the Swaraj movement, Sj. Pal said, was shown for the first time in the soil of Bengal by the stalwarts of the early Brahmo-Samaj movement, such as Raja Ram Mohan Roy, Maharshi Debendranath Tagore, Keshab Chandra Sen, Raj Narayan Bose and Sivanath Sastri. Each of them worked in his own field in his own way to evoke and nurture the spirit of freedom in its different aspects and their joint services resulted in turning the national mind to seek and appreciate the wealth and beauty of the religion and philosophy which had been handed down to the Indian people by their forefathers.

"Swaraj" in its crudest sense is generally understood to stand for the complete elimination of the British Raj from the administration of the country. Raja Ram Mohan Roy, some hundred years ago, thought of the ultimate political consummation of India in this negative term.

Maharshi Debendranath Tagore drew the attention of his English-educated countrymen to the sublimity of their own indigenous culture and civilisation and stemmed the tide of the increasing tendency to conversion to Christianity. He was really speaking the father of modern patriotism in Bengal and the feeling of pride which now throbs in every young heart of this country is to be traced to his teachings.

Keshab Chandra Sen's services in the foreign countries—his preachings and propaganda enabled the world to assess the culture and civilisation of this country at their true worth and thus gave a strong fillip to the patriotism and national pride of the children of the soil.

Raj Narayan Bose anticipated Bankim Chandra's idea of the need of organisation and sacrifice as reflected in the *Ananda Math*. The necessity for reasoned non-co-operation with the government machinery and civil disobedience was felt long ago by Pandit Sivanath Sastri and the young band of workers who followed his lead.

Concluding, the speaker said that the ideal of Swaraj was indissolubly connected with the ideal with which the Brahmo Samaj was started. Political emancipation of the country was an essential condition for the realisation of the Truth by the people. Slavery stood in the way of the nation rising to its fullest stature. Poverty and its attendant evils were the direct outcome of political servitude. The ill-nourished, short-lived, cringing individual could not convey the idea of the Eternal Beauty of God after whose image he has been created. Swaraj was, therefore, a spiritual necessity with the Indian people according to their religious philosophy. The pioneers of the Brahmo Samaj, which was primarily a religious movement, therefore, worked heart and soul to evoke a longing for Swaraj as part and parcel of their religious mission.

British Propaganda in America

Some time ago the following paragraphs appeared in *The New York Times*:—

Otto Rothfeld, for many years a member of the Indian Civil Service, who has come to the United States to lecture, expressed confidence in an interview with a reporter for *The Times* yesterday, that discontent with British rule in India would die out as the result of the policy of conciliation and co-operation adopted by the British. Mr. Rothfeld believes that the British reform scheme will succeed, and that the majority of the Indian people desire to remain in the empire. Sympathizing with their hope to obtain greater Indian control of the Government of India, provided safe-guards were established against too sudden transitions, he stated his belief that India would gradually take her place in the British Empire with its other component parts.

Mr. Rothfeld, throughout his career in India has advocated liberal views similar to those which in the last three years have been embodied in the reform scheme. He was head of a district for many years, and during the last three years has been a member of the first Legislative Council in Bombay under the reform scheme. His last post in India was head of the Cooperative Department in Bombay. He is now on leave, preparatory to retiring. Besides lecturing in this country, he is a representative of the London book-distributing firm of Simpkin, Marshall, Hamilton & Kent. He is a graduate of Oxford, a Fellow of the London Geographical Society and a former President of the Anthropological Society in Bombay.

May we enquire, who paid the expenses of Mr. Otto Rothfeld's lecture tour in America, himself or the British Government in India?

He spoke of "the policy of conciliation

and cooperation adopted by the British". Indian opinion would characterise the policy exactly in the opposite way. We have no space either to quote in full what he said in response to the questions put to him by the reporter or to expose the half truths and untruths which he uttered. But the reader will be able to judge of his glozing from the following extract.

"It is essential to realize the background against which political discontent has arisen and become visible. The primary fact, I think, is that in the last twenty-five years India has altered roughly as much as Europe did from the middle of the thirteenth to the middle of the fifteenth century. It has passed in twenty-five years from medievalism to something of a renaissance or modernism. The transition has been complicated by the fact that, unlike the change to the renaissance in Europe it was not confined mainly to the things of the spirit but had also to face added complexities of industrialism and capitalism. The economic change from a system of handicrafts to the full force of a capitalist industrial system has been even greater than that introduced in Europe by the influx of gold after the discovery of America.

"In those twenty-five years, therefore, the Indian has seen many of his cherished social institutions swept away or modified and the whole social fabric disturbed by new economic conditions. The marriage system has largely altered, the old joint family has almost disappeared, artisans have abandoned the villages, the ownership of land has passed to a large extent into the hands of business men, and the cities have become congested and unwholesome. Above all, in twenty-five years prices have risen to at least four or five times as much as they were. All this of course creates unhappiness and mental unrest."

It is true that prices have risen at least four or five times, but it is not true that the old joint family system has almost disappeared, or that India has felt "the full force of a capitalist industrial system". But the most surprising falsehood which Mr. Rothfeld uttered is contained in the second of the two sentences quoted below:—

"Gandhi's main principle was a revolt against capitalism and industrialism. To him the British Government was satanic simply because it supported or tolerated factories and banks."

It was a deliberate perversion of the truth to suggest that there was no political reason for Mr. Gandhi to call the British Government "Satanic" and to say that the reason why he called it "Satanic" was solely or even partly economic.

—

The Dayananda Centenary

The celebration with "befitting splendour" of the centenary of the birth of Swami Dayananda reminds one afresh of the personality of that great religious reformer and the services rendered by him to the country.

He is known and will be known principally as the founder of the Arya Samaj. And as the Arya Samaj has been directly and indirectly the means of rejuvenating to some extent the Hindu community in the Panjab, the United Provinces and other regions of upper and northern India, he is looked upon generally as a great benefactor of Hindu India. But his services to Hindu India are themselves sufficient to show that he was a regenerator of India as a whole. A chain is as weak as its weakest link. A nation is as weak as the weakest community included in it. So whoever contributes to make a weak community strong, really thereby makes the whole nation strong. The Swami had a remarkable virile personality. And he has infused his virility into the Arya Samaj, making that body full of self-confidence, making its members feel that they *can*, if they will, accomplish whatever they set their hands to in any part of the globe.

The Tribune of Lahore rightly observes:—

"The Swami is a rare instance of a primarily religious reformer who placed the political and material well-being of his people almost on the same level with their spiritual well-being. He laid great emphasis on love of country and was among the first in this generation in India to demonstrate the value and usefulness of organisation as an instrument of national regeneration. He was equally clear and equally insistent on the paramount necessity of the people realising their political rights as well as their political obligations, both of which he detailed at great length in his famous work *Satyartha Prakash*. Secondly, he was the first Indian on this side of India to realise the supreme importance both of the education and emancipation of women and of the all-round healthy development of the child, who is not only the father of the man, but the maker of the nation......He was also the first Indian reformer to emphasise the necessity of a common language. Lastly in the sphere of social institutions he was strong and unequivocal in his condemnation both of early marriage and of the treatment meted out to widows in many Hindu families. The most enduring of his contributions in this sphere, however, was the emphasis he laid on the paramount necessity of putting an end to the institution of depressed classes. Here, as elsewhere, here prehaps more than anywhere else, he was a true pioneer, and of his many titles to immortality perhaps the greatest is the imperishable service he rendered to his country and people by drawing pointed attention to this plague-spot in the Hindu social system."

—

Saying and Doing

Frederick the Great is reported to have said once upon a time that there was an

understanding between himself and his subjects that they were free to say what they liked and he was free to do what he liked. It is also said that when it was on one occasion brought to his notice that a certain person had been saying very uncomplimentary things against him, he simply observed drily : "How many soldiers has he behind his back ?"

There is no such understanding between the British Government and the people of India as there was between Frederick the Great and his people. In fact, many a man has here been sent to jail and put to untold suffering for saying things that were true but not palatable to the bureaucracy. But so far as the council chambers at Delhi and in the Provinces are concerned the principle acted upon, is like that underlying Frederick's cynical remarks.

The Government of India and the Government of Bengal assigned certain reasons for promulgating the Bengal ordinance. At once, Mr. J. Chaudhuri took them to pieces in *The Calcutta Weekly Notes* and showed that the reasons alleged were not based on truth. When the ordinance came up for discussion in the Legislative Assembly, Pandit Motilal Nehru showed in the same way that the reasons assigned by Government were unsubstantial. What is written in newspapers may or may not be replied to by Government;—Government officers may claim truly, or pretend, not to have read them. But when the spokesmen of Government are faced in council chambers and made to listen to the comments of the spokesmen of the people, the former must either come forward with their replies or admit by their silence that they have no reply. As there was no reply to what Pandit Motilal said, the conclusion reached is that Government had nothing to say in answer. Hence Pandit Motilal's speech was a more effective exposure of the position taken up by Government than the criticism published in *The Calcutta Weekly Notes*.

It is laid down in the Government of India Act that there shall be freedom of speech in the Council Chambers. Many of our legislators like the Pandit have taken advantage of this provision to make outspoken speeches. If we do not mention all of them, it is simply because all of them do not at this moment come to mind, and also there is no need to be exhaustive. But a few recent instances may be noted. Mr. Bipin Chandra Pal suggested that many offences laid at the doors of the anarchists might be due to the activities of agents provocateurs. Mr. Jamnadas Mehta said that an ordinary cheat or swindler was sent to jail, but when a finance member defrauded the people of India of forty crores of rupees by the sale of reverse councils, he was elevated to a provincial satrapy. Mr. Patel said in the course of a very outspoken speech:

"You don't listen to us here because there is no sanction behind us, no army of our own to back us. You have an army behind you; that is how you enforce your orders."

Whenever the Indians claimed the grant of Responsible Government or the grant of more constitutional rights they were told "you are unfit to rule because you are unable to undertake defence to-day". Therefore, he supported with all his heart the proposal to establish a Military College in India for training of officers for the Indian Army. But the Government, said Mr. Patel, was insincere. It did not want them to learn the defence of their country.

During the Military College debate, Pandit Madan Mohan Malaviya and Mr. Jinnah and some other members made strong speeches.

Mr. Jinnah's words, uttered with a ring of sincerity and force which is peculiarly his own proved most bitter to Treasury Benches. He charged the Government with bad faith and with no desire to equip India to defend herself. There was the proof that the Indianisation of Army had only recently been thought of and still there was no proper scheme for it. Every Indian distrusted the Government intentions. Even that loyal friend of the Government Sir Krishna Gupta who was a member of the Esher Committee, distrusted it. If the Government was sincere let it prove its *bona fides* by appointing a committee to draw a scheme of the Indianisation of army and for the establishment of a Military College.

Perhaps the boldest and strongest speech ever made in any council chamber in India was that of Mr. Tulasi Charan Goswami, in which he accused Government of being more anarchical, terroristic and lawless than the anarchists, and so forth.

Every time that either in the central legislature or in any provincial council Government is "defeated", it is claimed by our people, in the language of the school-boy poem, that "it was a great victory." But when Peterkin asks what good came of it, old father William of the poem only repeats his observation that "it was a great victory".

Of course, we are not so cynical as to suggest that these victories are of no use at all. It is certainly necessary and profitable for us to try to convince our people and the rest of the world (perhaps including official and non-official Englishmen also) that reason and justice are on our side. But all

the same, it remains the chief thing for us to ponder why, say what we will, the bureaucracy are in a position to do what they will. The problem of problems facing us is to devise some means whereby we can prevent the bureaucracy from doing what they please and make them either carry out the will of the people or give up their official positions. It is easy to say that the solution lies in the attainment of Swaraj. *But what is Swaraj, and how to attain it?*

Agents Provocateurs

More than once have we referred in this Review and in *Prabasi* to the fact that repeatedly, when the occurrence of some "anarchical" outrage or some "religious" riot, some circulation of revolutionary pamphlets, some find of bombs, arms or ammunitions, would come handy to the British rulers of India in England or in India, such things have happened just in the nick of time. More than once have we suggested that such coincidences could not be accidental or "providential", but might be due to the existence of secret agents. Other journalists may have said similar things. Mr. Bipin Chandra Pal made a similar suggestion in the Legislative Assembly. In his speech on the Bengal Ordinance, Pandit Motilal Nehru referred to a remarkable representation sent to the Secretary of State by some State prisoners in which they undertook to substantiate the charge that a certain agent provocateur whom they were prepared to name was responsible for the recent outrages which were alleged by Government to have been perpetrated by the revolutionaries. The Government benches did not take up the challenge implied in the Pandit's speech.

Shortly after *Forward* published a letter addressed by a State prisoner to the members of the Indian Legislative Assembly in session in which he repeats the charges contained in the memorial to the Secretary of State. We will make a few extracts from this remarkable letter.

> We stated in our representations to the S. O. S., that a man who, we had every reason to beleive, was an agent provocateur exploited the high patriotic fervour and idealism of the Bengali youth and managed to get up a party of violence during the N. C. O. Movement and at a convenient movement succeeded in committing the few outrages and the Government used these as a handle to checkmate public propaganda in connection with the Swarajya Party's Council programme, which the Bureaucracy looked upon with suspicion and disfavour from the very beginning. Outrages and discoveries of arms and explosives continued the series being played to the tune of the course of public events. Every action and discovery significantly preceded one or other momentous motion in a Legislature. These have all been mentioned in our statement but the news of the publications of the "RED BENGAL" leaflet did not reach us then, but it was cabled in time to be published in the British papers on the morning of the House of Lords debate on the Indian Questions. The Peers and the press in England fulminated and followed in its wake the Ordinance and the reinvigorated application of the rusty Regulation.

The charge is repeated in another part of the letter thus :—

> We have very unambiguously put it that all acts of violence that have been committed in Bengal after the N C O. movement have been inspired, engineered and committed by the group got up by that particular 'agent provocateur" and it was significant that the Bengal Government statement published along with the Ordinance mentions again and again that the "outrages were all the works of a particular group of the party". The word "Party" here has no particular sense about it and it is used for a body, the existence of which is assumed or the public is invited to assume. On this point, I beg to draw your attention to His Excellency the Viceroy's statement which makes mention of "Two terrorists organisations" and not one.

Some details are given in a subsequent part of the letter.

> We know that two Bengali ex-interness who served the police during the period of their detention were sent to Europe at the expense of the "Secret Service". Much has been made of the activities of these two men, one of whom was described in course of the proceedings in Cawnpore as the manager of the "Vanguard". Ultimately at a certain moment, literature began to flow into the country in spite of strict censorship and report of such literature coming into the country began to be published in *communiques* from time to time. A case was set up and the world knows the nature of the case, the unwillingness of the prosecution to go into the source and origin of the matter of the case and the rest of it and I leave it to you to form your own conclusions. Of course, I stick to our joint statement to the S.O.S. and I repeat it that the educated public, particularly the young men of the country are intolerant of their present position as serfs and helots in their own country and they are groping in darkness to find their way to freedom.

The writer of the letter indignantly repudiates the charge that he and his fellow prisoners were guilty of any acts of violence.

> This is the long and short of all that has happened in Bengal. We have demanded public trial, we have challenged the genuineness of any proof against us, we have made the very allegations that all activities that appeared lawless were inspired. Yet, to add insult to injury those very persons, who inspired, aided, abetted and utilised for their own selfish ends the murders and other acts of violence, have been using these very materials for calumniating and libelling men whose connection with them,

[illegible] never been sought to be proved. Rather responsible police officers of the standing of Messrs [illegible] and Bamford admitted in interviews with [illegible] of us that they were aware that we had not been connected with any murder-plot. No case has been made against us, no offence proved, no evidence produced, and yet these irresponsible talks from men supposed to be very responsible are continuing [illegible]. Particularly one person among them who has already made himself famous by virtue of his [illegible] utterances, if not by anything else, has gone so far as to forget the high responsibilities of his position. Neither the sanctity of the court, nor the shame of attacking men not in a position to defend themselves, has been enough to restrain this high personage. He pronounced on several "sub judice" cases; while we were in detention he connected us with acts of violence in various speeches. Eleven of us from the Midnapur jail sent a wire protesting against his Council Speech but that was of no consequence to him. One of his latest performances is, what may be called his "Outlaw" speech. His remark that "Men who defy the law and live and act outside the law .....have no right to the protection of the law" about men who have never been tried lawfully, is, to say the least no proof of faith in the civilised canons of law which require that men should be considered innocent so long as his guilt is not proved in a court of law.

The letter concludes with some further details.

The Revolutionary Movement after the N. C. O. Movement is a bogus thing stage-managed by the C. I. D. If possible all the facts should be made known to the foreign countries, including the Labour Party in England, so that the Government is compelled to make the enquiry. On you devolves the sacred duty and your devotion to the Mother is much counted upon. You may suggest some questions to M. L. A. regarding the nature of the activities of ex-State prisoner Shisir Kumar Ghose since 1921. If anything was paid to him for tour all over Bengal in 1921? What was the object of that tour? Is it a fact that he was called by Mr. [illegible] a few days before Sankaritola outrage? Is it a fact that the D. I. G. of C. I. D. instructed the prosecution to withdraw the case of Kona murder against Haren and Sailen? Will the Government produce the correspondence? Also please ask some questions about ex-internees Ram Bhattacharjee and [illegible] Roy who were supplied the money for their journey to Europe? How do they maintain themselves in Europe? What is the nature of their activities there and of Kshitish Biswas in America? Is it a fact that all the four men acted as informers during internment?

By the by, these questions suggest a moral which ought to be laid to heart by all adherents and advocates of secret societies. It is that the members of such movements can never be sure of not having spies and informers and traitors among them.

The Bengal Budget

The Bengal Budget for 1925-6 is a deficit budget, the extent of the deficit being eighty-nine lakhs of rupees. In spite of that fact, the amount budgeted for police expenditure is greater by over three lakhs than the current year's estimated expenditure. Moreover, a loan of Rs. 8,50,000 is proposed to be floated for building better houses for the Calcutta Police.

Crime and Its Causes and Remedies

It would be foolish to suggest that there should not be unremitting efforts made for the prevention, detection and punishment of crime. But it is not statesmanship, but its opposite, to think that that object can be gained merely by increasing police expenditure. Some crimes there are which are due to economic causes, and perhaps these form the majority. Some there are which are due to insanitary conditions and conditions which stand in the way of decent and moral living. Some are due to bad social customs and arrangements Some are due to the facilities created for obtaining drink and drugs. Some are due to animal propensities and the forces of immorality not being curbed or eradicated by proper education, culture, recreation, etc. Some are due to political and politico-economical causes.

Therefore, while adequate police arrangements ought to be made to cope with crime, the more important and statesmanlike step to take is to strike at the roots of crime. That can be done only by improving the educational, social, moral, sanitary, hygienic, economic, political and other conditions of the country. But Government has never taken any adequate steps for such improvement.

It was not wrong for Lord Lytton to draw attention to the absence of *adequate* social service in the country, though he was ignorant of what social work was really being done. But he forgot that social service, too, depends for its efficiency on political freedom. Without political freedom, that confidence and that hopefulness cannot exist without which adequate efforts cannot be made. Moreover, social improvement in many directions depends on new or improved legislation.

Why is it that Government has often borrowed large sums for war and police expenditure, but has never, to our knowledge, borrowed such amounts for educational, industrial and sanitary purposes?

Public Health

It is noteworthy that in the Bengal Budget the Public Health grant has been reduced by more than two lakhs. Perhaps Bengal has been rapidly growing into a sanatarium!

Treatment of State Prisoners

Complaints of cruel and barbarous treatment of Bengali State prisoners transferred to Burma have found publicity in the columns of the *Rangoon Mail* and thence in other papers. A contrast is often drawn between the treatment of political prisoners in England and their treatment in India. But as such prisoners are not suspected in England of overthrowing British rule and substituting any other rule in its place, they are not considered guilty of any unpardonable crime. Here, in India, political prisoners are suspected of trying to put an end to the predominance of the Anglo-saxon race, who constitute the modern "chosen people of God". What crime can be greater than an offence against "God's anointed" people? And as the object of punishment is to give pain, it is only fitting that the maximum of pain should be inflicted on those who are guilty of the most serious offence.

Alleged Inhuman Tortures at Nabha

Not a day passes without our receiving one or more letters from the Shiromani Gurudwara Prabandhak Committee containing details of cruel treatment meted out to members of Akali *jathas*. While we are thankful to that committee for its generous effort to keep us informed about what is going on in the Panjab and Nabha so far as the Akalis are concerned, we have always regretted that we have not been able to make any use in this monthly journal of most of the information so kindly supplied. We can, however, assure our friends that we have felt for them and respect their heroism and perseverance. If we may make a respectful suggestion, we would say that the committee would do well to cultivate greater concentration, and conciseness, and refrain from recording unimportant details.

The following message, dated the 19th instant, received from the committee, has been published in many newspapers :—

> Reports from Nabha just received give harrowing details of inhuman tortures including wholesale merciless beating to unconsciousness, dragging by "Keshas" (hairs) and beards, ducking into water, putting hot iron rods on various parts of the body and hanging by their feet, heads downwards, resulting in several deaths on the spot. Many more are in a precarious condition. A large number is seriously wounded. No rations were issued on 13th and 14th instant to some Jathas. Great excitement prevails. The situation is very serious. Immediate action is necessary.

We are greatly pained to read this. We refrain from making the usual request to the powers that be to enquire into the allegation and take speedy action. For we know that they will do or not do just what they please without our request or its absence making the least difference.

Weaving Department of the Institute of Rural Reconstruction, Visva-bharati

From the annual report of the weaving department of this institute we learn that it was started on September, 1922. Its object is to revive the indigenous weaving and other allied cottage industries of this province. The reports states :

> Formerly there was a large number of weavers in this district of Birbhum. They manufactured a large quantity of silk and real Muga cloth. The cotton industry also was very prosperous at that time. But this weaving industry is now practically ruined. A class of middle-men supplied weavers yarn on *dadan* system (*i.e.*, they advanced yarn and took back the production at a low rate). The weavers did not get fair wages for their labour.
>
> During the last twenty years many attempts were made to revive this important industry. Many people tried to revive it by introducing the workshop system. Many workshops were started in different parts of the country, but almost all of them failed owing to the following reasons.
>
> (a) There was no arrangement for cheap yarn supply.
>
> (b) This industry can prosper only if the weaver can work in his own home in co-operation with women, children and other members of his family. In addition to their daily works, each member of his family can help his work in sizing, winding and other preparations, whereas in workshops these works made the industry more costly.
>
> Considering the above conditions, we have adopted the following methods for reviving the weaving industry of this district.
>
> (1) We are giving the weavers training in new designs which are sure to bring more profits for their work.
>
> (2) When they go back to their homes after finishing the training, we supply them yarn at a cheaper rate than the middle-men of the market and take back their product paying the proper price for it. Thus we save them from the clutches of the Mahajans. This system increases their income. Fifteen weavers were taught by us during the last year and they are now earning better livelihood.

(3) The people of other classes who want to learn weaving for supplementing their income are given every facility according to their needs in the above-mentioned ways. In this year, seventeen persons received training in this way and some of them are still working in our weaving department. They are earning a handsome amount for their labour. The rest are working in their respective homes utilising hitherto the waste time of their family members.

(4) To spread this home industry throughout the whole province we have given attention to the educational institutions also. We have invited the teachers or High and Middle English schools and Pathsalas to get training in weaving, dyeing, printing and durri-making etc., so that they may open classes on vocational training in their respective schools. From the beginning of this year, we have trained seven High School teachers, sixteen M. E. School teachers, two Pundits of Pathsalas and sixteen students of Guru-training school of Bolpur.

(5) The knowledge of dyeing is essential for weavers. Most of the weavers depend upon outsiders for dyed yarn. This hampers their business. So we have given equal attention to the dyeing industry.

(6) Along with dyeing, calico-printing invariably comes. So we have made sufficient arrangement both for vegetable and chemical printing.

(7) Formerly the sheep of this locality were not shorn. We made an experiment to find out whether the wool of local sheep may be made into yarn. This experiment has fortunately become successful and now we have begun to teach blanket-making.

(8) In this year, we have trained altogether seventy-two students. Amongst them forty-one were the teachers of different schools. We shall have to help and guide them in continuing their work in their own schools. We shall try to arrange occasional visits to their places to stimulate their works.

The Ahmadiyas in Kabul

The world was shocked when the news of the stoning to death by judicial order of an Ahmadiya gentleman in Kabul was first published some months ago. Recently the stoning to death of two other Ahmadiyas in Kabul has been reported. And it is also said that thirty other Ahmadiyas are in prison in that town, perhaps awaiting a similar fate.

These barbarous punishments for difference in religious opinion cannot but lower Afghanistan and its king in the eyes of all civilised people.

Hindu Fissiparousness

The following resolution was moved at a recent meeting of the Madras Legislative Council:—

"That this Council recommends to the Government that at least 40 per cent of posts in both the lower and upper grades of the services under Government be reserved for the non-Brahman Hindus, 10 per cent to the depressed classes, 15 per cent to the Mahomedans, 10 per cent to the Indian Christians, 10 per cent to the Brahmans, and the rest for the representation of other communities and for recruitment by competitive examinations."

The Musalmans, no doubt, first started the game of demanding that a certain proportion of government posts should be reserved for them. But still they had the good sense to make that claim on behalf of their entire community. No one among them demanded that the Saiyids should have so many per cent, the Sheikhs so many per cent., the Pathans so many per cent., the Borahs so many per cent., the Khojas so many per cent., Julahas so many per cent., etc., of the posts reserved for Musalmans. The Hindus are going one better.

They are demanding that different castes, communities and classes among them should have a fixed proportion of the posts, showing that there is no solidarity among the Hindus. We suggest that a further subdivision be made;—that the posts to be reserved for the non-Brahmans be apportioned among the Reddis, the Naidus, the Mudaliars, the Pillais, the Nairs, the Chettis, etc., according to their numbers, and the number to be reserved for the Brahmans be proportionately distributed among the Aiyars, the Aiyangars, the Acharis, the Acharlus, the Sastris, etc. or there may be a sub-division of posts among the followers of Ramanuja, of Madhvacharya, etc.

It is one of the farces of contemporary history that the Indian people demand Swaraj, claiming to be a united people having national solidarity, and at the same time display to the world the highly edifying petition for posts laid at the feet of an alien government which this Swaraj-loving people wish to send adrift.

Dr. Zia Uddin Ahmed on the Safeguarding of Minority Rights

The Asiatic Review contains an article on the safeguarding of minority rights in India. There is nothing new in the article which calls for special notice. The article proper begins with the third and fourth paragraphs, wherein it is stated:

"A new situation developed in 1906, when the Minto-Morley Reforms began to be discussed.

"We now reach what may be termed the political era, which is marked by the address presented, on October 1, 1906, by the Muhammadans, under the leadership of His Highness the Aga Khan, to Lord Minto, from which I take the following [illegible]

as being points that were emphasized in the address."

As Maulana Mohamed Ali said from the Congress presidential chair, this address-presenting business in 1906 was a command performance, that is to say, the Musalman deputation waited upon Lord Minto at a suggestion emanating from the latter. This finds support from what Lord Morley wrote to Lord Minto. "You started the Moslem hare," the former wrote to the latter. *Vide* Morley's *Recollections.* So it was the Aga Khan and his correligionists who ought to have commemorated Lord Minto by a park, a pillar or a statue, not Pandit Madan Mohan Malaviya.

That is, however, neither here nor there.

Dr. Zia Uddin Ahmed calls his article "The Safeguarding of Minority Rights in India", but pleads only for his own community by name. We do not blame him for what he has done, but we only wish that he had given to his paper a somewhat different title, *e.g.*, "The Safeguarding of Moslem Rights in India".

Among the minorities in India the Moslems are the most numerous, the strongest and the best organised. Therefore the rights of other minorities, which are smaller, weaker and less organised, require far greater safeguarding than Moslem rights. But the rule is, every one for himself and the devil take the hindmost. So, in 1906, the bureaucracy, as represented by Lord Minto, its head, took care of its predominance by seeing to it that India's demand did not become a united demand; and ever since the tendency among us to divide and subdivide has gone on increasing, most communities thinking separately of their own interests but not of the interests of the whole people of which each is a part. There are honourable exceptions like the Indian Christians and the Beni-Israel community etc. who are courageously and wisely prepared to take their chance.

Dr. Zia Uddin Ahmed concludes his article by saying:

"......We need a stable Government in India, and I would add that it will not remain stable unless equal facilities are given to every community and the interests of the minorities are adequately safeguarded."

That is true.

The writer advocates separate representation by means of election by separate electorates and the reservation of fixed proportion of posts in the public services for his community. Obviously, therefore, in order to act up to the principle ennunciated in t[he] lines quoted above, that is to sa[y] in order to give equal facilities to *eve[ry]* community and to adequately safeguard t[he] interests of *each* minority body, separa[te] representation, separate electorates, a[nd] separate reservation of posts must in h[is] opinion be provided for each of our com[]munities; there is no other or better wa[y]. *We have not yet seen any scheme or pa[]* which makes any such provision. Dr. Z[ia] Uddin Ahmed is a great mathematician. [It] should not, therefore, be difficult for him [to] take up the Imperial and Provincial volum[es] of the Indian Census Report for 1921, a[nd] prepare such a scheme. When ready, t[he] scheme should be published in pamph[let] form.

Of course, the scheme will have to [be] revised after the publication of the report [of] each decennial census. That may co[me] after. In the meantime, sufficient unto t[he] day is the trouble thereof.

The learned Doctor thinks that no gover[n]ment in India will remain stable which d[oes] not act according to the principle he h[as] laid down. He may be right or he may [be] wrong. But we are prepared to learn wisdo[m] and would, therefore, ask him to na[me] some countries in which government h[as] owed its stability to separate representati[on] by separate electorates and the reservation [of] posts for different communities. Should [he] say that the lessons to be learnt from t[he] political histories of other countries are [not] applicable here, we would not quarrel w[ith] him.

Western Praise of Eastern Wisdom.

Most Western people profess the Chr[is]tian religion. It is, therefore, natural f[or] them to extol the excellences and ide[als] of Christianity. And that religion rea[lly] possesses many merits and teaches many hi[gh] ideals. It is for professing Christians [to] judge whether their lives conform to the[ir] teachings and ideals of their faith.

Similarly, Moslems boast of the ma[ny] high ideals taught in the Quran and the l[ife] and sayings of the prophet Muhammad a[nd] the lives and doings of the early Caliphs. Th[ey] also quote the high praises bestowed on Isl[am] by some European writers. It is natural f[or] them to do all this. But the more importa[nt] thing for them to attend to is wheth[er] present-day Moslem society conforms to t[he] high ideals and teachings of Islam whi[ch]

undoubtedly influenced the lives of many followers of the faith in the past.

Hindus and Buddhists and others also indulge in similar boasts, and feel flattered when they find any European writer or speaker speaking in high terms of the spirituality of their religions. We have ourselves sometimes quoted such praise—we confess, with serious misgivings as to whether we were doing quite the right thing. For, though such praise sometimes encourages and stimulates, oftener it perhaps has a soporific and narcotic effect. Particularly, owing to our "slave mentality," when praise comes from European sources, we appear to be confirmed in our easy-going belief that all is right with our collective and individual lives and no reform, no improvement is needed. Hence it is always vitally necessary for us to cultivate a critical and discriminating spirit. Neither ourselves nor the Europeans are infallible. We should judge for ourselves whether that which is praised is really worthy of praise, and if it be worthy, whether we in our present-day intellectual social, moral and spiritual condition and with our existing social customs and arrangements can claim that praise as bestowed on something which we can now call our very own.

It is one of the delusions engendered by the almost all-engrossing political sensation-mongering of many politicians that a people can be politically enslaved and remain so in spite of its being intellectually, morally, physically, socially and spiritually all that it should be. The fact, however, is that the different aspects of a people's inner and outer life are not water-tight compartments; they are interdependent and interact on one another.

When we hear our ancestors or their faith and wisdom and spirituality praised, we should consider that praise to be an exhortation addressed to us to be worthy of our ancestors and of the eulogy bestowed on them.

Political Backwardness and Progress in Literature, the Arts and the Sciences.

The Indian Daily Mail of February 21 (second dak edition) contains a leading article on the poet Rabindranath Tagore entitled "An Apostle of World Peace". Quite rightly has he been so named. We also endorse the eulogium pronounced on the poet in the article. But we cannot identify ourselves with the opinions expressed in its opening sentences, *viz.* :—

"There is no more trite explanation of the backwardness of India than that its political condition is a barrier to progress. Even granting that in industry and commerce success is controlled by political factors, none can contend that they stand in the way of advancement in literature, the arts and the sciences. Dr. Rabindranath Tagore, his brother (?) and Sir J. C. Bose have risen each in his own sphere to an international reputation. Indeed, Italy and Germany during the darkest days of their political history produced men who in the domain of arts, literature and science had no equals. More than one of the European peoples who secured their independence at the conclusion of the Great War have thrown up men and women, whose genius has given them an international reputation."

We do not say that progress in every other direction depends *entirely* on political progress : but we do assert that progress in any direction is generally dependent on progress in every other direction. We cannot here pause to prove our proposition, but we will simply ask a question or two. India is equal in area to Europe *minus* Russia, and Europe is mostly practically free, India not free. During the last 25 or 50 years, how many men of international reputation in literature, art and science has Europe *minus* Russia produced, and how many such men has India produced ? Nay, leaving aside such a big Western area, let us take comparatively small regions like England, France, Norway, Denmark, Italy, etc. During the period named above, how many men of international reputation has each of these small countries produced, and how many has India produced ? Some time ago, we had occasion to consult a voluminous list of original papers in chemistry contributed by chemists in different countries of the world, and we were humiliated to find how very few India's contributions were. Such or perhaps worse is the case in other branches of science. *The Indian Daily Mail* refers in the course of its article to the Nobel Prize. If the award of that prize be taken as a test, it will be found that it has gone to one Indian out of 320 millions of Indians, only once and that only for literature. Much smaller countries than India have won it more than once for literature, science, etc. Leaving aside the case of a few exceptional men, progress of the body of the people in literature, art and science depends on ample educational facilities, including libraries, laboratories, museums, etc., and it is only a politically free people who can provide these for themselves adequately. We confess we do

not derive much comfort in our present backward intellectual condition from the repetition of the names of Tagore and Bose as a certain worthy old body was said to draw from the word Mesopotamia, though perhaps we have always written as much about them as any other journalist, and we hope not in unduly unappreciative terms.

Rabindranath Tagore's Return

Rabindranath Tagore returned to Bombay on the 18th and to Calcutta on the 23rd February last.

"In a special interview, which he gave a representative of *The Indian Daily Mail*, he explained the circumstances which led to his visit and stated some of his impressions. When he was in Kobe during his visit to Japan last year he was approached by the Ministers of Peru and Mexico with invitations from their respective Governments to visit those countries. The representative of the Government of Peru was particularly anxious that his visit should coincide with the centenary of South American independence and that he should take part in the celebrations. The event at which he was invited to be present as a representative not only of India but also of the whole of Asia was of such significance that he was obliged to accept the invitation in spite of his indifferent health.

"He returned from his far eastern tour feeling greatly run down after his strenuous work in China and Japan. As the date of the centenary celebrations was approaching he was unable to stay in India long enough to regain his health. His friends and admirers were greatly perturbed at the prospect of a long journey and the risk which he was taking but he could not be persuaded to abandon the tour. He set out on his journey via Colombo. On reaching Marseilles he abandoned his original intention of staying for a time in Europe and failing to get a direct passage to Peru, proceeded to Buenos-Aires, the capital of the Argentine Republic. The reception accorded to him on his arrival there by the people and the Government was enthusiastic beyond description. He was greatly moved by the genuineness of the hospitality shown to him. What was more remarkable and gratifying was the interest which the people of Argentine seemed to have taken in his works, almost all of which have been translated into Spanish. He got an idea of this even on board the steamer. For no sooner the passengers came to know of his presence than almost every one of them brought out some volume or other of his works in order to get his autograph on it.

"His health became so bad at Buenos-Aires that the doctors who were consulted declined to permit him to undertake the journey to Peru either by land or by sea. He had therefore to leave South America greatly disappointed that he could not fulfil his engagements. On his return he availed himself of the invitation he had from Italy and went to Milan where he was enthusiastically welcomed by the people. He delivered some public lectures and fulfilled several engagements. The strain of these functions was so great that he again fell ill and had to cancel his visit to Turin, Venice, Florence and Rome. When he recovered sufficiently he set out to India and arrived in Bombay. He said that he had promised his Italian friends to visit their country again as soon as he was well enough. He also added that some friends were arranging to get a house for him near Lake Como in order to enable him to spend the summer months there every year. In conclusion he observed that his health was still so bad that he would not be able to take part in any public engagements for some considerable time."

The Women of Egypt

The Woman Citizen of New York records :—

"The women of Egypt have issued an "Appeal to public opinion of the world" on behalf of Egypt in its present differences with Great Britain.

"It is one of the most interesting facts in history that whenever a nation is in trouble with another, the women rally to its support and the government is overwilling to receive any favors or service the women can perform. The women of Egypt are following the example of the women of all nations in making this appeal. The questions involved, however, are between Egypt and Great Britain. Public opinion elsewhere can exert much pressure upon nations involved in difficulties, and doubtless will in this event.

"The women of Egypt charge Great Britain with exercising tyranny in order that she may force the Egyptian Government to yield new rights over Egypt and the Sudan. These women appeal to public opinion to come to the aid of the "cradle of civilization," which they call the "Hyphen between the Orient and the Occident". They declare that assistance to the "Hyphen" will facilitate good relations between East and West and bring nearer the peace of the world."

Indian Ladies' Acadamic Distinctions

Last month we had the pleasure to record the academic distinction won by Miss Nirmala Bose. In this issue we are pleased to record the achievement of a married Hindu lady named Sunitibala Chanda, who was married in 1912, and has passed all her University examinations since then, taking the M. A. degree of the Calcutta University in Indian Vernaculars and standing second in order of merit. We also read in *Stri-dharma* :

It is noteworthy that a Muslim lady Furuhk Sultan Muayidzada has stood first in the list in the subject of Persian in the M. A. Degree examination of the Calcutta University. She is the daughter of His Eminence Aga Muayedul Islam, Editor of the well-known weekly journal *Hablul Mattin*. Though brought up in purdah, she has had a brilliant Unitversity career. She is accomplished both in Oriental and Western languages, knowing Arabic, Persian, Urdu, French and English. Her eldest sister Begum Sultan, stood first in the Preliminary Law examination and her younger sister Khawer Sultan secured first-class Honours in History in the B. A. examination.

At the Convocation of the Hindu University, great applause was given to a lady, Miss Adhicari who received her M. A. degree.

Miss S. B. Hazra, has the unique honour of being the only lady in India who has so far been elected a member of the Senate of a University. She is Senator of the Patna University and she practises in the High Court as a Vakil. She has also been elected a member of the Syndicate of the University but this honour has first been obtained by Radhabai. B. A., Zemindarni of Coomaraman-, in her election six months ago, for the Syndicate of the University of Madras.

The Age of Consent Bill

The Select Committee on the Age of Consent Bill has proposed to lower the age of , as fixed in the Bill, to 13 years in the case of married girls. We are entirely against this lowering. As *New India* observes :—

"Fourteen is low enough to wreck the bodies of unfortunate girls who become mothers at that age, but no words can be strong enough to condemn sufficiently the heartlessness of husbands who can sacrifice their child-wives to the Moloch of their lust at even a lower age than that. To talk of consent in the case of a child of thirteen is a frightful abuse of language. We should have imagined that the age for married girls might have been made 14 on even stronger grounds than the age for their unmarried sisters; for violation of the latter has more chances of being brought to the notice of the than compulsion of wives...Marriage or no marriage, the cruelty of forcing motherhood on a ten- girl unfit for it is the same.

CHILD-MOTHERHOOD

It has been observed in statistics mortality in that in the case of the female population there is a sudden leap upwards of the number of deaths at the age of 15. The only factor to account for it is the giving birth to children. If we could have some graphical illustrations broadcasted of the agonies suffered by girl-mothers in delivery, the deaths that result in the case of some, and the permanent weakening of the body and the consequent long depression in spirit in the case of the surviving, the degeneracy of the children born of such mothers, and of the race-stock due to the birth of such children, and the effect also of the training given to them by the mothers, who can possibly have no notions on the subject, perhaps the public conscience would awake.

Physiologically no age lower than sixteen in the case of married girls ought to be fixed as the age of consent to sexual life in the case of their husbands, and in the case of any person who is not related to a girl as her husband, the age of consent should be higher still, say 18 or 21.

"How an Indian Nationality Can be Formed"

The history of Aurangzib which Professor Jadunath Sarkar began twenty years ago, is now complete. The fifth and last volume has been published. Its publication at this time, when the problem of Hindu-Moslem unity is being discussed, is very opportune. For just as Akbar has been generally looked upon by historians as a conscious or unconscious builder-up of an Indian nationality, his great-grandson Aurangzib has been considered as the destroyer in that age of all hopes of the growth of a united Indian nation. The history of his life should, therefore, have its lessons to teach us who are now seeking to solve the problem of nation-building.

As Professor Jadunath Sarkar is not engaged in the game of politics but is only a critical onlooker of informed and mature judgment, his words should carry weight. Contemporary politics may warp our judgment, but the student of history, which is in one of its aspects the politics of the past, is in a position to take a more dispassionate view of things. That Professor Jadunath Sarkar is competent and qualified to take such a view appears incidentally from the fact that the Hindus in Maharashtra have sometimes complained that he is biassed in favour of the Persian historical records left mostly by Musalman writers, whereas Moslems and some interested Anglo-Indians have complained that he is prejudiced against Musalmans and is in favour of Hindus !

Professor Sarkar has done full justice to the character of Aurangzib. He has dwelt on his courage and coolness and his learning and self-preparation.

"In addition to possessing constitutional courage and coolness, he had early in life chosen the perils and labour of kingship as his vocation and prepared himself for his sovereign office by self-reverence, self-knowledge, and self-control. Unlike other sons of monarchs, Aurangzib was a widely read and accurate scholar, and he kept up his love of books to his dying day."

"Besides book-learning, Aurangzib had from his boyhood cultivated control of speech and action, and tact in dealing with others; and even the dizzy eminence of the Peacock Throne and lordship over 'nine hundred thousand horsemen' did not intoxicate him into losing the curb over his tongue, temper and heart for a single day during an exceptionally long life. As a prince, his tact, sagacity and humility made the highest nobles of his father's Court his friends ; and as Emperor he displayed the same qualities in a degree which would have been remarkable in a subject. No wonder his contemporaries called him 'the *darvesh* in purple."

Of Aurangzib's industry, moral purity and simplicity of life, his historian writes:—

"His private life,—dress, food and recreation,— were all extremely simple, but well ordered.

was absolutely free from vice and even from the more innocent pleasures of the idle rich. The number of his wives fell short even of the Quranic allowance of four, and he was scrupulously faithful to wedded love. The only delicacies he relished,—the reader will smile to hear,—were the acid fruit *corinda* (*Carissa carandas*) and a sort of chewing gum called *Khardali*.

"His industry in administration was marvellous."

These few extracts from Professor Sarkar's description of Aurangzib's character and habits, show that he has not written of him as a carping critic but as one who appreciates the subject of his voluminous work to the full. Such a historian has devoted the last chapter of his work, chapter lxiii, to the theme "Aurangzib and Indian Nationality". We cannot here either reproduce or summarise that chapter, but shall reproduce the last section thereof, entitled, "*The significance of Aurangzib's reign : how an Indian nationality can be formed*" :—

"The detailed study of this long and strenuous reign of fifty years that we have pursued through five volumes, therefore, drives one truth home into our minds. If India is ever to be the home of a nation able to keep peace within and guard the frontiers, develop the economic resources of the country and promote art and science, then both Hinduism and Islam must die and be born again. Each of these creeds must pass through a rigorous vigil and penance, each must be purified and rejuvenated under the sway of reason and science. That such a rebirth of Islam is not impossible, has been demonstrated in our own days by the conqueror of Smyrna. Ghazi Mustafa Kamal Pasha has proved that the greatest Muslim State of the age can secularise its constitution, abolish polygamy and the servile seclusion of women, grant political equality to all creeds, and yet not cease to be a land of Islam.

"But Aurangzib did not attempt such an ideal, even though his subjects formed a very composite population, even though the Indian world lay at his feet and he had no European rivals hungrily watching to destroy his kingdom. On the contrary, he deliberately undid the beginnings of such a national and rational policy which Akbar had set on foot.

"History when rightly read is a justification of Providence, a revelation of a great purpose fulfilled in time.* The failure of an ideal Muslim king like Aurangzib with all the advantages he possessed at his accession and his high moral character and training,—is, therefore, the clearest proof the world can afford of the eternal truth that there cannot be a great or lasting empire without a great *people*, that no people can be great unless it learns to form a compact *nation* with equal rights and opportunities for all,—a nation the component parts of which are homogeneous, agreeing in all essential points of life and thought, but freely tolerating individual differences in minor points and private life, recognising individual liberty as the basis of communal liberty,—a nation whose administration is solely bent upon promoting national, as opposed to provincial or sectarian interests, and a society which pursues knowledge without fears, without cessation, without bounds. It is only in that full light of goodness and truth that an Indian nationality can grow to the full height of its being."

Professor Sarkar has no doubt pointed out in his work how and to what extent Aurangzib himself and Muslim society made the fusion of Hindus and Muhammadans and the consequent birth of an Indian nationality impossible. But he has also shown how, owing to the condition of Hindu society too, such a consummation became an impossibility. Take, for instance, the following paragraphs among others descriptive of the Hindus, from his work :—

"The Hindus of mediaeval India presented an equally unhappy spectacle. They could not possibly form a nation, or even one compact sect. A social solidarity like that of the Muhammadans was inconceivable among a people divided into countless mutually exclusive castes, with their rancorous disputes about rights to the sacred thread and the Vedic chant, access to public water supplies, besides *touchability*, and in Southern India also *approachability*. And time and prosperity seemed only to aggravate these differences. 'Caste grows by fission', and the multiplication of new subcastes was in active progress through the operation of internal forces during Muhammadan rule, dividing and weakening Hindu society still further. A Hindu revival like the empire of the Peshwas, instead of uniting them only embittered caste bickerings by intensifying orthodoxy, leading to a stricter repression of the lower castes by the forces of the State, and provoking more widespread and organised caste feuds, like those between the different subdivisions of the Deccani Brahmans or between the only two literate and well-to-do castes of Maharashtra, *viz.*, the Brahmans and the Prabhus.

"No enlightened or patriotic priesthood arose to save the Hindu peoples. The separatist tendency is as strong in their religion as in their society and, indeed, an organised priesthood or State Church is opposed to the root principles of the Hindu scheme of salvation. Stray sheep running after stray shepherds fall easy victims to the quack and the voluptuary. Even if we pass over the degrading forms of man-worship that marked the religious practices of the Vallabhacharya, Kartabhaja and other sects of *guru*-adorers, or the licentiousness promoted by temple-dancers (*deva-dasis* or muralis) and small prurient esoteric sects, and turn our eyes to the ordinary idol-worship of the millions, we find the priesthood bringing their worshippers down to the lowest intellectual level by holding up to their adoration a god who eats, sleeps, falls ill of fever [illegible]

* The English conquest of the Mughal empire is only part of the inevitable domination of all Africa and Asia by the European nations, which is only another way of saying that the progressive races are supplanting the conservative ones, just as enterprising families are constantly replacing sleepy [illegible] ones in the leadership of our own [illegible]." Prof. Jadunath Sarkar's Mughal *Administration*, 2nd ed., p. [illegible].

Jagannath does for a week every year), or pursues amorous dalliances which a Nawab of Oudh might envy or a Qutb Shah imitate in his own harem. Reform was possible only outside the regular Hindu church followed by the masses, i. e., among the small non-conforming sects, where men were prepared to leave all things and follow truth: but even there only during the first generation or two after their foundation, before they too sank into gross *guru*-worship."

Sir Gokuldas Kahandas Parekh

By the death of Sir Gokuldas Parekh the country loses one of the stalwarts of the older generation. He led a simple unostentatious life and was noted for his quiet determined character. He was a man of solid attainments, and had made himself master of the land revenue question. It was not a little due to his efforts that ryots in the Bombay Presidency obtained some relief, though at one time the Government of that province was unwilling to grant any remission of revenue even in times of famine. Sir Gokuldas was also an authority on excise and during the long period that he was a member of the legislative council of his province, he strenuously fought the people's battles against the drink and drugs traffic. He was also well known for his labours in the cause of social reform.

Sir Ibrahim Rahimtoola

The unanimous election of Sir Ibrahim Rahimtoola to the presidential chair of the Bombay Legislative Council shows that the country is not so creed-ridden as to make it impossible for a man of tried ability and public spirit to be elected unanimously by men of all sects. This is a welcome sign. Would that public life in the Panjab and Bengal were like that in Bombay in this respect.

The Budgets of Bengal and Bombay

Of the taxes collected in Bengal, eleven crores in round numbers are at its disposal. Of the taxes collected in Bombay, fifteen crores in round numbers are at its disposal. Bengal has a population of 47, 592, 462; Bombay a population of 26, 757, 648. It is clear, therefore, that Bengal can spend for the health, enlightenment and prosperity of its inhabitants, both per head and in the aggregate, much less than Bombay can. In fact, Bengal can spend per head of its population less than half of what Bombay can. Yet Bengal is not inferior to Bombay either in fertility or in natural resources. Nor is the total amount of the revenues collected in Bengal less than that collected in Bombay. There is therefore, no just reason why Bengal should not have enough money for the improvement of its health, education, agriculture, industries, etc. We are not advocating the principle of robbing Peter to pay Paul. What we say is that the Central Government should cut down some of its extravagant expenditure and leave to all provinces an equitable share of the revenues collected therein. It is, neither just nor humane that the people of Bengal should die of malaria, Kala-azar, tuberculosis, etc., while crores of revenue raised here are spent in building a new Delhi and in Frontier expeditions, etc., which may be quite necessary, but certainly not more necessary than saving millions of people in Bengal from preventible death and debilitation, than the spread of education, or than the improvement of agriculture and the establishment of new, and revival of old, industries.

Production and the Taxation Enquiry

Though owing to the many curious proposals made by some witnesses for bringing more money to the public treasury, the taxation enquiry seems at times to usurp the function of a variety entertainment, it is to be hoped that the main conditions precedent to the raising of the taxable capacity of the people will be steadily kept in view. People can pay more taxes only if they are more prosperous, and they can be more prosperous only if there be greater production. The first thing necessary, therefore, is to ascertain the relative productivity of India, to find out the causes of low production, to take steps to remove those causes, and to bring about conditions which will ensure greater production.

In doing all this the members of the Committee and the witnesses appearing before it, will receive much help from Professor Dr. Rajani Kanta Das's new book, *Production in India* (Visva-bharati Bookshop, 10 Cornwallis Street, Calcutta). It is a comparative study in national productivity with special reference to the prosperity or material welfare of the people. How the productivity of India has grown within recent years and how it compares at present with that of other countries and affects the prosperity of the people, form the subject-matter of this study. Resources, Industries and Productivity are the main heads under which the author considers his subject.

Under resources, arable land, forests, fisheries, mines, etc., are dealt with. Under industries he has dealt with forestry, fishing, mining, agriculture, manufacture, transport, banking and commerce. Under productivity, growth, condition, wastage and prosperity are dealt with.

The book contains 105 tables compiled from various sources many of which are not available in India. In fact, practically all the work was done in the Bibliotheque de la Direction de la Statisque Generale de la France in Paris.

His conclusion is that the fundamental cause of India's poverty is her industrial inefficiency. This must not be mistaken for the alleged inefficiency of individual workers, due, it is said, to our racial inferiority. In his work on "Factory Labour in India" the author has refuted the prevalent notion that three factory employees in India are equal to one in Great Britain, on the ground that there does not exist the equality of working conditions for such comparison. In another work of his, "Hindustani Workers on the Pacific Coast", the author produces evidence from American and Canadian employers to show that Indian workers in California and British Columbia are as good as Chinese, Japanese, American and Canadian workers. The inability of India to produce all that it is possible for her to do is due to causes other than racial, etc., which can and ought to be discovered and removed.

Sir Mahomed Yusuf's Marine School.

Under the caption "a remarkable institution", *The Bombay Chronicle* has published the following note and has thereby drawn public attention to a really very useful institution :—

"Within an hour's sail of Bombay is a picturesque little island of the name of Novha, a possession of Sir Mahomed Yusuf, the well-known Muslim philanthropist. Modesty is a virtue invented by the ugly, and it is a pity that Sir Mahomed should be content to leave his excellent work unadvertised. He maintains a Marine School on the island where boys are given elementary lessons in navigation and seamanship. Besides the Marine School the visitor will find a number of industrial institutions where boys are taught useful crafts and trained to become efficient units of society. All over the island there is the evidence of method, neatness and discipline and Sir Ibrahim Rahimtoola who presided over the Prize Distribution spoke on behalf of all the guests when he expressed his pleasant surprise at the efficient management of the whole enterprise. It is a work of benevolence upon which Sir Mahomed spends a sum of one lakh every year. The recurring outlay of one lakh is over and above the large capital expenditure borne by Sir Mahomed for organising the schools and equipping them with all the paraphernalia of vocational culture. It is to be hoped that the Government will endeavour to help him in his ambition to extend the courses by the grant of a training ship. The work is wholly disinterested in its character and the boys require better scope of scientific preparation enabling them to aspire to all the prizes of a nautical career. To Sir Leslie Wilson, the benefactor ought to be wellknown because Sir Mahomed gave the endowment for the establishment of the Islamia College of Andheri whose foundation-stone was laid by the Governor of Bombay. We hope the work on Novha Island will be encouraged and that it will be possible for the nautical school to gain wider scope of usefulness through the good offices of Sir Leslie Wilson."

The Communal Craze.

On the 28th of January last the Governor of the Punjab received addresses of welcome from some public bodies in Lahore, and before proceeding to deal with matters of local interest discussed in the addresses, he indicated that he had one remark to make regarding them.

"I notice", said His Excellency, "that some of these addresses are worded in a somewhat unusual tone of acerbity in regard to the communal matter. This is somewhat astonishing to me since I am not aware of any incident in your recent history such as the outbreak of communal disturbances which would warrant this display of feelings, nor indeed am I aware how far it can be justified on other grounds. Both Hindus and Mahomadans have complained to me of inadequate representation in your local bodies. They cannot both be right. I beg of you to give less thought to these things and to bend yourselves to the task of improving your own communities within their own sphere, for the real solution of communal differences lies rather in bringing each community to a level with its neighbours in point of intellectual and material advance than in attempts to obtain political advantages for one section of the public over another. That is a word of friendly warning to all. It is no benefit to the administration of this country to see the great communities disunited. Our object (and it should be yours also) is to see a common and harmonious advance throughout the province, benefiting all communities alike and working to its general betterment without distinction of sect or creed."

Recruitment of Sikhs in the Army.

The Hindustan Times of Delhi has published a secret memorandum issued by the Adjutant-General in India regarding the recruitment of Sikhs in the army. According to that memorandum, "the recruitment of Sikhs for the Army will be entirely closed in villages which have taken an active part in the Akali movement," and "no Sikh will be admitted to the Army, who has, either by himself, or through his family, been in any

was connected with the Akali organisation." This is no doubt meant to crush the Akali movement. But from news received from the Punjab up to date it does not appear that the organisation is about to collapse, though the memorandum was issued more than six months ago. The movement will yet take a good deal of crushing, it seems; and the order can only stiffen the back of a community which has survived the terrible persecution of the Mughals and has seen their downfall.

"*Kajer samay kaji, kaj phuralei paji*", so runs a Bengali adage, which means, "one is considered a very useful man so long as you want to get something done by him; but when that thing has been done, the man is dubbed a rascal". The Sikhs stood by the British Government during the Sepoy War, and have fought the battles of the British empire in many quarters of the globe, helping to extend and consolidate it. But now that they have become politically and otherwise self-conscious and therefore self-respecting and self-assertive, the only form which political gratitude can take is to shut them out from military careers.

There are other communities, *e g*, the Telengas, the Bengalis, which fought for the East India Company, but which subsequently, with the spread of education and growth of patriotism among them, have been classed as non-military.

First Separate Railway Budget

The Railway Budget for 1925-26 presented last month by the Commerce and Railway member, is the first separate railway budget.

It provides for the construction of over two thousand miles of new lines. As railways have not been an unmixed good in India, we cannot welcome this programme of extension without knowing where the lines will be laid, what will be the alignment, whether they will kill water-ways by competition, whether sufficient care will be taken not to obstruct natural drainage, and so on. The good which railways have done cannot be denied. But they have in many a region helped to kill indigenous industries, been the indirect cause of neglect of water-ways, have made many tracts malarious, and have been the means of rapid spread of some epidemics. So though we must keep pace with the times by having all the improved means of transport and communication which other countries have, we must guard against the evils noted above.

Sir Charles Innes's observations on the Indianisation of the superior and subordinate railway staff constituted a lame defence of the present state of things. That "it is only in recent years that Indians have joined the gazetted ranks of railway officers in any number" and therefore it would take time for them to rise to high posts, is obvious; but it was not the fault of Indians that they were not from the very beginning given facilities for adequate training and opportunities for joining these superior ranks.

To class Anglo-Indians as Indians and then argue that "to a very large extent the subordinate railway service is already Indianised in that the posts are largely held by Anglo-Indians" is an example of unconscious (?) humour. These men are Indians when it is necessary to consider them so. But when they had to be given reserved accommodation in railways, or to be enlisted as volunteers, etc., they were classed with Europeans.

Sir Charles tried to justify the reduction of 1st and 2nd class fares and the non-reduction of third class fares, on the ground that owing to the enhanced fares there was a decline both in 1st and 2nd class passengers and in earnings, but that, in spite of increased third class fares, there was a progressive increase both in passengers and earnings. But this only shows that many of the upper class passengers travel for pleasure, but that third class passengers travel of necessity and also that increase in upper class fares had compelled many to travel who would not otherwise have done so. The railway administration ought not to take advantage of the necessities of poor men and penalise them therefor. It is no excuse to say that the railways would not be able to cope with the increased traffic if third class fares were reduced. Why are and were not more 3rd class carriages built by extending the present workshops and opening new ones? Instead of opening new lines, the Railway Board ought first to remove the inconveniences of third class passengers in the lines already open, because it is chiefly they who maintain the railways.

PRINTED AND PUBLISHED BY A. C. SARKAR AT THE PRABASI PRESS.

CONTENTS:

CONTENTS :

PAGE

OPEN YOUR
AND
YOU WILL SEE THAT IT IS CREATIVE POWER
AND NOT KILLING POWER THAT MAKES A
NATION GREAT.
The Art of a Country shows the Beauty
of its Soul.
Do you know what infinite longing for the beautiful and the pure lives in the heart of India ?
You will obtain a glimpse of it through Indian Art. The finest Indian Masterpieces can be obtained in the form of Albums. Not less than 16 in each. There are 16 such Albums. Each Rs. 2. Please write to—
THE MODERN REVIEW OFFICE
For
Chatterjee's
PICTURE ALBUMS
91, Upper Circular Road, Calcutta.

"Major Basu's book will take the same place in the historical literature of our country which Mr. . C. Dutt's famous 'Economic History of British India' has done in economic literature. We hope) utilise his book in future for discussing problems and dangers against which our author has warned 3."

Spectacles & Glasses
Latest Style:
Shell Frames & Temples:
Sold by us are backed by a guarantee of correctness of fit of paramount value.
Dr. Kartick C. Bose, M.B.
the renowned occulist attends . .
The Calcutta Optical Co
45, Amherst Street CALCUTTA 22a Harrison Road

"KILL-BUG"

...Bug instantaneously. Throw a few drops in the Joints and corners where the Bugs hide ...the Bugs will be killed instantaneously. The eggs and the white soft larvea or worms are ...strong odour of the solution and even the full size bugs which did not come in contact wi... but got the odour, immediately come out of the shelter and are killed so forth. This solu... ...of the experiments made by Mr. P. C. Bhattacharyya for several years, and is pe... ...to children and also to clothing. It is a colourless non-poisonous solution, neither aci... It is perfectly neutral and therefore does not act upon furniture or clothing etc. ...Small 4 oz. phial As. 6. 20 oz. Quart Bottle Re. 1-4. One gallon Drum Rs. 8. ...rates for heavy quantities. Agents and wholesalers are given good commission.

BENGAL TRADERS Ltd, 84-1, Bowbazar Street, Calcutta.

OPEN TO ALL !!

...CHASERS ...OUR 18-CT ...ROLLED ...WATCHES WILL GET ONE HANDY FANCY TABLE TIMEPIECE

FRE...

...really unexpected offer. Both the Rolled gold wrist-watch and our Table T... ...are guaranteed for three years. For a short time only—

WRITE NOW :

Rolled Gold Wrist Watch with Table Timepiece	Rs. 7-8-0
Price Table Timepiece alone	„ 2-8-0
22-ct. Rolled Gold Wrist-Watch	„ 12-8-0

Write now : SWAN HOUSE, P. B. 508, P. T. Madras.

"The Treasure Ches...
For 1925

promises to be the best in its his... Stories and plays, articles of trave... biography, social service and cu... events, nature study and studie... literature, will be presented in a ... to delight both young and old.

Price Rs. 2 a year. Send for s...men copy.

To

The Editor, "The Treasure Ch...

BANGALORE.

WONDERFUL GREEN PEPPER PICKLE

This is the most Wonderful prepartion of all the Pickles prepared by others. By using ...not only you increase the taste of the Tongue but also Saliva to a great extent which mixes ...the Food and causes most Digestion. If once you begin to eat this Pickle, you will never have ...to leave it till you finished the remnnat of the same and yet you will never be content the... ...only taste it gives but at the same time it roots out the Bile and gives a very good health. ...been untouched by hand when prepared and no Man defrauds his caste by using it. It has ... ...carefully after Personal supervision and hence no danger is awaited.

Give Orders at once to avoid disappointment as a small quantity is in stock. No use... ...it by myself but a trial order will convince you of the truth thereof.

Price Re. 1 per Tin, postage As. 6 per Tin

Besides this Pickle other Beautiful Pickles of Mangoes, Limes, and green Gingerate ... ...at the same rates.

i.e. All orders should be written in English with full and clear address

D. MANNALAL

Avenue Road, Bangalore City

BY D. G. SAPRE, M.A.

Professor of History and Economics. Willingdon College, Sangli, (S. M. COUNTRY).

The present book gives an account of the formation of the East India Company, its territorial expansion in India, the system of Double Government under the Company, the Bureaucratic Government, and finally Responsible Government. It deals exhaustively with the Reforms of 1919. It also contains adequate treatment of subjects like Indian Defence, Finance, Education, Fiscal Policy, Local Self-Government, Land Revenue Policy. The book also contains in an abridged form the consolidated Government of India Act of 1919.

PRICE-Rs. 4-0-0. Pages xxviii+457+80.

Copies can be had of the author, Willingdon College, Sangli.

EXTRACTS from Opinions and Reviews on Prof. Sapre's "Growth of Indian Constitution and Administration."

"Your book which seems to be a really meritorious production."

DR. D. R. BHANDARKAR, M.A., D.LITT.,
President, Board of Studies in History University of Calcutta.

"It seems highly useful, and likely to be of great utility as a work of reference."

DR. PROF. RUSHBROOK WILLIAMS, M.A.,
Director of Public Information. Government of India, Simla.

I have read the book with great interest and I congratulated you on the way in which the subject has been treated.

DR. SIR CHIMANLAL A. SETALVAD, KT.,
Vice-Chancellor of the University of Bombay.

"Mr. Sapre is a master of this intricate subject and of the English language. He writes with a clarity and conciseness that are worthy of high praise."

—*The New Statesman*, London Oct. 11, 1924.

"Mr. Sapre has unfolded the story of constitutional evolution in a book which is evidently intended as a text-book for history students and he has done so on the whole sympathetically".

—*Times Literary Supplement*, London, 18-9-1924.

NEW AND INTERESTING

Rambles in Vedanta by B. R. Rajam Iyer Rs.	5 0 0
Landmarks in Lokamanya's Life by N.C. Kelkar	1 8 0
The Duties of Man by Joseph Mazzini	1 0 0
Reverse Councils and other Organised Plunders by T. S. Krishnamurthy Iyer	3 0 0
Leprosy in India by the same author	0 8 0
India's Position in World Politics by Tarak Nath Das	1 8 0
The Soverign Rights of Indian Princes by the same author	1 0 0
Presidential Address of Mahatma Gandhi 39th I. N. Congress' Belgaum	0 4 0
Labour and National Finance by Philip Snowden	3 6 0
Irish Books and Irish People by Stephen Gwynn	2 8 0
For India and Islam by Ali Bros.	1 8 0

M. Radha & Co, Mannady, Madras

BOMBAY, CALCUTTA, MADRAS
Agents for Constable & Co., Ltd.

INDIA OF TO-DAY

A series under the General Editorship of Prof. L. F. Rushbrook Williams, C. B. E., Director of Public Information designed to meet the needs of all whose duty it is to keep in touch with the current problems of India.

Vol. I. An Introduction to Co-operation in India *By C. F. Strickland, I. C. S.*, Rs. 2

"Both Author and Publisher are to be thanked for giving this book to the co-operative and the general public. Many books twice as long give less information than is contained in this serviceable introduction to a study of Co-operation in India". *Co-operation in Education*

Vol. II. The defence of India. *By Arthur Vincent.* Rs. 2

"This volume sets forth in comprehensive terms the problem of defence. It can be recommended to every educated Indian who wishes to play a part in his country's government". —*Army Quarterly*

Vol. III. Irrigation in India. *By B. G. Harris*, Rs. 2

"Written by one who knows his subject intimately, it is a model of conciseness. The author's account conveys a clear idea of the growth of irrigation under British rule." —*The Englishman*

Vol. IV. India's Mineral wealth, *By J. Coggin Brown.* Rs. 2

"It is written by the Superintendent of the Geological Survey of India which is a guarantee that the information is the best available and the matter is presented in the clearest form, so that even those who have no special knowledge can see the salient facts." —*Times of India*

Vol. V. Indian Emigration. *By Emigrant.* Rs. 2

"The information so admirably compressed into its pages makes the book indispensable to every Indian student of public affairs.

SOME OTHER IMPORTANT BOOKS ON INDIA

The Industrial evolution of India in Recent Times. *By D. R. Gadgil, B. A., M. Litt.* (Cantab.) **Just published : Dark blue cloth. Gold Lettering. Rs. 4**

A complete picture of the changes in Economic condition and organisation of Indian Agriculture and Industry since 1860.

Labour in Indian Industries. *By G. M. Broughton, O. B. E., M. A., D. S. (Econ.)* Rs. 6

A fearless account of the conditions under which the Indian operative works. Miss Broughton is now the wife of the Hon. A. C. Chatterjee.

India: A Bird's Eye View. *By the Rt. Hon. The Earl of Ronaldshay.*

Late Governor of Bengal. Illustrated. 18s. 2nd Impression.

"A vivid picture of modern India." —*The Times*

"A brilliant book." —*The Morning Post*

INDIAN PROBLEMS.

In Religion, Education, and Politics. *By Rt. Rev. Henry Whitehead. D.D.*

Late Bishop of Madras. 12s.

"A book of great value." —"*The Times*"

"A stimulus to correct thought about India. Easy and pleasant reading." —*The Times of India*

Of all Book-Sellers

"WELFARE" for March, 1925, is full of very interesting and instructive matter.

First comes an article on "How Electricity is Produced," by Prof. S. R. M. Naidu, F. R. S. It is illustrated with eight original drawings. In it he explains, among other things, the advantages which Alternating Current machines possess over Direct Current machines.

The second article, on "Our Elementary and Middle School Teachers," has been noticed already in the "Indian Periodicals" section of this Review. In it the writer incidentally calls attention to "the nature of the work turned out by men, who are ill-paid, ill-fed, ill-clothed and ill-attended whilst laid up," suggest means for improving their condition, and for obtaining the services of our best men for teaching work.

"Collegiate Education in Travancore" is an attractively written article illustrated with six neatly reproduced photographs It tells us how education, both among men and women has made great progress in Travancore and how a University is in sight.

Mr. Doongersee Dharamsee writes on "Manures" in this number with his usual wealth of information. He describes all the different kinds of natural and artifical manures and their particular uses, has much to say on the exports of fertilisers to foreign countries, and regrets that "this drain on India's soil fertilisers has not attracted the attention of politicians. Will the Legislative Assembly," he asks, "care to stand against the fetish of free trade and save the country from degeneration? There is not a single reason against stopping export of the fertilisers, which are of immense value for the enrichment of the soil."

Mr. B. Ramachandra Rao, M.A., L.T., F.R.E.S., continues his Valuable and informing series of papers on "The Economics of Leather Trade and Industry" with special reference to Bengal. In this issue he writes on the export trade of raw hides and skins. The series is to be continued, and ought to be read generally by all interested in the industries and commerce of India and particularly by those who are concerned with the leather industry and business.

Viresalingam of Andhradesa achieved supreme distinction in the spheres of literature and social reform. Mr. K. Iswara Dutt, B.A., contributes an enthusiastic article on his career which is sure to inspire others possessed of similar aspirations with the ardent desire to go and do like-wise. The article is illustrated with a striking portrait of the "Vidyasagar of the South" and a picture of the high school founded by him at Rajamundry.

"How Ferocious Beasts are Caught for the Zoo," by Mr. K. P. Appaji Rao, is a stirring account of how wild animals like lions, tigers, zebras, giraffes, buffaloes, antelopes, jaguars, hippopotamuses, elephants, rhinoceroses, crocodiles, etc., are caught. Young and old will find it of enthralling interest.

In "A few Words on Child-Welfare" Dr. Sudhansu Kumar Gupta, M.B., writes in detail of (i) care of the mother on the eve of confinement. (ii) confinement, (iii) care of the new-born baby, (iv) infant-feeding, (v) why a child cries, and gives scientific advice on each head.

"Nagore, the Medina of the South," by Mr. R. Veeraraghava Iyengar, is a description of a Moslem place of pilgrimage near Negapatam in the Madras Presidency. Here stands the tomb of Saint Miran Shaib, revered by Hindu Moslem alike. Four pictures add to the charm of the atticle, in which there is an account of a Moslem festival similar to the Hindu Ratha-*Yatra*. The picture of the decorated car is fine. The place "may truly be said to be the standing symbol of the Hindu-Moslem unity characteristic of this place."

Mr. C. F. Andrews writes on "The Struggle at Vykom" in an inspiring way. By quoting from the Upanishads, and by citing the authorities of Dwijendranath Tagore, Rabindranath Tagore, Swami Vivekananda, and Mahatma Gandhi, he drives home the truth that 'Tat

(Continued from previous page)

tvam asi'—Thou art That—means that God is present in each one of us. "The Divine spirit is within us, even as our own spirit. God is in the 'untouchable', as well as in the caste Hindu. To reject the 'untouchable is therefore to reject God. This is the tremendous issue, which has to be faced. I would ask those friends here, who are objecting to the presence of these unfortunate people, the 'untouchables', "What! *Will you reject God?*"

In his article on "Compulsory Military Training in Universities," Mr. C. V. H. Rao. B.A., discusses the pros and cons of such training.

"In Private" is a story by Miss E. M. Megraw from which we learn that children should never be corrected in the presence of others.

In one of the early issues in the first year of **WELFARE,** Mr. Kedarnath Chatterjee, B.SC. (Lond.), A.R.C.S. (Lond.), wrote about the manufacture of medicines from Indian medicinal plants, etc. In the present issue Mr. V. S. Chinnaswmay, B.A., dwells on the same subject, drawing attention to the export of the raw materials from India in large quantities and suggesting the manufacture of drugs therefrom and carrying on organised research work side by side.

In "Child Culture" Miss Leva E. Bliss shows how truth, originality and beauty appeal to childhood as to the maturer mind "It does not need a creative artist, but it does need an artist soul to awaken these responses in childhood and when awakened, they are among the highest factors in child development."

Mr. L. N. Gubil, gives an account of "A Tour on the West Coast" Calicut, Tellicherry and Cannanore receive his attention. Says he. "Prof. Geddes, the Town-planning expert, was very much struck by the peculiar beauty of the Palghat villages and recommended them as an excellent model for a garden city" The writer pronounces a well-merited eulogium on the natural beauty of Malabar, its historical importance, and the intelligence of its people. But, says he, "unless Malabar cures her social sores and removes the ban of untouchability from her miserable and degraded children, her future is not likely to be anything great or glorious."

In the article on "Childish Fear," Mrs. Edith Lochridge Reid pleads against frightening children to make them behave or not behave in a particular way. She quite rightly observes that "a threat to a child always denotes a weakness in the tie that binds that child to respectful authority.........Can't we aim to have our children do right because it is right and not because they fear doctors, hospitals, officers and bears? Let us develop caution and judgment but not senseless fear."

After these SIXTEEN articles, we have the "Do You Know?" section, containing News and Information in brief, selected from various periodicals. The present issue contains the following items: Fatigue and its Prevention, New Finish for Cotton Threads, Head Light in Lighted Streets, A New Sugar Substitute, India's Trade with Norway, Leprosy Campaign, Bengal's Views on Foreign Capital for India, Competition in Textiles, Water Hyacinth, and Punjab Agriculture.

In "Our Point of View", there are three Notes by Mr. Ramananda Chatterjee on "What our Rulers cost us", "The Religious Issue in Politics", and "British and Indian Voters", and one Note on "Should we Have Foreign Capital" by Mr. Ashoke Chatterjee.

Altogether "WELFARE" is a good

Eight Anna worth.

91, Upper Circular Road, Calcutta.

The Panini Office was established in 1891 by the Late Rai Bahadur Srish Chandra Vidyarnava who was born on the 20th March 1861 and died on the 18th June 1918. To commemorate his birth and death anniversaries.

The following Publication will be sold at Reduced Prices

From 1st March to 30th June 1925

Sacred Books of the Hindus

	Published Prices	*Reduced Prices*
1.	Vol. I. Upanisads Third Edition Rs. 7-8	5 0
2	„ IV. Aphorisms of Yoga by Patanjali 3rd Edition Rs. 7-8	5 0
3	„ VI. The Vaisesika Sutras of Kanada 2nd Edition Rs 7-8	5 0
4	„ VII Bhakti Sastra 2nd Edition Rs 7	5 0
5	„ XVIII. Brahmopanisat Sara-Samgraha part I Rs 1-8	1 0
6	„ XVIII Svetasvatara Upanisad part 2 Rs. 3	1 8
7	„ XX. Daily Practice of the Hindus Rs. 3	2 0
8	„ XXI. Yajnavalkya Smriti, with the Commentary Mitaksara &c. The Achara Adhyaya Rs. 15	10 0
9	, XXII. Studies in the Vedanta Sutras and Upanisads Rs 8	4 0
10	„ XXIII. Narada Pancharatram Rs. 6	3 0
11	„ XXIV. Brahmavaivarta Puranam Rs 17-8	10-0
12	„ XXVI Devi Bhagavatam Rs. 23	12 0
13	Adhyatma Ramayana Rs 3	2 0
14	Catechism of Hindudharma Rs 2	1 0
15	Aiteraya Brahmanam Rs 9	6 0
16	Goldstucker's Panini (Reprint) Rs 5	4 0
17.	The adventures of the Gooroo Noodle -10-	0 8
18.	Griffith's Specimens of Old Indian Poetry 1-8	1 0
19.	Waterfield's India Ballads Rs 1-8	1 0
20.	Dean Milman's Nala and Damayanti Rs. 1-8	1 0
21.	Laila and Majnun Rs 1-8	1 0
22.	Bhakti-ratnavali (Hindi) Rs. 1-8	1 0
23.	Vadi-vinode (Hindi) Re 1	0 8
24.	Brahmopanisat Sara-Sangraha (Hindi) Re. 1	0 8
25	Japji (Bengali) -8-	0 4
26.	Judaism (Bengali) -12-	0 4
27.	Treaties in Water Works (Bengali) Rs. 3	2 0
28	Private Journal of Marquis of Hastings Rs. 3	1 0
29.	Story of Satara Rs 10	7 0
30.	History of Education in India &c. Rs. 2-8	1 12
31.	Chinese Religion through Hindu Eyes Rs. 6	4 0
32.	Bible in India Rs 2	1 0
33.	Leaves from the Diary by "Zero" Re. 1	0 8
34.	Leasts of God by "Zero" Re. 1	0 8
35	A Soul's Pray by "Zero" -8-	0 4
36	Indian Literary year Book 1918 Re. 1	0 8

FOR CATALOGUE &c, APPLY TO THE MANAGER

PANINI OFFICE, Bhuvaneswari Asham,

BAHADURGANJ, ALLAHABAD

AMRUTANJAN

Cures All

aches & pains

Price 10 Annas a Pot

Sold Everywhere

Amrutanjan Depot,

Madras

AND

Bombay.

WORKS BY DR. BIMALA CHARAN LAW, M.A., B.L., Ph.D.

Publishers: Messrs THACKER SPINK & CO., Calcutta.

I. Ancient Mid-Indian Ksatriya Tribes, Vol. I Price Rs 8.
(Prescribed as a Text book for the M.A. students in Ancient Indian History, Calcutta University)

Mr F. E. Pargiter:—I am glad to see the results of your studies in that subject.

II. Some Ksatriya Tribes of Ancient India, Price Rs 10.
(Prescribed as a text-book for the M.A. students in Ancient Indian History, Calcutta University)

Le Museon :—B. C Law does not ignore anything which interests his subject. ..all the historical legendary sources Very little of useless words References are numerous, precise and of the most [illegible] order. I am very glad to associate myself with the high praises which A B Keith accords to [the] author. (Reviewed by Prof. L. de la Valee Poussin).

III. The Life and Work of Buddhaghosa, Price Rs. 9 (cloth) Rs 7-8 (paper)
(Prescribed as a text-book for the M.A students in Pali, Calcutta University)

THE EXPOSITORY TIMES :—Our knowledge of these two great men (Buddhaghosa and Vasuvandhu) [is] considerably advanced by two new works, that of Mr B. C Law upon *Buddhaghosa* and that of [Prof.] Stcherbatsky, *The Central Conception of Buddhism.* These are of great value to the advanced student [and] a mere glance at them ought to make it clear to the intelligent lay reader that here is the Buddhist [sch]olasticism concerning itself with psychological and ontological questions quite beyond the range of [the] masses in any Buddhist sect, and indeed capable of being understood by only a few specialists [am]ong the monks The two commentaries here studied, the Visuddhimagga of Buddhaghosa and the [Abh]idharmakosa of Vasuvandhu are indeed great and epoch-making works but they have hardly [aff]ected the Buddhism of the masses Scholars would be grateful for these works and for the great [nu]mber of other people interested in Buddhism they will at least serve to show that its thinkers were [sys]tematic and profound. All these books are indications of a new and more scientific study of Buddhism [and] remind us how impressive and varied are its forms, and how deep a gulf separates its masses from [its] philosophers and even its monks. These reflections are of much more practical consequence than [they] may seem (Reviewed by Prof Saunders of California)

IV Dathavamsa (Edited & Translated) Price Rs 4
(Prescribed as a text-book for the M A students in Pali, Calcutta University)

To be had from Messrs. MATILAL BANARSI DASS,
Said Mitha Street, LAHORE

[N]ew Book! Just Published !!

[E]nglands' Educational Policy in India

By

V V. OAK, B.A. S.T.C. etc.,

[P]p 1 to xxiv+168 Rs. 2 0 0.

[IN]DIA'S problems are many and varied but it [co]uld be easily conceded that one of the most vital [of] these is that of the adequate education of her [so]ns and daughters. The appalling illiteracy of [In]dia and the backward condition of the masses so [f]ar as primary education is concerned are well [kn]own and constitute a reproachful ban obstructing [th]e path of her becoming a truly progressive country. The educational policy pursued by the Government of India during the last hundred years is the [o]bject of study in the following pages, in which [th]e author has attempted to draw a realistic picture [of] the educational position in India as compared [w]ith the other civilised countries of the world. The [gr]aphical illustrations prepared by the author and [ap]pearing on pages 22 to 106 form an interesting [fe]ature of the work and would we believe help [th]ose interested in Indian education to form a [co]rrect estimate of India's position in matters [ed]ucational A bold and faithful representation of [In]dia's case has more than ever before become [ne]cessary in view of the great interest evinced in [In]dian problems in England and America.

Calcutta University Publications

1.	**Rig Vedic India**—by A Sen	10 8 0
2.	**Evolution of Indian Polity**—by Dr Shama Shastry	6 0 0
3.	**Sources of Law and Society in Ancient India**—by N Sen, M A D L	1 8 0
4.	**Political History of India**—by Hemchandra Ray Choudhuri, M A, PH D	4 0 0
5.	**Economic Condition of Ancient India**—by J N Samaddar	3 0 0
6.	**Some Contributions of South Indian Culture**—by Dr. S K. Aiyanger	6 0 0
7.	**Present day Banking in India**—by B. R Rao	5 0 0
8.	**Administrative System of the Mahrattas**—by S. Sen, M A	12 0 0
9.	**Do** Comments and Extracts, illustrative of the British Period of Indian History	5 0 0

1.	**The Growth of the Indian Constitution and Administration**—by Prof. B. G. Sapre	4 0 0
2.	**Sutta-Nipata**—by P V. Bagat, M A	1 0 0

B. G. Paul & Co., Publishers,

15, Broadway Madras.

Agents for the Sale of Calcutta University Publications and The Oriental Book Agency, Poona.

WORSHIP OF BUDDHA

By the courtesy of the artist, Srimati Pratima Devi

THE MODERN REVIEW

., XXXVII.
NO. 4

APRIL, 1925.

WHOLE NO
220

THE PLACE OF SCIENCE

(Farewell Lecture Delivered in Japan)

By RABINDRANATH TAGORE

want to forget the formal conventions of the present-day world and the modern aspects of its people, and to gine myself back in those days when the it of India travelled across distances and nd its nest in the warm heart of your ple I wish I could realise that spirit within me and accept your welcome the same manner. Unfortunately I have that genius. Possibly times have changed. sibly you are not ready to welcome an alism that has nothing to do with effiiey and, what is called in modern language, ogress'

When those pilgrims in ancient days came ring their ideas from one country to other, they had at the same time a gift of npathy and simplicity of mind which made possible for them to understand the genius the people among whom they travelled cause they understood this genius, it dly opened to them its wealth of beauty, universal wealth which every visitor m outside could appreciate.

It is possible that you had no direct nmunication with India, but through Korea China, India's gift reached you. But the t that this gift was accepted by r people shows that their genius in harmony with what was brought to also that the manner of offering it to you not at all discordant with your own way of and thought and your self-respect. This he most important thing in the communion of truth.

When some missionaries bring their truth to a strange land, unless they bring it in the form of homage, it is not accepted and should not be. The giver must have the feeling of respect towards him to whom he offers the best that he has. This giving should never be in the spirit of a donor, who has come into touch with some indigent beggar I feel certain that in those ancient days, the messengers of truth did not come with the modern missionary spirit, with the consciousness of sectarian superiority. They came humbly, because bearers of truth should be humble concerning the truth which is immensely greater than themselves

Missionaries from all parts of the world still come to-day, but they rarely have any respect for the people among whom they travel They often malign them and exaggerate their defects, or what they imagine to to be defects. When they come in this spirit of superciliousness, they can never understand, truly, the people whom they desire to help Their task should be to realise the greatness of the human soul and to find the presence of the spirit of man in the innermost shrine of the country which they choose for their mission Their message should be offered in a spirit of sacrifice and service and not in the unctuous manner of doing one's duty.

I feel certain that in those old days there was that spirit. They were simple people and their heart overflowed with the truth that they

Be like children who instinctively believe in the future. Never give truth a name that implies ridicule and then laugh at it. If you think that it is clever to say that strife and greed are eternally true, and not goodness, you trample under your contempt the very seed of life.

But the seed is there, it is living. What is wrong, is your refusal to irrigate your life with faith. Your land is the land of the rising sun; let it always have the freshness of the morning light. Never grow tired of truth and languid at heart. In the freshness of light and life will be born your power and a voice which will usher in the future of salvation.

With these words of farewell I set out for home carrying with me beautiful memories of my stay among you and also of something I have realized during my stay which brings me the deepest satisfaction

---

THEORIES OF MONEY OLD AND NEW

By BENOY KUMAR SARKAR

I

THEORETICALLY the most important problem in the theory of money is the question of the relation between money and price, the amount of money and the price-schedule, in other words, the quantitative aspect of money

The eternal law is well known that supply and demand determine the prices of all markets—whether of goods and labour, or stocks and currencies This, however, although analyzed by economists in all its details with special reference to the elasticity and rigidity of goods and monies, is not enough Two more questions remain yet to be attacked. First, how do the goods stand in relation to one another? In other words, what is the theory of price-relation? In the second place, what is absolute price, i e, how does money stand in relation to all commodities?

An equally important problem in the theory of money is that bearing on price as a function of deferred payment. This however is but an aspect of the larger question of loans.

How is debt contracted in gold marks previous to the Great War or in silver talers previous to 1870 to be repaid in Germany to-day? The fall, of the paper-mark compared to the par of 1913 is well known. The value of the gold mark, compared to the silver taler of 1870 had also fallen two-thirds. In German courts of justice the prevailing judgment has been to the effect that the debts are to be paid back in the currency obtaining on the day of payment The law of debts does not recognize the changes in the purchasing power or value of the money. In other words loans according to the state or Governmental practice are not "real" but "nominal"

If the loans can be conceded to nominal what then is the unit of value? What then is money? These and other questions are discussed in a volume of about 400 pages entitled *Allgemeine Geldlehre* (General Principles of Money) by Professor Ernst Wagemann of Berlin (published, 1923, by H R. Engelmann, Berlin).

The book is essentially a contribution to the analysis of economic concepts. Every term that has been employed in economics since the birth of the science specially in the related fields of money and price has received a critical and constructive treatment at the hands of the author One is once more led to the conviction that philosophy, and in so far as the science of money has a philosophic bearing, is fundamentally a structure of definitions.

In recent times economics has grown more and more into a discipline in facts and figures. For all practical purposes one need not go beyond the reports of banks and factories, the statistics of prices, wages, interest and discount, or the bulletins on exports and imports in order to master the mechanism of the forces and laws that regulate economic development. Wagemann has to his credit

h a descriptive and statistical work, for mple, the one on Chile entitled *Wirtschaftsfassung der Republik Chile.* But the hor's present work on money like *Inflation Deflation* by Yves-Guyot and Raffalovich the *Societe d'Economic Politique* of Paris ll the more valuable since it emphasises part that pure theory has always played in still playing in banking currency and ietary problems.

II

Several circumstances have contributed to revolution in the attitude of science to problem of money during the last three four decades.

In the first place, as is well known, gether new phenomena have presented mselves before students of money in and ugh the tremendous development of notes bank accounts

Certain special incidents have also called notice For instance, during the seventies the last century both in Austria and sia, while the silver currency was depreing, the paper money seemed hardly to be cted by the circumstance This curious maly had to be attacked by theorists as a el case.

In the meantime, in sociology, in jurisdence, in general economics as well as in r branches of human science new tendenhave manifested themselves. Their impact the nature of money could hardly be sted with success, says Wagemann

Then came the great war, with its world-e economic readjustments. One has had opportunity to observe on a telescopic hemispheroidal scale the monetary facts relations such as cannot fail to endow science with objectivity and precision, never they may have been needed.

Paper money and inflation, these are the legacies of the war which are patent n to the layman. In addition there has en an interesting problem During the period, although the production of gold off, the world prices in terms of gold did fail to rise! And this rise has taken e two to three hundred per cent in a years.

When one remembers how it took dees for prices to reach the same heights ler the influence of the constantly reasing production of gold and silver after discovery of America, one wonders if relations between money and economic isactions or between gold and money have not undergone a thorough transformation in recent years. One is therefore led to ask indeed with Wicksell, Hahn, Wagemann and other theorists if gold can still be conceded the old role as the material for money.

Then there remain the great facts of inter-allied war-debts to America and German reparation payments to the allies The theory of money has to tackle these problems independently of their bearing on politics and general economic development.

One of the latest contributions—theoretical albeit—to the problem is furnished in J.M Keynes' *Tract on Monetary Reform*, which is being highly appraised by "German Science" (cf *Welt-wirtschaftliches Archiv*, Kiel). The author begins with the hypothesis that gold standard has virtually been abandoned everywhere and establishes the thesis that so far as England is concerned it should be unwise to return to the gold standard. In regard to the United States, we are told that for the past two years this country has *pretended* to maintain a gold standard. In fact, it has established, a dollar standard, and, instead of ensuring that the value of the dollar shall conform to that of gold, it makes provision, at great expense, that the value of gold shall conform to that of the dollar

Anthropological data bearing on economic development as well as historical statistics of our own times are thus co-operating to inaugurate a transvaluation of values in the interpretation of money For one thing, the majesty of gold and with it the superstition of mankind regarding the metallic basis of money has been profoundly shaken not only among the masses in Central Europe and Soviet Russia, but also among philosophers and money-politicians. The analyses of monetary theories such as we find in Wagemann's treatise will therefore be of extraordinary significance in the understanding of modern culture and the trend of philosophical reconstruction.

III

In the question of money, says Knapp, human beings are naturally "metallists," i e. they are disposed to identifying money with gold. But the scientist is forced to be a "nominalist" because it is not generally possible to define the "unit of value" as a certain "amount of metal". Thus comes the paradox : Money has validity but no value.

In all civilized States the "unit of value" has long grown into something nominal. It

is a historically defined idea which belongs as a part to the legal system of the land.

According to German theorists the publication, in 1905 of *Die Staatliche Theorie des Geldes* (The Political Theory of Money) in which Knapp makes the 'above statement constitutes a landmark in the history of monetary theories

Since then, several important publications, e. g. Benedixen's *Das Wesen des Geldes* (1908, The Nature of Money), Singer's *Das Geld als Zeichen* (1920, Money as Sign) and others have contributed to develop the core of Knapp's contentions.

Nominalism as a theory, such as is being propagated in prevailing economic circles in Germany to-day, adumbrates two simple propositions

1. Gold = goods
2. Money = sign of value

In German science, this, however, is not a novelty. Historians can point back even to the philosopher Kant who in 1797 taught that money is but a means to an end and that it has no value in itself. Among specific economists may be cited Adam Mueller in whose *Versuch einer neuen Theorie des Geldes* (1816, Attempt at a New Theory of Money) occur the concept that a piece of metal becomes a coin not because of its weight and fineness but because of its "localisation", i e, marriage or association with the law of a country In other words, it is the fiat of the State that dubs metal money "No state, no money."

In the same strain Hufeland had pronounced in *Die Lehre vom Geld und Geldumlauf* (1819, The Theory of Money and Circulation of Money) that money is but goods which have "value only for exchange". This value of money as medium of exchange however, does not depend on the price of the metal itself nor on its value as a commodity for consumption but "on a social fact" Oppenheim's *Natur des Geldes* (1855, Nature of Money), also establishes the same thought that money is independent of its metallic content.

In all "dignified" volumes such as Roscher' *Grundlagen der Nationaloekonomie* (1854, Principles of Political Economy) such ideas were treated as mere curios of science. On the other hand, even in socialistic revolutionary economics they formed but the butt of ridicule, for instance, in Karl Marx's *Das Kapital* (1867).

All the same, the nominalistic tendency has ever and ever reappeared. Heyn's *Papierwaehrung mit Goldreserve fuer den Auslandsverkehr* (1894) Paper-money with Gold-reserve for Foreign Transactions) and other contributions have been well digested by Knapp And Mark's *Das Gold nicht mehr Geld* (1897, Gold no longer Money) has not been less suggestive and convincing to the systematizer of the new theory.

IV

According to Professor Wagemann the new theory is trying to construct a synthesis out of two conflicting theories, namely symbolism and metallism In the first place the contention of nominalists that gold is not equivalent to money, but is only goods, has been the idea of the metallists as opposed to that of the symbolists Secondly, the nominalist theory of money as being nothing but a sign is a cardinal point in the thinking of the symbolists but quite at variance with that of the metallists, according to whom money has an inner value, i e objective worth

The entire symbolist position may be thus indicated

money = gold
= symbol of value.

Symbolistic tendencies are to be found in Bodin's *Les livres de la republique* (1568), Locke's *Some considerations of the consequences of the lowering of interest and raising the value of money* (1691), Law's *Memoires sur les banques* (1705), Justi's *Staatswirtschaft* (1758), Steuart's *Inquiry into the Principles of Political Economy* (1767) These and other writings of the "mercantile" school are the representatives of symbolism

Among the "metallists" in money are to be mentioned the entire "classical" school beginning with Adam Smith, Ricardo, Senior, Mill and including Walker, Jevons, Keynes Leroy-Beaulieu, Diehl, Laughlin, Wagner and others. Karl Marx and his followers, as well as to a certain extent the historical and Austrian schools are representatives of metallism

According to metallists the philosophy of money would consist of the two following equations.

money = gold
gold money = goods

But have the nominalists succeeded in overpowering the antitheses? Wagemann thinks that they have not, especially since the "economic theory" of money has not

been placed as yet on a firm basis. To this task, however, his own studies address themselves, and we are promised a second volume of the present treatise.

V

In the phenomena of money there are two concepts. One is the legal, viz, that the State compels obligations to be discharged through certain media The other concept is economic So far as the legal aspect is concerned, Wagemann concedes that Knapp can be accepted by everybody. But the economic aspect of money has been virtually neglected by Knapp And his followers, instead of supplementing him, have only rendered the theory untenable. For instance, when Liefmann in his *Geld und Gold* (1916) declares that money is nothing but a psychological abstraction which is even independent of the State and draws its existence solely from the circumstances of exchanges, the theorist bids adieu not only to the problem of value but also to the whole conjecture of social life.

In mercantile thought, so far a theory of money is discernible, for instance, in Stuart's *Inquiry*, money is essentially a symbol But the picture of mercantilism with which students are familiar in Adam Smith's work, namely that money is identical with wealth is really a *degenerate* form of mercantile thought, says Wagemann. The process of degeneration by which a symbol is taken to be equivalent to the fact, the sign to the essence, in other words, the "materializing" of a symbol is psychologically quite a normal phenomenon and has played a great part in the early culture history of all nations, as anthropology teaches us The concept that money = wealth is according to Wagemann but part of the same consciousness which produced, for instance, the dogma of transubstantiation, the realism of mediaeval scholastics, and the doctrine of the State being identified with the person bearing the crown (*L'etat c'est moi*).

If the materializing of the symbol turned out to be the extreme to which the mercantilists were running, the danger of metallism has lain in the direction in which the theorist is tempted to consider money as a certain lump (in weight) of gold Whenever the metallist thinks of money, he can hardly resist envisaging, first, some solid piece of metal passing from hand to hand, and secondly, something like a tape or a rod which serves as a unit of measure. For, otherwise he cannot conceive the mechanism by which prices are adjusted.

It must be acknowledged that it is on the metallistic theory that the money and currency as well as note banks of all modern States have been founded The theory has played the same role in socio-economic life and political science as the atomic theory in chemistry and the theory of ether in physics But like both these theories, this is only a fiction, says Wagemann, although it has been quite fruitful as a working hypothesis.

"SANNYASI" IN CHINA

RABINDRANATH Tagore's play "Sannyasi" (English version of Prakritir Pratisodha') was recently performed in China at the Summer Theatre by the Sansi Tayuanfu School of Foreign Languages.

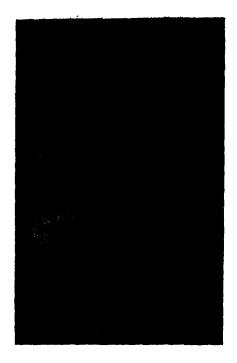
The subject-mater of the play is as follows :-

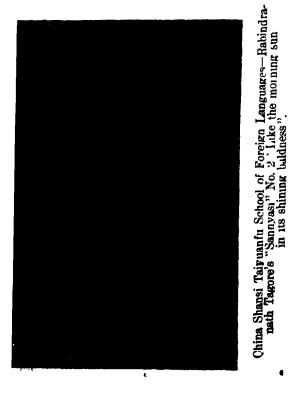
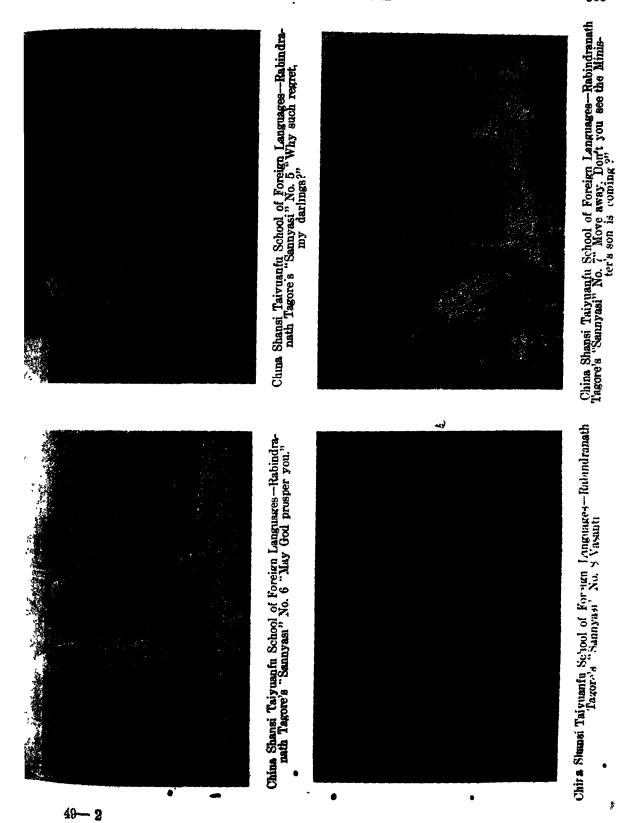
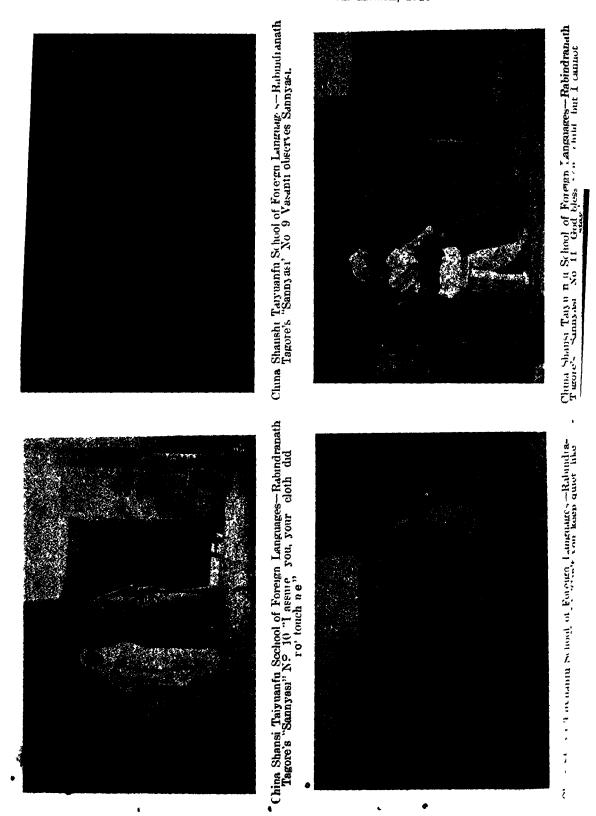
A certain Sannyasi who had renounced the world sits outside a cave, contemplating the nature of the Universe, . At one time the world was wetted with his tears, so cruel it seemed to him. So he took the oath that he would avenge himself on her, and with that end in view he took shelter in the darkness of the cave. Now he was free from fear and desire and his reason was shining clear Master of his own self, he is now exulting over his mastery of the world too.

In the Second Scene the Sannyasi sits by the roadside watching the crowd and pondering over their conduct. A villager enters the scene with two women The old man says "There are fools who judge men by their outside" To this the first woman replies "How sad! we have been watching your outside from our infancy. It is just the same all through these years."

Village Elder——Like the morning sun

First woman-----Yes, like the morning sun in its shining boldness

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi." No. 1 Sannyasi.

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 2 "Like the morning sun in its shining baldness".

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi". No. 3. "I will drive my ploughshare over his household."

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No 4—"Neither? Well, that sounds satisfactory"

China Shansi Taivuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 5 "Why such regret, my darlings?"

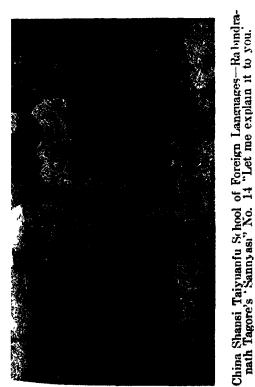
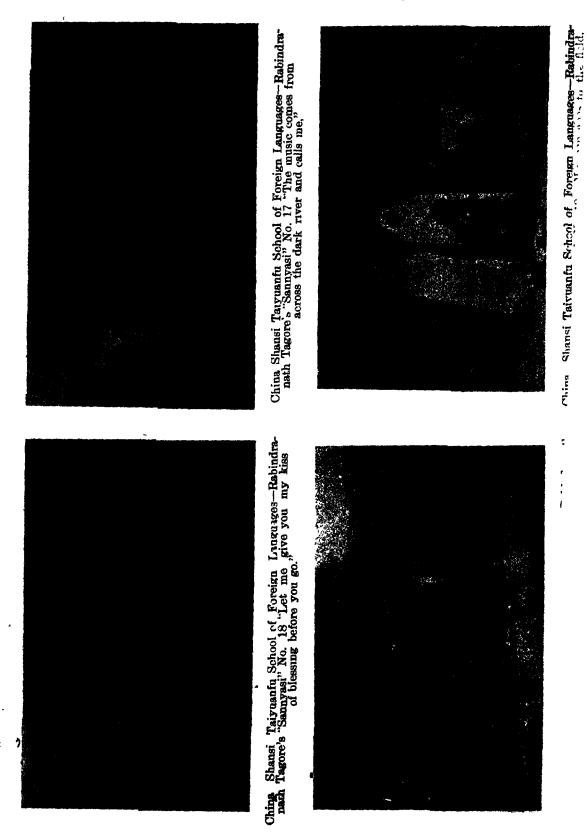
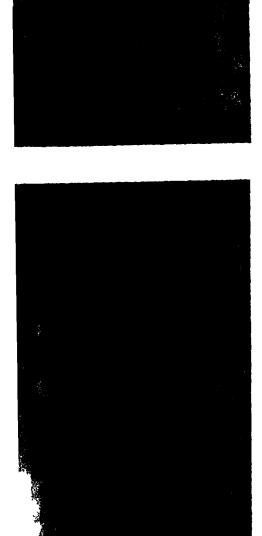
China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 6 "May God prosper you."

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 7" Move away. Don't you see the Minister's son is coming?"

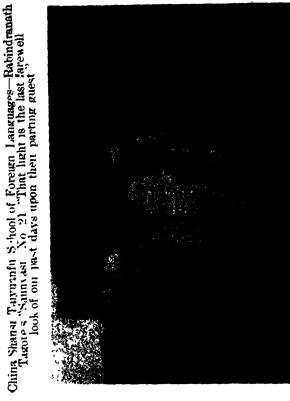
Chira Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 8 Vasanti

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 13 "I swear by your beard, my brother I am as alive as any of you."

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's 'Sannyasi" No. 14 "Let me explain it to you.'

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 15 "Father, this creeper trailing on the grass .....is my creeper."

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's 'Sannyasi' No 16 'No, no, the beautiful is mere phantasy"

China Shansi Taiyuanfu School of Foreign Langauges—Rabindranath Tagore's "Sannyasi" No. 22 'She has left her village and we are glad.'

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 21 "That light is the last farewell look of our past days upon their parting guest."

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 24 "Raghu's daughter? She is dead."

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 23 "But we are sure that she is not the bride for our prince."

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 25. Behind the stage

in comes an old beggar a-begging. "May God prosper you" he says in the act of begging. A soldier follows shortly and rebukes the beggar thus :—

Move away. Don't you see the Minister's son is coming?

The Sannyasi watches these sights of common life and reflects:

Can I ever again shrink back into the smallness of these creatures and become one of them? No, I am free

At this point, enters the girl Vasanti daughter of out casted Raghu. Her very touch is pollution to other people After meeting with rebuffs from common people she sees the Sannyasi. When about to approach him, she is met by a village woman who upbraids her for having touched her cloth-end. The girl gently protests, "I assure you, your cloth-end did not touch me" While engaged in conversation about the ways of the world, they are met by a traveller who wants some shelter Vasanti offers to take him to her hut, but when he comes to know that she is Raghu's daughter, he declines the offer thus :—

"God bless you, child, but I cannot stay."

The traveller departs but some men come

With their exit enter three villagers. The first villager has been insulted and he is frothing and fretting for revenge. The others go on whetting his wrath and he bursts out with one of his plans of revenge— —"I will drive my ploughshare over his household."

They go out and in come two students disputing with each other the success of their respective professors in a certain debate. The point at issue was whether the subtle was the outcome of the gross or the origin of the gross. The first student then asks the Sannyasi, "which is the original, the subtle or the gross." Sannyasi answers— "Neither." This is helpful to the self-complacence of the second student and he accordingly says: "Neither, well, that sounds satisfactory."

They depart and two flower girls make their appearance, singing. They are pining for their lovers and regretting that the garlands are not ready. A wayfarer who is intimate with them remarks :—

Why such regret, my darilngs? When the garlands are ready, the necks will not be wanting.

After some other jokes they go out of the stage and

China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 26. The Summer Theatre

i bearing some one on a bed. Binde the eaver was sleeping as one dead and by way f fun these people were taking him away as to the burning ground. Binde wakes up me time after and protests against such treatment Upon this he is told to keep quiet like ll decent dead people. They still pretend not believe him. At this Bindo says "I swear your beard, my brother, I am as alive any of you."

The Sannyasi was watching all these scenes om common life. The girl in the meantime ad fallen asleep, with her arm beneath her ead The Sannyasi thinks of fleeing from her n that condition, but desists from doing so, hinking it would be an act of cowardice, and he girl also wakes up with the apprehension hat she has been deserted already

Then enters a young woman, followed by men The woman protests that they should not speak to her of love, because men have hearts of stone One of the men then asks he others,.—

'Let me expl in it to you. She said, we men have hearts of stone, didn't she ? Well, said in answer, if our hearts were truly of tone, how could Cupid's darts damage them? ou understand ?"

The rest of the Scene is occupied with the conversation between the Sannyasi and the girl The latter tries to attract the mind of he former to the beauties of the world She oints to a creeper and says —

"Father, this creeper trailing on the grass, seeking some tree to twine itself round is my creeper try"

Met with these blandishments of beauty, he Sannyasi cries out.—

"No, no, the beautiful is mere phantasy."

Tearing the creeper he rises up and convinced that he has not been able to rise above he appeal to the senses, he suddenly runs away from there, leaving the girl alone

The next scene reveals the Sannyasi, sitting upon a boulder in a mountain path. A band of shepherd girls passes by singing.—

The music comes from across the dark ... and calls me.

The beauty of the evening touches his mind and he begins to think of the little girl from whom he has fled away. Another girl in tattered clothes enters the stage. Her father gathers sticks from the forest and she has no mother. She hastens to meet her father in search of whom she came there. The Sannyasi, whose mind has now begun to respond to the call of earthly love and affection says to her:—

"Let me give you my kiss of blessing before you go."

After her departure, a mother enters the scene with two children, remonstrating with them for not having grown as fat as those of her neighbour. The Sannyasi becomes interested in her relations and how she spends her days. In reponse to one such question of his, the mother replies.—

My man goes to the field, and I have my house to look after

They go away after having taken the blessings of the Sannyasi and are followed by two men friends to each other who are about to part after having gone some distance away from their home. One of them says to the other·—

"Can you see that faint glimmer of the water in the dark?"

The light of their own homes is burning there and they take farewell of that last glimpse of light, remarking:—

"That light is the last farewell look of our past days upon their parting guest."

All these tender scenes from life have their effect on the mind of the Sannyasi and stir memories of the little girl from whom he tore himself away

The last scene shows the Sannyasi in the village path He has now come back to the world which he once renounced. The girl whom he had deserted appears to him as the embodiment of the world and he goes about seeking her He meets a village elder and asks the latter if he knows where Raghu's daughter is. The elder replies.—

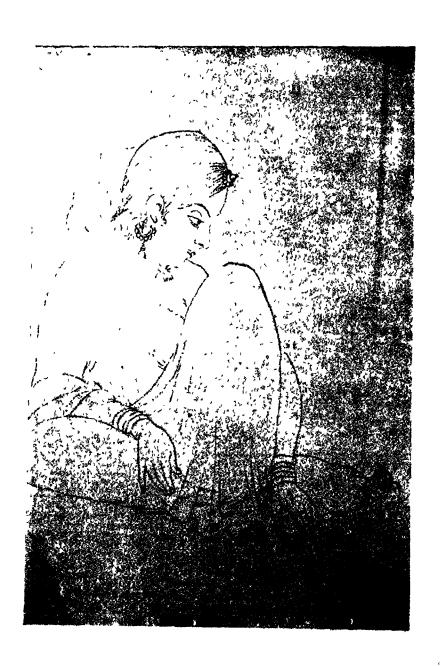
"She has left the village, and we are glad,"

and then moves on. A crowd of villagers enters with their prattle of the prospective marriage of the king's son. The Sannyasi asks them also about Raghu's daughter. They cannot tell where she has gone and one of them jocosely remarks—

"But we are sure that she is not the bride for our prince."

A woman enters last with his son who is sick. She wants the blessings of the Sannyasi by throwing the child at his feet, and is told that he is no longer a Sannyasi and does not like to be mocked with such salutation. He says that he is seeking his lost world back. He

asks her if he knows Raghu's daughter. The woman replies, "Raghu's daughter? She is dead."

But the Sannyasi refuses to believe that she is dead. Her death would be death to all and she can never be dead.

ANGLO-FRENCH RIVALRY IN SOUTH-EAST ASIA

By TARAKNATH DAS, M.A., PH.D.

I CHINA

IN all the intricacies of international relations between Western nations and the Orient during the nineteenth century, two broad features become at once manifest. The European nations on general principle co-operated amongst themselves against the Oriental nations, particularly in China, to enforce their demands to secure commercial and other privileges. This might be termed as *the Principle of European Concert against the Orient* The other mode of operation is rather complicated. The European nations, although agreeing to assert their supramacy over the people of the Orient at times, qurrelled amongst themselves, because of mutual jealousy and other reasons. This policy may be termed as *Rivalry among the European Nations on Oriental Questions* To defeat their rivals, the Western powers often sided with the Oriental rulers, but this co-operation has been invariably utilised to promote their own interest.

Many instances could be offered to verify the application of the theory of European Concert in the affairs of the Orient, particularly China. The Opium War against China is probably the most indefensible act that has happened in the history of international morality*. But it is a fact that not even one European Government on friendly terms

---

* "Opium was introduced into China in the thirteenth century by the Arabs, but its use was confined exclusively to medicinal purposes, as in most other countries, and when the European ships began to visit the East, it had no importance as merchandise. As late as 1773, when the Portuguese were supplanted in the supremacy of the market by the English, the importation of the drug had never exceeded 200 chests annually. As a result of the victory of Clive at Plassy, the British East India Company secured exclusive privilege of opium cultivation. Three years after the East India Company obtained this monopoly, its importation to China increased fivefold, and in 1790 it had mounted up to 4000 chests or twenty-fold."—Foster, John W: *American Diplomacy in the Orient.* Houghton Miflin (N. Y.), 1903, pages 64-65.

As early as 1800 the Chinese Government tried to stop the curse of opium traffic. "In 1800, the final step was taken and the Emperor Kianking issued the edict prohibiting the importation of opium from abroad, and cultivation of poppy at home" (Morse: *International Relations of the Chinese Empire,* Vol. I, Page 175). For the first 20 years of the prohibition, no attention was paid to the edict (*Ibid*, page 177). "The supply came exclusively from India and every chest bore upon it the stamp of the East India Company, as its sale in India was a Government monopoly. The trade was encouraged by the Company, regardless of the fact that it had been made unlawful by imperial edict, and British ships were mainly used in its transportation, although those of other nationalities were to a limited extent engaged in it. Between 1820 to 1830, the importation to China had risen to 17,000 chests, and smuggling was conducted along the coast from Tientsin to Hianan." (Foster: *American Diplomacy in the Orient,* page 66). At this period, it would seem that the unlawful importation had become so open and so notorious that the opium, which had in previous years been smuggled into the province from Lintin, at the mouth of the river, was now being brought into the foreign factories, and its introduction effected with the knowledge of the officials". (*Ibid*, page 67-68) China objected to this contraband trade (*Encyclopaedia Britannica,* Vol. 20, 1911, page 130) and it resulted in an Opium War, waged by the British Government without declaration of war and in violation of International Law. "In the opening up of China to European merchants and missionaries an important stride was made in 1840 when the so-called Opium War was waged by Great Britain against China. It grew out of a quarrel between the Chinese Government, which had prohibited the importation of opium, and the British traders at Canton, who insisted on smuggling opium from India into China". (Hayes, Carlton. W: *Political and Social History of Europe,* Vol. 2, pages 562-564) And after the war the illicit practice continued, to the physical and moral injury of the Chinese and to the financial profit of the British (*Vide* Montgomery Martin's "China", Chap. VI) The British Government's opium policy has done more harm to China than anything the other powers have done to her, because it has degenerated the manhood and womanhood of the great people. Prof. Ross of the University of Wisconsin, holds that over $4,000,000,000 worth of opium has been sold by the British in China since the days of the East India Company. And the Hon. William Jennings Bryan, while Secretary of State of the United States spoke about this affair in the following way:—

"The economic burden imposed upon the Chinese by the abuse of opium was well-nigh unbearable. It has been stated on the highest authority that up to the time the opium reform movement began the Chinese people expended over $150,000,000 a year.

with China sided with her or gave her moral support.*

The Opium War (1840-42) was really a stepping stone towards further penetration in China by the Western powers; and the successful Arrow War of 1856 which followed in its wake helped the European nations to realise that they could extract valuable concessions from China. In fact, it is after the Opium War that the concessions of extra-territoriality were extracted from China. And undoubtedly there was a concerted European action in this matter. The British success in acquiring Hongkong and a large indemnity as a result of the Opium War, really spurred the French and the Spaniards to attack and annex Indo-China on the pretext of punishing the people for their attitude against the missionaries. Prof. Gibbon writes:

"Until the Far East became commercially attractive to the French and they saw the British deriving advantages from the possession of Hongkong, the anti-Christian attitude of the Coachin-Chinese did not trouble Paris......In 1858, when the French combined with the British against China, a Franco-Spanish fleet captured the Port of Tourane. In 1858 the French seized Saigon, opposed by the Anamese, war followed with their country; and in 1862 Anam concluded a treaty with France and Spain, recognizing the cession of three provinces of Coachin China to France, promised security to French and Spanish missionaries, and agreed to pay an indemnity to the two powers......In 1863, Cambodia accepted the protectorate of France, and in 1867 the other provinces of Coachin China left to Anam by the Treaty of 1862 were annexed."*

In fact, Great Britain was the staunchest supporter of French aggression in China during this period and the two nations co-operated in this attempt at extracting various concessions from China. We find that "availing herself of the co-operation with Great Britain in the Crimean war (1854-1856) which had just drawn to its close at that time, she (France) proposed to Great Britain that the two Allies should continue their co-operation and make war in common on China, to which the British readily assented. The primary motive of the French was to protect Catholic missionaries in China; that of Great Britain to obtain treaty revision." At this time, the unfortunate Lorcha-Arrow incident occurred and the two powers declared war on China

"The war would have commenced earlier, had not the Indian Mutiny intervened on May 13, 1857 which necessitated the temporary diversion of British land forces. The naval warfare, however, began in the summer of 1857. The Allies won the war. As a consequence, Great Britain concluded the treaty of Tienssin, June 26, 1858; France June 27; Russia on June 13: and the United States on June 18 These four treaties were, in general approximately the same, and because of the most favored nation clause, the privileges conceded to one were extended to all."†

on the consumption of foreign and native opium, that the value of the land given over to the production of native opium, were it planted with wheat or other useful crops, would yield to the Chinese people an annual return in the neighbourhood of $100,000,000; that the average earning capacity of the millions who were addicted to the habit of opium smoking was reduced to one-quarter, resulting in an annual loss in productive power of nearly $300,000,000, or a total loss to China of about $550,000,000. In this calculation, no account is taken of the capital loss involved".

Hearings before the Committee on Foreign Affairs, House of Representatives, Sixty-Seventh Congress. Fourth Session on the Resolutions H. J. Res. 430 and H. J. Res. 453. Washington Govt. Printing Office 1923, page 84.

* Of course, the opinion of America was opposed to Opium trade.

The attitude of the American people had been well expressed by Caleb Cushing in his speech regarding the situation in the House of Representatives, March 16, 1840. He condemned the British policy in the following unmistakable terms: "But God forbid that I should entertain the idea of co-operating with the British Government in the purpose, if purpose it has, of upholding the base cupidity and violence and high-handed infraction of all laws, human and divine, which have characterized the operations of the British individually and collectively in the Seas of China......I trust the idea will be no longer entertained in England that she will receive aid or countenance from the United States in that nefarious enterprise."

—Dennet, Tyler: *Americans in Eastern Asia*, New York Macmillan, 1923, page 104-105.

But men like John Quincy Adams and others held that Britain was fighting on behalf of all Western powers to force China to recognise the equality of Western nations before China and renounce "Kow Tow". The Opium trade was merely an incident. (*Ibid.*, p. 107) So far as the official action of the United States was concerned, she did not take any positive stand in favour of China against Great Britain.

* Gibbons, Herbert Adams: *An Introduction to World Politics*, N. Y. Century Co. 1922, page 60.

† Bau, M. J. *Foreign Relations of China* (New York City, Fleming H. Revell Co.,) Revised and Enlarged Edition. 1922, pages 11-12.

It is very interesting to note that very shortly after the conclusion of the Crimean War, Russia supported Britain against China. "The efforts of the English Ministers to pave the way for a political understanding with Russia, have found shape during the (Grand Duke Constantine's) visit in 1857 in some remarkable declarations. Practically however, it is only on the Chinese question that this revival of mutual confidence has hitherto made itself manifest. England has communicated Lord Elgin's instructions to the Cabinet of St. Petersburg, and accompanied the communication of them with the request to support the mission at Peking. The Russian Cabinet has sent a reply couched in friendly terms of thanks. They will most willingl

In 1860, the Anglo-French forces took ·king and burnt the Summer Palace. ·ere was no opposition to this by any ·ropean power, because others were busy carrying out the policy of dismemberment other Asiatic nations in India, Turkey, ·rsia and China. Further signs of European ·ncert in China are evident when we find ·at after the Sino-Japanese War (1895), the ·ropean nations did not allow victorious ·pan to take any continental possessions of ·ina. But immediately after this, they ·emselves started to partition China by ·tablishing spheres of influence and leasing ·rritories. Further evidence of concerted ·tion of European powers against China can found in the way they carried on the ·ppression of the Boxer Uprising (I am not ·holding the Boxer Uprising) with abomina-·e excesses; there was no protest from any ·e of the nations. On the other hand, they, concert, agreed to impose an exhorbitant ·demnity and exacted control of maritime ·stoms as guarantee.*

The greed and rivalries of powers in-·uding Japan divided China into so many ·heres of influence. After the Sino-Japanese ·r, France, Russia and Germany championed ·e cause of China against Japan and forced ·e latter to give up the Liatung peninsula ·ded to her by China by the first treaty of ·imonoseki. It was really a combination ·le to rivalry of one group of powers against ·e other, not only to acquire a dominat-·g influence over China, but to secure fur-·er territories ousting the latter. Japan tried secure Anglo-American support against ·e Franco-Russian-German combination ·ainst her; but England and America, though ·posed to Franco-Russian-German policy in ·ina, did not extend any aid to Japan. It ·ay be said that although Great Britain and ·merica preferred the policy of opendoor in China they did not oppose the doctrine of spheres of influence.*

We have noted that at the middle of the nineteenth century there was actual co-operation between France and Great Britain against China. But we are soon to discover that there existed a strong rivalry between France and Great Britain in Eastern Asia during the latter part of the nineteenth century. The germ of this rivalry lay in the greed of the two nations to get as much territory as possible under their control. But the actual conflict of interest did not originate suddenly in Asia. France and Great Britain joined with the heathen and "unspeakable Turks" against Russia in the Crimean War† It was because of the expansionist policy of France under Napoleon III and the British efforts to check it that a new rivalry began. The most significant incident that brought about the climax of the Anglo-French rivalry in world politics after the middle of the nineteenth century was the French attempt to build the Suez Canal. It was opened in 1869. And through the clever manipulation of British statesmanship, the French-built canal was brought under British control in 1875 through the purchase of the Khedive's shares of stock. The reflex of the Anglo-French rivalry spread

---

·pport the efforts of England in favour of European ·de and their fellow-Christians……"

—St. Petersburg and London in the Years ·52-1864; Reminiscences of Count Charles ·ederick Vitzthum von Eckstaedt, Late Saxon ·nister at the Court of St James, edited by Henry ·eve, C.B., D.C.L. Vol. 2 : London, Longmans Green Co., 1887, p. 222.

* We find the European Concert active even ·ring the World War. When the Allied Powers ·ere anxious to lead China to War against Ger-·any, they made an agreement with Japan pro·ising her the German rights in Shantung to ·ssibly avoid establishing aprecedent of retroces-·n of the leased territories to China.

* Tomimas, Shutaro : *The Open Door Policy and the Territorial Integrity of China* (New York. A. G. Seler), 1919, pages 47-49.

† Palmerston's Foreign Policy regarding the Crimean war can be summed up as follows :—"It would be a mistake, however, to count Palmerston among the blind enemies of Russia. He was now nearly seventy years old, and was anxious to become at length Prime Minister, and during his life-time, if possible, to have peace in the East. His efforts, of course, did not go to the length of launching on a war of extermination against Russia. He merely hoped with Napoleon's assistance, to curb Russian ambition for fifty years, as he said, meaning in reality for his own life-time. For the independence of Turkey he cared nothing, only it seemed to him advisable, especially as there was then no Suez Canal, to have a sentry on the Bosphorus who could guard that passage in the interests of England"

St. Petersburg and London in the Years 1852-1864 ; Reminiscences of Count Charles Frederick Vitzthum von Eckstaed, late Saxon Minister at the Court of St. James, edited by Henry Reeve, C. B. D. C. L.·· Vol. 1, London, Longmans, Green & Co., 1887, page 69.

"Nothing was more erroneous than to think that Napoleon III had consented to pull the chestnut out of the fire for England in the East. On the contrary he outwitted the English and made them involuntarily subservient to his aims (re-shaping Europe on Napoleonic plan after humiliation of Russia). *Ibid*, page 70.

all over the world and particularly wherever they had contiguous colonial empires; since then, any efforts at colonial expansion by France was looked upon with suspicion by the British and vice versa.*

The Anglo-French rivalry in the eighties of the nineteenth century was so acute that Lord Salisbury would not have been sorry at all to see another Franco-German War, ending of course in favor of Germany. Lord Salisbury in a reply to a letter to Lord Lyons, who was at that time British Ambassador at Paris, wrote on July 20, 1887 :—

"I am afraid the temper of the French will not make the settlement of the Egyptian Question more easy. I do not know how we are to devise a middle term that will satisfy them. We cannot leave the Khedive to take his chance of foreign attack or native riot. The French refuse to let us exercise the necessary power of defence, unless we do it by continuing our military occupation. I see nothing for it, but to sit still and drift awhile, a little further on in the history of Europe the conditions may be changed, and we may be able to get some agreement arrived at which will justify evacuation. Our relations with France are not pleasant at present. There are five or six different places where we are at odds: 1. She has destroyed the Convention at Constantinople. 2. She will allow no Press law to pass. 3. She is trying to back out of the arrangement on the Somali Cast. 4. She still occupies the New Hebrides. 5. She destroys our fishing tackles, etc, 6. She is trying to elbow us out of at least two unpronounceable places on the West Coast of Africa. Can you wonder that there is, to my eyes, a silver lining even to the great black cloud of a Franco-German War ?"†

The significance of the conflict of colonial empires of Great Britain and France in the Far East at this period can be fully realised when we find that during the period of 1862 to 1885 through aggression and force of arms France acquired from China sovereignty over Coachin-China and established protectorate over Cambodia and Anam including Tonkin, comprising the entire eastern half of the Indo-Chinese peninsula. The British Government on the other hand after completing the conquest of India marched eastward to destroy the sovereignty of South Western China with all the persistency of British expansi[on]. Burma was annexed completely step by s[tep] as a counter-measure against French exp[an]sion in the Far East.*

It seems certain that altho, the Fran[co-]Russian secret alliance which came into ex[is]tence about 1892 was directed against G[er]many, yet it had a decided bearing on Fran[co-]Russian policy against Great Britain. T[his] was so because France and Russia ha[d] common interest against Great Brit[ain]. "France was humiliated in the affairs [of] Egypt. She had always regarded that coun[try] as a dependency, and could not forget t[hat] the Suez Canal had been constructed w[ith] French capital in the teeth of English oppo[si]tion. An attempt at dual control was d[es]troyed by the bombardment of Alexand[ria] and the suppression of Arabi Pasha's rebelli[on] (1882). Thenceforward England ruled supre[me] in Egypt; and her rival smarted under [the] check which her own want of resolution h[ad] produced†.

Russia was in need of an assurance t[hat] there would not occur another combinati[on] against her led by Great Britain or Germa[ny] as it was the case during the Crimean W[ar]. England for a century had stood in the w[ay] of Russia realizing her traditional wa[rm] water policy.

"She it was who had prevented Russia fr[om] enjoying the fruits of her victory over Turkey [in] the war of 1878. She held the key to the Pers[ian] Gulf and stopped her progress southwards [in] Central Asia. France had similar grievances again[st] her, not only in Asia, but in the Levant and Egy[pt]. Russia and France, in short, had a common enem[y]. Hence, their reapproachment.§

The British attitude against the Franc[o-]Russian Alliance was so acute that she w[as] willing to extend support to the Trip[le] Alliance.

"The New Triple Alliance received moral supp[ort] from England, owing to her rivalry with Rus[sia] and France in the East, and the two powers wh[ich] it appeared to menace instinctively drew clo[ser] together. Their union was cemented by financ[ial] considerations which weigh as heavily with Sta[tes] as with individuals."**

Anglo-French relations during the peri[od] of the conclusion of the Dual Alliance betwe[en]

* One of the principal characteristics of the rivalries of colonial imperialisms is that, should there arise a question of dispute in one part of the world, it spreads in other parts of the world in the antagonists often trying to take advantage of one another in any part of the world, following the maxim "every means is fair in case of war". *Vide Economic Imperialism and International Relations during the Last Fifty Years*, by Prof. Achille Viallate, New York, Macmillan & Co. 1923.

† Barclay, Sir Thomas: *Thirty Years' Anglo-French Reminiscences* (1876-1906)—New York, Houghton Mifflin, 1914 pp. 91-92.

* Hays, Carlton: *History of Modern Euro[pe]*, Vol. II, New York. Macmillan & Co. 1917, pp. 56[9]-570.

† Skrine, Francis Henry. *The Expansion [of] Russia* (1815-1900). Pp. 297-98.

§ Barclay, Sir Thomas; *Thirty Year's Anglo-Fren[ch] Reminiscences*, p. 11.

** Skrine, Francis Henry: *The Expansion [of] Russia* (1815-1900), p. 29.

France and Russia and the Anglo-French Entente were tense on various occasions. One of the causes of these tensions is the vigorous effort of the Third Republic to establish a vast colonial empire. This effort found definite expressions in South-Eastern Asia. France not only challenged British supremacy in South China, but in Upper Burma and Siam. The French twice before tried to found an empire oversea to rival that of Great Britain —once in India and once in Canada. Indo-China represents the third attempt.* These two nations were on the verge of war, because Great Britain did not like the French encroachment in South Eastern Asia, which might eventually be a menace to India.†

The attitude of many French statesmen of weight, at that time, was that it was in Asia once more where would be decided the destinies of the world. In Asia would be founded great empires. Whoever succeeded in making his voice heeded in the Far East would be able also to speak in dominating accents to Europe "Be Asiatic—there lies the future."§

This attitude of the French statesmen was in direct conflict with British interests in the Far East.

"In 1893 out of the 3340 vessels that passed through the Suez Canal, no fewer than 2400 were British, while the next on the list came the Germans with 270, the French with 190, and the Dutch with 80. This gives an idea of the extent to which there existed British ascendency in Eastern waters. Maintenance of this supremacy was vital, not merely for the sake of our Empire, but for the sustenance of the British people. It was only in the East, and especially in the Far East, that the British exerted to keep and to create open markets for her manufactures. So British feeling was that every port, every town and every village that passes into French or Russian hands, is an outlet lost to Manchester, Bradford or Bombay."**

The spirit of Anglo-French rivalry grew bitter when the French, after the annexation of Tongking and the establishment of a protectorate over Anam and the signing of the Franco-Chinese Treaty of Tiensin in June 1885, imposed differential duties in favor of France and against English goods.* The British Government saw in the French action of differential treatment to British goods entering by land route and also in securing railroad concessions monopolistic measures aimed to hurt British interests. The British Government started to counteract the situation by demanding from China counter-concessions to be granted to England. She thus secured a series of concessions in the regions near by. Great Britain started her new march towards South Eastern China by annexation of Burma, which was confirmed by the so-called O'Connor Convention of July 24, 1886.

"By the article II, China agreed that in all matters whatever appertaining to the authority and rule which England is exercising in Burma, England shall be free to do whatever she deems fit and proper."†

In 1890 Great Britain annexed Sikkim, which was a subtributary to China.

On March 1, 1894 Great Britain signed the Anglo-Chinese Treaty, which fixed the boundary between Burma and China,—transferring to the latter the territory east of the Mekong River. Great Britain specially stipulated that the territory turned over to China should remain under Chinese sovereignty. This measure was adopted by Great Britain because of the French aggressions in Siam and the signing of the Franco-Siamese treaty in 1893 by which France extended her frontier to the Mekong. The British plan failed because on June 20, 1895 China signed a treaty with France by which the territory turned over by Great Britain was acquired by France with special mining rights and concessions for building railways in the Kiangsi and Yunan provinces. Great Britain potested against this. However, she instead of holding to the principle of "no special privilege for any power in China" demanded special concessions for herself as a matter of compensation, thus introducing the abominable doctrine of "sphere of influence".§

* Norman, Henry; *Peoples and Politics of the Far East*. London, T. Fisher Unwin. 1895, p. 519.

† Ronaldshay, Lord; *Wandering Student in the Far East*, Vol. I, London, 1908, pp. 305-306.

§ (a) Prince Henry d'Orleans; *"Around Tonkin"*. 1894, p. 426.

(b) Norman, Henry: *Peoples and Politics of the Far East*, p. 599.

** Curzon, Lord; *The Problems of the Far East*, p. 415-416.

* Mayers, W. F.: *Treaties between the Empire of China and Foreign Powers*, Shanghai, 1897, p. 239.

† (a) Overlack, T. W.: *Foreign Financial Control in China*, New York, Macmillan & Co. 1919, pages 22-24.

(b) For O'Connor Convention see, British Parliamentary Papers, China No 5 (1886) C. 4861.

(c) For further agreements of 8186, 1890, 1893, 1894 and 1897 see Mayers, pp. 251 ff and also Rockhill's *Treaties and Conventions* 1-7 and also Dr. MacMurray's *China Treaties*.

§ Gibbons, Herbert Adams: *An Introduction to World Politics*, New York, Century & Co. 1922, p. 141.

In 1896, France and England by the convention of London agreed to respect the independence of the valley of Menam and of Bangkok, the capital of Siam. This did not stop Anglo-French rivalry in this region, but both these powers did their best to increase their territory at the expense of others, especially over Yunan which, as the only route to the Upper Yangtze, must be kept open to both.*

Franco-British rivalry in South-Eastern Asia, particularly China, became one of the principal causes of the application of the doctrine of "sphere of influence" in China. The Russian march from the North and the German occupation of Kiaochao later merely accentuated the movement, which was already in full swing in South-Eastern Asia The meaning of "sphere of influence" is not so simple. Its establishment meant a step towards dismemberment and destruction of territorial integrity of the State upon which it is imposed with a benevolent motive.†

After the Sino-Japanese War France was reaping a great harvest of concessions for building railroads, exclusive leaseholds for ninety-nine years on the bay of Kwang-Chow Wan and various other mining concessions in China, particularly in the Yunan region adjoining to the place ear-marked as the British field of commercial and political activities. This was regarded by Great Britain as a menace to her commercial and political supremacy in South China The China Association in a letter to Lord Salisbury went to the root of the matter.

"Holding the opinion that these several railways are so many political stakes driven into region which an endeavor will be made one day to encircle by a cordon. The Association has noted with great regret the admission of the French in a province which constitutes the hinterland of Hong-Kong."*

The French viewed the British policy with great suspicion They held that Lord Curzon, between 1898-1901, tried to carry out the policy that between the Suez Canal and the Yangtze valley there must not be any other influence but that of the British The vigorous policy towards Afghanistan, the Persian Gulf, and aggressive attitude towards China through Tibet, plans to see what can be done to connect Calcutta with Peking by way of land route and through the British sphere of influence, all these are so many factors to corroborate the French view.†

France established herself in Cochin-China with two clear-cut objectives ; first territorial acquisition, and second to secure Chinese trade. When they found that the River Mekong would not serve as a trade-

---

* Stuart, Graham. : *French Foreign Policy*, New York, Century Co. 1921, page 15.

22. (a) Lord Curzon in the Romanes Lecture on Frontiers" in 1907 has defined the "sphere of influence" as follows :—

"A sphere of influence is a less developed form of protectorate, but it is more developed than a sphere of interest'. It implies a stage at which no exterior Power but one may assert itself in the territory so described, but in which the degree of responsiblity assumed by the latter may vary greatly with the needs or temptations of the case. The native Government as a rule is left undisturbed: indeed, its unabated sovereignty sometimes is specifically reaffirmed, but commercial exploitation and political influence are regarded as the peculiar right of the interested Power."

Fraser, Lovat : *India Under Curzon And After*. London, Heinemar. 1911, p. 129.

(b) The total area of the Chinese Republic is about 4,300,000 square miles. Of this about 80 per cent used to be regarded as "spheres of influence" of different powers. As Soviet Russia claims to have abandoned her share, Treaties and Conventions adopted at the Washington Conference in 1923, has definitely checked any further progress of the 'sphere of influence', although it is not certain that the powers have given up their acquired rights in those regions.

* "Spheres of influence" in China were distributed among nations as follows :—

Great Powers	Spheres of Influence and their areas	percentage of the Chinese Republic.
Great Britain	Szechwan 218,000 sq.miles	
	Tibet 535,000 " "	
	Provinces along Yangtse valley 362,000 .	
	Total 1,116,000 sq. miles	27. 8 p.c.
Russia	Outer Mongolia 1,000,000 sq. miles	"
	Singkiang 548,000 " "	
	3-4 Manchuria 273,000 " "	
	Total 1,821,000 sq. miles	42.3 "
France	Yunan 1,46,700 sq. miles	3.4 "
Japan	South Manchuria 90,000 sq. miles	
	Eastern Inner Mongolia 50,000 " "	
	Fukien 46,000 " "	
	Total 186,000 sq. miles	4.3 "
Germany	Shantung 55,000 sq. miles	1.3 "
		Total 79.1 p.c.

......Das, Taraknath : *Is Japan a Menace To Asia?* Shanghai, 1917. Page 36.

* Sargent, A. J.: *Anglo-Chinese Commerce and Diplomacy*. London, 1907.

† Berard, Victor: *La Rivolte de L'Asie*, 1914. pages 354-355.

e to capture the Chinese market, they ied their attention to Tongking, in which on it seemed possible that the Red River ild form the easiest means of access to trade of Yunan as well as that of the ins and Laos. Similar consideration would m to have been at the bottom of the tish policy in the Far East.

'Whatever happens, we are told, Great Britain it have possession of the trade of the Yangtze-ng and if China is to be divided into spheres of uence, this valley must be ear-marked as British. r, of course, the Yangtse is one of the most ulous regions in the world; but why should at Britain have laid any special claim to its imerce on that account? It was in great asure because the recent acquisition in Burma l brought her in close proximity with the upper ters of that river, and because it might be hoped connect Rangoon on the lower Irrawady with -distant Shanghai by a continuous water communication. A Railway was earnestly advocated m Burma to Yunan, and a line was actually commenced by way of Konloon on the Salween River. On the other hand (in 1901) M. Doumer obtained the sanction of his Government to carrying the French line from Tonking into China. But there remains yet another possible means of access available into these provinces, over and above the regular Chinese lines of communication from Canton by the Yangtze, and that is the route through the Laos and Shan States from Bangkok and Menam and Meping."*

There is not the least doubt that the question of control of South Chinese trade and trade-routes by land, rivers and seas was one of the principal causes of the friction between France and England. This rivalry continued until the Anglo-French Entente came into existence because of the mutual fear of Germany. The Asian people, particularly China, suffered from both European concert as well as European rivalry. (*To be concluded*).

* Campbell, J. G D.: *Siam in the Twentieth Century*, London, Edward Arnold, 1902, pp. 22-23.

CHEMICAL RESEARCH IN INDIAN UNIVERSITIES

By PROFESSOR BAWA KARTAR SINGH, M.A., (CANTAB), D.SC., I.E.S.

[S]INCE the outbreak of the Great War, the need for Research in chemical science is being greatly felt, and it is now held that it is the duty the University Colleges not only to instruct men i various subjects of study but also to imbue them ith the enthusiasm and initiative which only a aining in research can impart. In other words, is the first duty of a University to advance nowledge, its second duty to impart it. This has een fully realised by the British Universities, nd even the old conservative University of Camridge has found itself compelled to recognise this spect of its functions and has, therefore, estabshed numerous institutes for research and postraduate studies, and instituted degrees of Ph. D, 1919) and of M. Litt. and M. Sc. (1920). These emarkable changes, be it noted, have been introluced during a period of acute financial stress.

The Universities of India, however, with a few exceptions do not seem to have done anything towards the development of research. This is borne out by abundant evidence. Mr. Sharp, the late Educational Commissioner with the Government of India, in his written evidence before the Chemical Services Committee, stated among other things that a College Professor has often hardly any time for research, and the chief Professors, who may be styled University Professors will be largely in the same position." In reviewing this evidence, Professor J. F. Thorpe, F. R. S., of the Imperial College of Science and Technology, London, says, "these statements give a full and sufficient explanation of the fact that hitherto real University work in India has been almost non-existent, and it is regrettable that such a state of affairs should be acquiesced in by those in charge of the educational policy of the country ... ... The Professors of Chemistry would have to be relieved of some of their routine work and could then devote an appreciable amount of time to train their senior students in methods of research." [Report of the Chemical Service, Committee, 1920, pp. 33-34].

In a paper "Chemical Research in India" read on the 2nd May, 1924, before the Royal Society of Arts, London, Professor Thorpe further deals with this aspect of the subject, and adds "it is significant that no chemist in India holds the Fellowship of the Royal Society. As a matter of fact, the amount of new chemical knowledge emanating from India is exceedingly small, and out of all proportion to the number of University teachers and students, and the size and equipment of University Chemical laboratories." This indictment from a great chemical authority in England deserves serious consideration both by the educational authorities and the teachers of Chemistry in this country. The need for reorganisation, is, therefore, urgent. It is true that certain facilities in this direction have been provided by the Universities of Calcutta and Dacca and the Indian Institute of Science, Bangalore, but the majority of other Universities are still lamentably behind time, while our own University of Patna has done nothing as yet in this respect. The members of the Patna University would seem

to be alive to the need for research and post-graduate teaching, and it is hoped that when the Central University at Patna is established, the authorities will remove this reproach, so far as the Patna Centre is concerned.

The case of affiliated Colleges outside Patna needs separate treatment. It is not possible to develop them into Universities in the near future, but to bring them up to modern requirements in respect of chemical teaching, it is imperative that they should be properly equipped with apparatus and reference books, and provided with research scholarships in order to encourage the intensive study of some branches of Chemistry, so that the teachers in such Colleges may keep up and develop the spirit of research, and may not lose touch with a growing science like that of Chemistry.

The prosecution of research by teachers at the Central University and in affiliated Colleges outside Patna, will favourably react on their teaching, and the association with them of advanced students by the institution of research scholarships will also furnish the province with a band of trained chemists to be employed later on as successful teachers and investigators in our Colleges, or in factories based on chemical knowledge. Intellectually India will occupy a higher position in the estimation of the chemical world, and at the same time a large number of trained chemists will be available to develop her natural resources, as the result of which she would take her place in the front rank of Industrial Communities and would benefit by all the advantages that it implies.

It is therefore, appealed to the authorities in-charge of the education of the province as well as to the members of the Legislative Council to interest themselves in the advancement of chemical learning in the province with which the well-being and prosperity of the country is so indissolubly bound up.

THE DACCA MUSLIN INDUSTRY*

By J. C SINHA, M. A.

Head of the Department of Economics, Dacca University.

THE subject of this paper is the old muslin industry of Dacca and its neighbourhood. I shall not deal in this article with the muslins produced here with British yarn. Comparatively speaking, these are coarser stuffs and their problems are somewhat different. Though well known, muslin is rather difficult to define scientifically. The distinction between it and ordinary cotton goods called 'calico', has never been accurately stated. The difference between the two is a matter of degree only as regards the fineness of texture. One writer naively defines muslin as fine calico and calico as coarse muslin. The etymology of the word does not help us in this matter. 'Muslin', as is well known, is derived from Mosul, a town in Mesopotamia where cloths of gold and silver were called Mosolins. The term had therefore originally a quite different meaning from what it has now.

The industry at Dacca came into prominence when this town became the capital of Bengal at the beginning of the seventeenth century. Before this period Dacca does not appear to have been a place of any political or commercial importance and naturally we do not come across any reference to the muslin industry of this place prior to the reign of Jehangir. But the muslin of Eastern Bengal in general, dates from remote antiquity, at least two thousand years from to-day. The earliest apparent reference is in Kautilya's *Arthasastra* which alludes to the fine cotton fabrics of *Vanga* or Eastern Bengal. The muslin called *Gangitiki* in the *Peripluss of the Erythrœan Sea*, an anonymous publication of the 1st century A.D. most probably came from East Bengal. Sulaiman, the Arab traveller who visited India in the ninth century, seems also to refer to the fine muslins of Eastern Bengal when he remarks that "cotton fabrics made in the kingdom of Rahmi (which has been identified with East Bengal) are so fine and delicate that a dress made of it, may pass through a signet ring". In Marco Polo's days (A. D. 1294-95), the chief centres of cotton weaving in India were Gujerat, Cambay, Telingana, Malabar and Bengal. Ralph Fitch the English traveller who visited India three centuries

* A public lecture delivered at the Dacca University on February 26, 1925.

er (1583) describes Sonargaon, which about 13 miles south-east from Dacca "as own...... where there is the best and est cloth made in all India". About the me time, Abul Fazl writes "the Sarkar of nargaon produces a species of muslin very e and in great quantity".*

But the muslins of this part of Bengal d not yet attained the world-wide celebrity nich they later on enjoyed. Their subsequent development was mainly due to the tronage of the Imperial and Vice-regal urts and the increased demand for them the European traders. When Tavernier sited Dacca in 1666, both the Dutch and e English had factories there. The French ade with Dacca began sixty years later. he English first exported the Dacca muslins England about the year 1666 and by the ear 1675 the fashion of wearing these fine uffs, whether the costlier fabrics of Dacca r the cheaper muslins from other parts of the ountry became pretty general in England. Ve learn from the *Diaries of Streynsham Master* (1675-1680) that besides Dacca, muslin as produced at that time at Santipur, Maldah nd Hughli. But this industry was not onfined to the province of Bengal alone. Even at the beginning of the seventeenth century, very fine cotton goods were produced at Agra, at Sironj in Malwa, at Broach, Baroda and Navsari in Gujerat †

But the finest and best muslins were certainly produced at Dacca which received such poetic names as *ab-i-rawan* or running water (because if placed in a stream it could scarcely be seen), *baft hawa* or woven air (because if thrown in the air it would flaat like a cloud) and *shab-nam* or evening dew which took its name from the fact that when spread on the ground it could scarcely be distinguished from the dew on the grass.§ If Homer's description of Vulcan's net could be suitably applied to any fine fabric made by poor mortals, it was applicable only to the Dacca-muslin.

> "Whose texture even the search of gods deceives,
> Thin as the filmy threads the spider weaves."*

Wonderful stories have been recorded about the extreme fineness, transparency and great beauty of these cotton stuffs.

> "The Hindoos" writes Bolts (in his *Considerations on India Affairs*, 1772 A. D.) "amuse us with two stories, as instances of the fineness of this muslin *i.e. ab-i-rawan*. One, that Emperor Aurangzeb was angry with his daughter for showing her skin through her clothes whereupon the young princess remonstrated in her justification that she had seven *jamahs* or suits on; and another, that in Nabob Allaverdy Khawn's time a weaver was chastised and turned out of the city of Dacca for his neglect, in not preventing his cow from eating up a piece of *abrooan* which he had spread and carelessly left on the ground."

What were the causes of this excellence of the Dacca muslins? According to some writers, it was due to the superior quality of the Dacca cotton The opinions recorded about the habitat, special qualities and even the vernacular name of this cotton are conflicting. Some writers like Sir Charles D'oyly, have remarked that muslin cotton grew on the low lands subject to annual inundation. But the majority of writers are of opinion that the land selected for this cotton was "high and dry".

With regard to the tract where it grew there is also difference of opinion. Mr. Bebb the East India Company's Commercial Resident at Dacca says that the finest was grown to the north and east† of Dacca and that the cotton grown to the south considered inferior. Mr. Taylor, the author of the *Topography and Statistics of Dacca* also writes that

> "The northern division of the district produces the best cotton, and in the situation, specially the portion of it bordering upon the Megna and Berhampooter, in Sunergong, Capassia,§ Toke and Jungleberee in which this article was chiefly cultivated in former times."

But in his paper, "On the Supply of Cotton from British India (1827)," Mr George Tucker remarks that the favourite site of the muslin cotton "seems to be the high banks of the Ganges and its tributary streams". In the midst of such conflicting

---

* *Ain-i-Akbari*, Jarret's Ed. Vol. II, p. 124.

† Prof J. N. Sarkar's Industries in Mughal India, Modern Review, June 1922.

§ Lest the above description be treated as mere 'oriental hyperbole,' I would like to point out that early in January 1925, I saw a piece of genuine Dacca muslin in the house of Messrs Nitaicharan Shyambandu Basak of Nawabpur, Dacca. This piece was made about fifty years ago. Its dimensions are 10 yds. by 1 yd. and its weight 7¼ tolas only. The present owner of this muslin told me that it would pass through a ring and if spread on a green grass field early in the morning when the dew had not dried up, it would scarcely be visible. The piece is so fine and transparent that I believe what he said is true.

* Homer's *Odyssey*, translated by Alexander Pope, Book viii, p. 123.

† Roughly speaking, the north and the east of Dacca constitute its high lands.

§ The name 'Capassia' probably suggests that it was a *Kapas i. e.* cotton growing tract.

evidence it is difficult to point out the exact region where the muslin cotton grew, but in any case it was certain that it was entirely the produce of the Dacca district.

Even the vernacular name of this cotton is well-nigh forgotten. Mr. George Tucker and a host of other writers have spoken of the finest of Dacca cotton as *bairati kapas*, but Mr. Bebb calls it *photee*. Mr Krishna Kumar Basak, now an old man of eighty, of Lalchand Mukim's Lane, Nawabpur, Dacca, who himself wove muslin in his younger days told me that *photee* was the name of muslin cotton.*

The views held about the special qualities of this cotton are less contradictory. Dr. Roxburgh in his *Flora Indica* gives a graphic description. The plant which produced this cotton differed, according to him, from the common cotton plant of Bengal in the following particulars:

"Firstly, in its being more erect with fewer branches and the lobes of the leaves more pointed;

Secondly, in the whole plant being tinged of a reddish colour, even the petioles and nerves of the leaves and being less pubescent;

Thirdly, in having the peduncles which support the flowers longer, and the exterior margin of the petals tinged with red;

Fourthly, in the staple of the cotton being longer, much finer and softer."†

We learn further from the letter of the Commercial Resident of Dacca dated the 30th November, 1800 that this cotton plant was an annual one and that two crops were raised, one in April-May and the other in September-October. The former yielded the finest produce. The seeds of the cotton were kept with the wool on them during the rainy season and in order to preserve them from damp, they were put into an earthen jar, smeared inside with ghee or oil. This vessel, with its mouth closed up, was generally hung from the roof over the spot where the fire was kindled. All authoritative evidences is against the view that the Dacca cotton was a long-stapled tree cotton.* In fact, all the early writers like Buchanan-Hamilton, Bebb, Tucker, Roxburgh and Taylor allude to the muslin cotton as a short-stapled annual plant. One of its special characteristics was that the wool adhered "most tenaciously to the seed". It was thus quite a distinct variety from *deva kapas*, in the case of which the seeds are naked and not covered with lint.†

Wherein lay the superiority of the Dacca cotton? As might be expected, its staple was in fact longer and its fibre more fine and silky than that of any other variety of Indian cotton. But it was certainly inferior to American cotton as regards the length of the staple and the fineness of fibre. The staple of the Sea Island cotton has more than double the length of the best Dacca cotton and the filaments of the latter were considerably thicker. The shortness of the staple of the Dacca cotton, though quite suitable for spinning the most delicate hand-spun yarn, was unsuitable for machine spinning. The Dacca spinners, on the other hand, failed to spin yarn out of the best American cotton. In 1811, the Commercial Resident sent a certain quantity of the Sea Island cotton to the different manufacturing stations connected with the Dacca factory. But the spinners could not work it into thread and claimed that the local fibre was superior for that purpose. This appears to have been due to the greater elasticity of the fibres of the Dacca cotton, which was capable of receiving more twists or turns in the process of spinning than the American cotton. One special quality attributed to the Dacca cotton by Mr. Bebb was that the thread made from it, did not swell after bleaching. But this was due more to the quality of the water used in bleaching, rather than to any special property of the cotton The yarn spun at Dumroy § which was reported by Mr. Bebb in 1788 to swell very much, was, in Taylor's days, found to swell the least, if bleached at Dacca, "but the reverse, if the water of Dumroy" was used in the process.

In fact, the excellence of the Dacca

---

* I am indebted for my introduction to this old man to Mr. Radha Gobinda Basak, Lecturer in Sanskrit, Dacca University, who has kindly helped me in my enquiry into this industry.

† I showed Mr. K. K. Basak a coloured picture of the Dacca cotton plant as given in Watt's *Wild and Cultivated Cotton Plants of the World*. This is a photographic reproduction of the Kew Gardens copy of Roxburgh's original illustration. Mr. Basak told me that it was a true picture of the *photee* cotton plant.

* The term "long staple" is here used in the sense of having the measurement of more than 7/8 ths of an inch.

† For this information I am indebted to Mr. Dwijadas Dutt of the Government Agricultural Farm at Manipur, Dacca.

§ Dumroy is the present village of Dhamrai about 20 miles to the north-west of Dacca in the Manickgunj subdivision of this district.

lins was due not so much to the special lities of the cotton used as to the superior l in spinning and weaving. The process spinning was somewhat different from that lowed in the case of ordinary handspun ead. In the case of cotton to be spun o muslin yarn, the *dallun cathee* and not *cherkee* or gin, was used for separating e seeds from the wool. The former instru- ent was simply an iron rod rolled upon a t wooden board. It was said to injure e fibre less than the gin. The next step as to tease the cotton with a small bamboo w with a string made of catgut or *mooga* lk The cotton used for the finest thread, as carded with the dried jaw-bone of the *oal* fish before it was teased. After these rocesses of carding and teasing, the cotton as spread upon the smooth surface of the ried skin of *Cheetul* or *Cuchia* fish and olled up into a small cylindrical case. This as held in hand during the process of pinning.*

Coarser yarns were spun on the spin- ning wheel or *Charka* as they are done now, out fine yarns from 100 counts† and above, were spun on the *tukua* or spindle. The *ukua* was not thicker than a stout needle, rom ten to fourteen inches in length. There was attached near its lower point, a small ball of unbaked clay to give it suffi- cient weight in turning. A certain degree of moisture, combined with a temperature of about 82 degrees, was the condition of the atmosphere best suited for the carrying on of this operation. The spinners generally worked from early dawn to 9 or 10 o'clock in the morning and from 3 or 4 o'clock in the afternoon till half an hour before sunset. The finest yarn was spun early in the morning before the rising sun dissipated the dew on the grass. When the air was un- usually dry, it was spun over a shallow vessel of water. The evaporation from the water imported the necessary moisture to the cotton to enable the spinner to form it into thread.†

* James Taylor—*A Sketch of the Topography and Statistics of Dacca* (Calcutta, 1840), p. 167.

† Counts denote the fineness of the yarn. One hundred counts means that 100 hanks of 840 yards of yarn are equal to 1 lb. avoirdupois *i. e.*, 7000 grains troy in weight. Therefore the higher the counts, the finer was the yarn. According to Taylor, yarn about 30's was spun on tukua. This is evidently a mistake. As Mr. K. K. Basak told me, the yarn spun with tukua was not below 100's. I myself saw yarn of about 50's, spun with *charka* only a year ago.

§ Forbes Watson—*The Textile Manufactures and the Costumes of the People of India* (London, 1866), p. 65.

The spinning of the finest yarn required such a delicacy of touch that it was confined to the women* of a few families of Dacca and its neighbourhood. These female spinners had acquired skill thaough the hereditary continuance of this particular occupation for generations. About fifty years ago, the finest thread was made at Dhamrai.† Mr. Wise wrote in 1883 that the few *katanis* or female spinners of muslin yarn in East Bengal, were to be found at that time only at Dhamrai. Fifteen years later, Mr. N. N. Banerjea remarked in his *Monograph on the Cotton Fabrics of Bengal*, "it is reported, though not with certainty that there are only two persons at Dhamrai still living who can spin fine thread which was formerly used in the manufacture of muslins." I have made recent enquiries and it appears that the generation of women who spun the yarn of the finest fabrics has passed away.

About the fineness of the Dacca yarn, it is sufficient to say that a skein measured in the presence of Mr. Taylor in 1846 was up- wards of 250 miles to the pound of cotton, *i. e.*, the yarn was of more than 520 counts.§ Even as late as 1883, as reported by Mr. Wise, 1 *rati* or 2 grains of the finest thread spun at Dhamrai measured 70 yards. Thus the yarn was of 290 counts. It may be observed that the yarn used in an ordinary *dhootie* of 5 yds. × 44 inches, manufactured in the Bombay mills, the retail price of which would now be about Rs. 2-8 as is, from 20 to 24 counts only. Dacca yarn was at least 20 to 25 times finer.

It is often believed that our handspun yarn was finer than any ever produced by

* According to Taylor, the finest thread was spun by women under thirty years of age. But Mr. K. K. Basak told me that fifty years ago when he himself wove muslins, the yarn spun by older women was often the finest. In his opinion, elderly women sometimes failed to spin very fine yarn, not because their fingers had not sufficient pliancy but because their eyesight was defective. Good eye-sight, he said, was as important as the delicacy of touch. This is also the view of another gentleman connected with the cloth trade of this town. This point is noted by Taylor also who remarks "at 40 their sight is generally impaired and they are incapable of spinning very fine thread." The modern Bengali girl, with her defective eye- sight, can therefore never hope to spin muslin yarn.

† See footnote *ante*.

§ I have arrived at the number of counts from the following calculation: x hanks of 840 yds. each = 1 lb. in weight = 250 × 1760 yds.

∴ x × 840 yds. = 250 × 1760 yds. ∴ x = 523 ∴ the number of counts is 523.

machinery even in England. This however is controverted by many who base their objection merely on the number of counts. The finest Dacca yarn did not exceed 550 counts but the machine-spun yarn of a piece of powerloom-woven muslin which was exhibited in the International Exhibition of 1862, was stated to have been of 700 counts The manufacturer of this piece however admitted that his yarn "was too imperfect for any purpose, except to fix the limits of fineness at which" machine-spun yarn could be woven by the power-loom. Regarding another such specimen of machine-made muslin of 440 counts, Forbes Watson remarked that a comparison of this with a piece of Dacca muslin of which the yarn was calculated to have been of 406 counts only, it was clear, though it may sound paradoxical, that the Dacca piece was finer. The average diameter of the yarn of the former piece was 00222 inch while that of the latter was .001526 part of an inch. This must have been due to the fact that the Dacca threads spun by hand, received more twists in the process of spinning and was more compressed than machine-spun yarn. The greater number of twists received per inch of yarn explains also the superior durability of the Dacca muslins.

It has also been said by many writers that handspun yarn had another special quality, *viz.*, that it became stronger and finer after bleaching, whereas the reverse was the case with regard to machine-made yarn. But the latter had two advantages. It was cheaper and of more uniform thickness The lack of uniformity of thickness of the handspun thread was however not wholly a disadvantage as the transparency of the Dacca muslins was ascribed to this factor. In fact, the real disadvantage of the handspun yarn was that it was so costly and involved so much trouble in procuring the thread of a certain quality. Taylor writes that two-thirds of the time occupied in preparing fine muslins, were spent in searching for suitable thread in the different marts of the district. Considering the time and skill required in spinning very fine yarn, it is but natural that it was so costly. According to Taylor,* the maximum quantity of very fine yarn which a spinner could make in one month, devoting the whole morning to the spindle, was only 1/2 a tola or 90 grains (troy). This gives a daily output* of 3 grains only. In spite of the rude appliances used, this infinite patience taken and the delicacy of touch were the real causes of the excellence of the Dacca yarn which machine-spun thread has failed to attain even to this day with the same quality of raw material.

The same causes were responsible, in addition to the fine quality of the yarn used, for the fame of the "wind-woven" fabrics of Dacca. Contrary to what is generally supposed, the actual processes of weaving the Dacca muslins and the appliances used were much the same as those used in the case of the fine handloom products of to-day In the manufacture of fine muslins, the shuttle used was however considerably lighter Not far off from the Nawabpur Road in this town, I found the weavers carrying on practically all the processes of weaving described by Taylor more than seventy years ago It is not therefore necessary to describe all these processes There is only one point that deserves mention, viz., that a certain degree of atmospheric moisture was necessary for weaving fine muslins When it rained heavily and the air was very moist, a slow fire was kept under the loom.† In very dry and hot weather, it was sometimes necessary during the operation of weaving, to place beneath the extended yarns of the warp in the loom, a few shallow vessels of water. The evaporation imparted the necessary moisture to the yarn and prevented them from breaking This practice gave rise to the erroneous notion that the Dacca muslin was sometimes woven under water.

The time required for weaving a piece of muslin of the usual dimensions of 20 yards × 1 yard necessarily depended on the quality of the fabric and the skill of the weaver This skill was due partly to natural aptitude and hereditary instruction and partly to specialisation of work. There were at least eighteen chief varieties of plain and figured muslins. The weavers of different manufacturing stations of the Dacca district confined themselves to certain kinds of these fabric

* *A Description and Historical Account of the Cotton Manufacture of Dacca in Bengal* by a Former Resident of Dacca. (London, 1851) u. c. h. 3. From internal evidence it is clear that this book was written by Mr. James Taylor, the author of the *Topography and Statistics of Dacca.*

* Mr. K. K. Basak's estimate is much lower Fifty years ago, a female spinner, working two hours in the morning and one hour in the afternoon, could, in his opinion, spin only 3 annas 33¾ grains of yarn every month, *i. e.*, 1 grain yarn per day.

† I am indebted for this information to Mr. K. Basak. So far as I know, this fact is not mentioned by Taylor or any other writer.

i spite of the economy caused by such localisation and division of labour, the weaving of very fine muslins took many months. In Taylor's days a half piece (i.e. 10 yards × 1 yard) of the finest variety of muslin, weighing about 4 1/2 ounces or 2000 grains (troy) could not be woven in less than five months. We have already seen that the quantity of the finest Dacca yarn which could be spun in a day by one person, was three grains only. It took therefore about two years for one person to spin the required quantity. A half piece thus represented at least 2 1/2 years' labour of one person!

It is therefore not at all surprising that the price of *mulmul khas*, the generic name of the finest of Dacca muslins, was at the rate of Rupees 10 per square yard in the sixties of the last century.* But Rupees 10 of those days is equivalent to at least Rs 30 of to-day. The general index number of Indian prices which was only 90 in 1861 rose to 281 in 1926. Taylor writes that in Jehangir's days the price of a piece of *ab-i-rawan*, measuring 10 cubits × 2 cubits and weighing only 5 siccas or 900 grains, was Rupees 400, while the *jamdanee* or figured muslin which has aptly been called the *chef-d'œuvre* of the Indian weaver, manufactured for Emperor Aurangzeb cost Rupees 250. Even as late as 1776, the best *jamdanee* manufactured at Dacca cost Rupees 450 per piece. The purchasing power of the rupee in those days was much higher than at the present time. These price quotations will therefore show that the Dacca muslin which attained celebrity throughout the civilised world was a highly artistic product—an article of luxury which met the demands of kings and nobles and not of ordinary customers.

It is but natural that at a place where the art of weaving attained such a high standard the subsidiary industry of bleaching should also make a remarkable progress. Complaint against the present race of Indian *dhobies* is now almost universal. The American humourist defines the *dhobi* "as a person who breaks stones with shirts". Lest their costly dresses be spoiled by the *dhobi*, our fashionable aristocrats sometimes send their clothes to Europe for washing. But the art of bleaching reached a state of perfection in the different cloth-weaving centres of India, especially of East Bengal at a time when it was in quite a backward condition in Europe. Even as late as the middle of the eighteenth century, this art was so little understood in Great Britain that nearly all the linens manufactured there, were sent to Holland for bleaching. This bleaching process was an elaborate one and took from six to eight months! It was the discovery of chlorine in 1774 which revolutionized the bleaching industry of Europe.

But at least two centuries before this date Eastern Bengal was famous for its successful bleaching of cotton goods. Catarsoonda in Sonargong is mentioned by Abul Fazl for the bleaching properties of its water. A similar property was attributed, in Taylor's days, to the water in the neighbourhood of Dacca from Narinda to Tezgong. But the superior quality of bleaching for which this town became famous, was due not merely to the special properties of the water but also to the good quality of the soap* used and to the skill of the *dhobi*. In fact man and nature combined to contribute to the progress of Dacca muslin and all the subsidiary industries dependent on it.

What was the real cause of the decline of this fine industry? It is sometimes suggested that the tariff policy followed in England during the eighteenth and the beginning of the nineteenth century was responsible for its decline. The common belief that the Dacca muslins were prohibited altogether from the English market by certain Acts of the British Parliament is not strictly accurate. The Act of 1700 prohibited the import of Indian silk manufactures and certain kinds of calicoes for home consumption in England. Though this Act was not directed against finer fabrics, certain classes of Dacca muslins appear to have been prohibited by this Act, for, as we have already said, there was no well-defined line, dividing fine calicoes from coarse muslins. Another Act passed by the British Legislature twenty years later, prohibited the use of printed calicoes in England, whether printed in England or elsewhere. The import of certain kinds of Indian muslins which were not prohibited, was subjected to a 15 p. c. duty—a duty which was further raised during the war with France till it reached 44 p. c. in 1813. These import duties and prohibitions no doubt affected the sale of Dacca muslins in England. It must however be borne in mind that England was

* Forbes Watson—*op cit* p. 75.

* Even at the present time, the soap manufactured at Dacca, called mite *sarun*, is the best of its kind. Formerly the Dacca soap was an article of export to different parts of India, Bussora Jedda etc.

certainly a far less important market than the Indian home market

As Taylor writes in his *Descriptive and Historical Account of the Cotton Manufactures of Dacca*, the finest muslins.

"formed but a small portion of the goods formerly exported to England........The Commercial Resident states that until the year 1792 the Dacca factory never provided exportation cloths of a higher value than Rupees 50 per whole piece, and after that date generally about one hundred and fifty half pieces, at the rate of Rupees 100 per whole piece, were included in the investment Occasionally a few pieces of the finest sort found their way to England ....but the quantity thus exported, appears to have been inconsiderable" Thus the tariff policy of England cannot be regarded as the main cause of the decline of the Dacca industry.

There is a wide-spread belief that the decline of this industry was due to the cutting off of the weavers' thumbs by the English East India Company. The following dialogue was reported in a certain Madras daily paper on the 30th of January, 1922, as occurring in a village in the district of Guntur. Those who took part, are said to have been a Deputy Inspector General of Police, a District Superintendent of Police and S, a Congress volunteer.

D. I. G. "Where did you get the cloths you have been wearing ? Are they not rough ?

S. They were woven with the charka-yarn produced in our village.

D. I. G. These clothes are not good. The foreign cloth is good and light. Is it not ?

S. Our clothes also would have been good and light, had it not been for your people, who cut off the thumbs of our weavers.

D. I. G. Where have our people done that ?

S. At Dacca.

D. I. G. (Turning towards the District Superintendent) Is it true ?

S. P. It is so written in history. It is true"

Some of the old weavers and persons connected with the present muslin trade of Dacca and some of my own students in this University firmly believe this story of the weavers' thumb to be true. The latter told me that they saw a pictorial representation of this incident in an Exhibition held here a few years ago. But I have searched in vain for any evidence in support of this view. In the early records of the English East India Company and all the publications of this period which I have been able to consult, there is nothing to substantiate it. Of course, this negative evidence, coming from what may be regarded as an interested quarter, is not of any great value. But I cannot believe the story, on the simple ground that it was against the economic interest of the East India Company to maim the weavers of this country. The sins of the Company against the weavers might have been many, but they were certainly not so foolish as to kill the goose that laid the golden eggs for them.

In their letter dated the 1st March, 1783, the Court of Directors, referring to the newly-started muslin production at Manchester observed :

"We doubt not therefore that you will exert yourselves to the utmost in causing the manufacturers at Bengal to pay every attention not only to an improvement of the fabric of muslins but also to a reduction of the prices as on both the one and the other will depend very much our future success in this article."*

This instruction was repeated in subsequent commercial letters of the Court of Directors. In the light of this evidence it is *not at all probable that the Company cut off* the weavers' thumbs This story appears to have arisen out of a passage in Bolts' *Considerations on India Affairs*, quoted in Dutt's *Economic History* that the winders of raw silk cut off their thumbs to prevent then being forced to wind silk.

It is true that during the early days of the East India Company there was considerable oppression on the weavers in Bengal But this oppression was due not to any desire to crush the indigenous cotton industry but to the Company's anxiety to purchase the largest amount of Indian handloom products at the cheapest price. A natural consequence of this was the advance of money to the weavers by the Company's gomastahs and the exercise of the right of pre-emption with regard to the purchase of Indian cotton goods. Bolts describes at great length the oppression of the Company's gomastahs,

"who arbitrarily decided the quantity of goods each weaver was to deliver, the prices he was to receive, while his name being on a register, he was not permitted to work for any one but his own gomastah. When the annual supply was ready, the *Jachandar* or appraiser fixed the price of the goods but the rascality was beyond imagination and prices were often 15 p. c. to 40 p. c. below the market price."

Bolts, in spite of his grudge† against the

* Extracts from the Commercial letters from the Court of Directors, (1765-1796) Vol. I. p. 211 (preserved in the Bengal Secretariat Record Room).

† William Bolts, a junior servant of the English East India Company arrived in Bengal in 1760 and resigned the Company's service in 1766. Within these six years, he amassed a considerable fortune by taking part in duty-free inland trade. In 1768 he was deported to England by the English authorities in Bengal. Four years later he published his *Considerations on India Affairs* which forms a part of his campaign against the East India Company.

nglish East India Company, does not seem , have exaggerated the true state of things, ecause his statement is corroborated by ther contemporary writers including Governor 'erelst. Instances of such oppression are ientioned also in the records of the English last India Company.* The incident that ccurred at Dacca in 1767, quoted by Mr. Vise in his *Notes on the Races, Castes and 'rades of Eastern Bengal*, gives a vivid idea f the state of things.

"Mı Thomas Kelsall, Chief ot Dacca, being inormed that a certain weaver was suspected of lling muslins to the French Factory, ordered him , be seized but he found shelter with the French. is relatives, however were imprisoned and beaten id their houses pillaged. Upon this the weaver we himself up to the Diwan who ordered him to flogged, *after which be was confined in the* ctory for eleven days during which time the ons fleeced him ..By Mr. Kelsall's order his head as shaved his face blackened with lime and ink id being mounted on an ox†, he was paraded hough Nawabpur... After three more days the censed was forwarded to the Nawab for trial who nding no fault, discharged him"

It is not therefore denied that there was ppression on the weavers during the early ays of John Company, but the writings of ernier and Abbe Raynal prove that the ondition of some of the best weavers of the ountry was no better than that of slaves ven in pre-British times. The Abbe, a French nan who cannot be accused of any bias owards the English Company, remarks:

"It was a misfortune to them (the Dacca weavers) o appear too dexterous because they were then orced to work only for the Government which aid them ill and kept them in a sort of captivity"

It must however be admitted that the ppression on the weavers in pre-British imes was never so wide-spread and sysematic as under early British rule But he fact that the decline of the Dacca industry began since the death of Emperor Aurangzib shows that the oppression on the weavers during the Company's rule was but minor cause of this decline.

Was the decay of our industry then due o the Industrial Revolution in England luring the latter half of the eighteenth entury? Crompton's mule was invented in England in 1779 and by the year 1824, British yarn was first imported into Dacca district. Taylor gives a comparative statement* of the prices of handspun and English yarn from 30 to 200 counts and shows that the English thread was not only far cheaper but was also preferred "on account of its uniform size and the facility of obtaining any quantity of a particular quality" that was wanted. But comparatively speaking, these were coarser yarns. About the middle of the last century, as noted by Taylor in his *Descriptive and Historical Account of the Cotton Manufactures of Dacca*, the price of the finest handspun yarn of this town was Rupees 8 per tola, i.e. £31-2s. per lb. (avoir) at the prevailing exchange rate of 2 shillings per rupee The cost of 1 lb. of machine-spun yarn of *700's, manufactured* by Messrs. Holdsworth & Co, of Manchester at that time was only £3 less. But the apparently higher cost of the Dacca yarn was more than compensated by its special advantages which have already been stated.

Even to-day the finest muslin and yarn of the Dacca standard cannot be economically produced in England by machinery In his letter dated the 30th October, 1924, Mr. B. Mouat Jones, the Principal of the College of Technology, Manchester, writes to me that "the finest counts spun at present in England is 420 Yarn finer can be produced, but there is no market for it Even 420's is not a commercial production in the ordinary sense The amount made is small." Mr. Jones further adds "the finest counts from which muslin is manufactured in England commercially, are about 180's twist† and 220's weft." It should also be noted that mechanical weaving of yarns higher than the above counts, is difficult. Very fine yarn cannot stand the strain of machine-weaving and snap too often in the process. The difficulty may of course be avoided in future by further perfections of mechanical weaving. But the real difficulty is economic. Machine production does not pay unless it is carried on in a large scale But very fine Dacca muslin was always made to order, chiefly for persons of rank and wealth in India It was a highly artistic product, catering to a very limited demand. To say that the finer type of Dacca muslins has been killed by machine competition is as incorrect as to say that the famous Cashmere shawl industry has been ruined by cheap German stuffs or that photography has ruined oil-painting.

* For example, in the Extract of Consultations dated the 12th April 1773 in the Commercial Letters (1765-1796) Vol I., of the Bengal Secretariat Records.

† This is evidently a mistake. On such occasions the culprit was mounted not on an ox but on an ass.

* Taylor's *Topography* p 171.

† i.e warp yarn.

It is true that there were many subsidiary causes, both external and internal, which affected adversely the muslin industry of Dacca. The British tariffs of the eighteenth and the first quarter of the nineteenth century, the outbreak of the French Revolution, the Milan and Berlin decrees of Napoleon, the Industrial Revolution in England, the general insecurity of this country after the death of Aurangzib, the oppression on the weavers and monopolistic control under early British rule, the Great Famine of 1770, the artificial encouragement of English manufactures by low import duties with the right of entrance to the furthest part of India free from any transit duty and the heavy transit duty on Indian manufactures with no drawback of such duty on their export—all these factors have been partly responsible for the decline of the muslin industry. But the real cause at work, especially in the case of the finest fabrics of Dacca, was the lack of patronage of the imperial and vice-regal courts. With the advent of British rule this patronage came to an end and the muslin industry naturally declined

The foregoing discussion affords an answer to the question whether it is now possible to revive this industry So far as can be known from local enquiry, the cotton plant out of which the muslin yarn was spun is no longer cultivated in any part of this district. But two stray plants corresponding to the description and drawing of Dr. Roxburgh, have been recently discovered by the Agricultural Department of the Government of Bengal in Rangpur and Mymensing districts. This variety is now being reared in the Agricultural Farm at Manipur, Dacca under the supervision of Mr. Dwijadas Dutt Mr. Dutt was kind enough to show me the plants and explain their peculiarities. This raises some hope that it may still be possible to revive the cultivation of muslin cotton in Bengal if there arises a demand for it.

But, as has already been said, the excellence of the Dacca muslins was not so much to the quality of the c used as to the skill in spinning and wea With regard to hand-spinning, it has said that the old race of *katanis* or fe spinners has passed away and the sk weavers of Dacca who actually prod muslins in olden times, are fast dying But I have been assured that if a de arises, the finest fabrics of the old days again be produced here.

In fact, if the demand revives and tinues, it will not be very difficult to a new race of spinners and weavers. the real trouble is that the demand for costly stuffs is not likely to revive. local gentleman who still carries on a trade in *Kasida* or embroideries tolc unless we have again the Badshah and Nawab, there is no future for the indu Nothing is impossible under the sun, bu can hardly be expected that Viceroys Governors of the present day would themselves in the famous Dacca fa Not until this happens, will our aristocrac velling in furs and broadcloth in this ical climate, take any interest in art industry

The poet has no doubt referred t periodical recurrence of fashion.

> "Fashion in all our gesterings
> Fashions in our attyre,
> Which (as the wyse have thought) do cum
> And goe in the circled gyre."*

But I may be pardoned if I ent little hope that this exquisite work of once the pride of our people, the admi of our friends and the despair of imi which made the name of this small pr cial town known in the remotest corn the civilised world, will ever again its ancient glory.

---

* I am indebted for this quotation to the on Fashion in the Economic Journal Vo p. 465 footnote.

MEMOIRS OF OLD DELHI

By C. F. ANDREWS

CHAPTER V

The Advent of Liberalism

F we wish to understand what was happening in India in the years succeeding the Mutiny, we have to divert our attention for short time from India to England and to study e events that were taking place there in the litical world. For on this change in the iglish situation a very great deal depended India itself.

England had passed through a very ubled and stormy time during the critical ars from 1850 to 1860. The earlier enusiasm, which had been aroused by the ssing of the Reform Acts, twenty years rlier, had been subsiding, and some of the ost of the old abuses had crept back into e administration. The Crimean War of 54, which preceded the Indian Mutiny by ree years, is now regarded by historians as owing the mismanagement of public affairs; it clearly ought never to have been fought all Even at the very time, the sober nd of England soon began to realise that me one had blundered'. The later revelans of gross incompetency in hospital and dical matters, which came to light through ss Florence Nightingale's report, had a furr salutary effect upon English public opin In the same way the Indian Mutiny elf, which took the English people entireby surprise, gave a severe shock to stolid itish complacency. It was realised that w in India, as before in the Crimea, 'some had blundered'

Thus England herself was at last in a astened mood and prepared for a drastic orm in the home administration, and a ange in Indian policy. Therefore, as the ntury advanced, the Liberals came more l more into power, and the last thirty rs of the century migh well be called the adstonian Age' in British political life.

It would be hard to overestimate the inence and weight that the name of Mr. adstone carried among Indians who had nkly accepted the new learning. Perhaps would even be true to say that no Englishn's name before or since had ever exercised such an attraction for the cultured classes in India. When I first arrived in India in March 1904, I found in the North the whole educated community maintaining its unshaken faith in the supreme greatness of all Mr. Gladstone's political ideals The Boer War, which had just been fought, had been instinctively condemned and disliked; but they could point to it as an entire reversal of the Gladstonian policy, and they could show that Gladstone himself, at the end of his great career as a statesman, had thrown aside every other interest in order to seek to obtain Home Rule for Ireland, and had even sacrificed his party unity in order to gain his end. They could say with force, that Gladstone believed in human liberty and practised as a politician what he professed. There was clearly much truth in all this; and educated India was right in its main contention. At the same time there was exaggeration in the lines with which they drew the picture of Mr. Gladstone's liberal achievements.

It must be remembered that moral idealism in politics, whenever it has been practised has always held the Indian mind and delighted the Indian heart. To hear Munshi Zaka Ullah talk about Mr. Gladstone, and to watch the chorus of approval with which his words were received, evening by evening, in the Library at Delhi, was one of the things that taught me most concerning the mind and thought of that generation which had grown old since the Mutiny and recovered to the full its fundamental belief in the goodwill of Great Britain. The moral supremacy of Gladstone, his goodness as a man, his religious character, his pure Christian life, had wrought this transformation. If he had been a mere politician, however clever and able, he could not possibly have effected what he did. With Munshi Zaka Ullah, especially it was the moral values that told. Mr. Gladstone was a man of God. That was worth all the rest put together.

One other extremely important factor, that held fast the imagination of these Indian idealists, was the vivid picture continually held up before their eyes of the virtues of

Queen Victoria, the Good. We know now, that, just as in the case of Mr. Gladstone, so here too the picture was overdrawn. For Queen Victoria's moral goodness, geniune as it was, had a narrowness about it that was painfully evident to those who knew her best and came in closest contact with her But she too had a devoutly religious character, and a firm trust in God's guidance of human events, and she was quite fearless and open in speaking about it She also possessed, as a woman, those domestic virtues, which India prizes most highly of all She had been entirely devoted to her husband and had kept a life-long widowhood in his remembrance All this made her great in the estimation of a man like Zaka Ullah In his book describing the history of her reign, he records all this at great length

But there was something or more. It was believed all over India, that Queen Victoria, the Good, had been responsible, most of all, for the prevention of further bloodshed after the Mutiny was over and that she herself had sent out her own royal command to Lord Canning, her Vice-regent, to that effect. She was also given the credit for the actual drafting of that truly remarkable and memorable 'Queen's Proclamation' of 1858, which announced for the first time in words, that were un-mistakably plain, and were given under the Royal Seal, that complete religious neutrality and racial equality were the principles on which her Indian Empire was founded. There has never been signed and sealed a more important document than that in the history of British rule in India : and leaders of Indian thought, like Munshi Zaka Ullah, were right in laying stress upon it and calling it the Magna Charta of Indian freedom.

Tennyson, by his poetry, did much to strengthen this idea of the immaculate virtue of the English Queen. His allusions to her, scattered throughout his poems, were learnt off by heart and quoted on all occasions. This was specially true of the lines at the beginning of the Idylls of the King.

Of all the Victorian poets, Tennyson was by far the most popular in India last century. Queen Victoria's name, owing in part to this poetic representation of liberal goodness, became gradually ranked by Zaka Ullah side by side with those of King Asoka and Akbar the Great. This became an axiom of all his historical thinking. He was never tired of referring to it in his writings and in his conversation. All this was a very strange interpretation of history to me when I came out fresh from England. For Asoka and Akbar lived and died in this country, and themselves were the authors and originators of their own policies, while the very title, 'Empress of India,' was recognised in England to have been little more than a clever device of Disraeli, who knew how to flatter as a statesman and when to do it, and how to impose upon the weakness of an elderly amiable Queen in a way that would give him influence over her.

Lord Ripon, in India itself, as the century advanced, was the figure round whose head the halo of British Liberalism was placed He completed on the spot to the Indian mind of that older generation the ideal set forward by the twin names of Queen Victoria and Mr Gladstone For it needs to be carefully understood, when dealing with India of the last century, that the perfect Liberalism of Queen Victoria was taken for granted Idealists, like Zaka Ullah, little realised what a downright Tory in many things the old Queen was, and how much she disliked Gladstone!

Lord Ripon, was known in India to be a deeply religious man who at a great cost had remained faithful and true to his conscience and his religion It was remembered that he never began the day's work without being present at divine worship Stories were everywhere current concerning his complete devotion to religion. His private life was known to be in keeping with his religious faith Added to all this, which was rightly important in Indian eyes, Lord Ripon had made himself supremely unpopular as Viceroy of India, among his own English people, because he had openly taken the Indian side in his great struggle over the Ilbert Bill to uphold the ideal of the Queen's Proclamation and to maintain strict equality before the law of the land between Indian and European. This had been the one fact in his viceroyalty which had profoundly stirred the Indian imagination, and he was duly and worthily respected for it. No Viceroy either before or since, had ever had such an impressive farewell from Indians themselves, on leaving the shores of India, as Lord Ripon.

If things in India towards the close of the last century are to be seen in their proper focus, there is one further point of importance to be noticed. Herbert Spencer, as a philosopher and a man of science combined, maintained among educated Indians

in almost undivided rule as the exponent of the special Nineteenth Century scientific theory of the universe called Evolution. The one word 'evolution' seemed to sum up for them, at that time, the whole trend of modern science and to explain both the origin of the world and the history of mankind. While there was an undoubted truth in all this, nevertheless, far more credit was given to Herbert Spencer's exposition of it than the facts deserved. Here again, as with Gladstonian Liberalism, and the character of Queen Victoria, exaggerated views were held. I was startled to find at Delhi, how entirely men's minds had become absorbed and obsessed by Herbert Spencer's doctrines, and what implicit faith was placed in them, as though they were infallible.

It was not till I came down to Bengal, in 1906, that I found those who were frankly critical of Spencer and Gladstone alike, and had thrown off once and for all the yoke of humble tutelage to shifting English political and philosophical ideas. There was something refreshing in this after the atmosphere of unreality at Delhi. For leaders there would have to face the truth of things sooner or later. That was apparent to me from the first.

Nevertheless, if we are apt to-day to feel surprised at the meek acceptance, on the part of educated people in the North of India, of this moral and spiritual domination from a distant country like England, when, at the very time, whole regions of thought were lying unexplored in their own books and at their own doors, we must remember how strangely new the Western learning was, and how altogether fascinating and absorbing must have been the scientific side of it at the outset. For it brought the imagination of those, who thus studied it for the first time and watched the verification of its experiments, almost completely under its sway. Educated Indians, in this respect, did not stand alone. There were those in England, and in Europe and America, also, who submitted without question to its dictations. The psychology of the times demanded it. But in India things went deeper, because of her political subjection.

Yet to prove the point that I would make and show that their acceptance of Herbert Spencer's doctrine was not primarly due to any special slave mentality in India, we have only to look at Japan during the same period. In spite of all her pride in her own national traditions and her own stoutly upheld and cherished independence, she was at one time as completely under the sway of Herbert Spencer as ever India was. Nor did educated Japan throw off the yoke of Spencer's system of philosophy at a much earlier date than educated India. Indeed, when the change of thought came about, the decline and fall of the evolutionary theory, with its one supreme dogma of 'survival of the fittest', was as much a world phenomenon as its triumphant rise to power had been in previous years. The only difference has been that educated Indians who had learnt the doctrine somewhat late, have clung to it longer.

When, therefore, it is fully realised that Munshi Zaka Ullah was essentially a man of thought rather than a man of action; that he lived in the world of ideas rather than in the world of practical affairs, then it does not appear difficult to understand how the strain caused by the horror of what he witnessed with his own eyes at the close of the Mutiny, gradually became less and less acute and at length passed entirely from his conscious, waking thoughts in that new atmosphere of Liberalism which Gladstone and Lord Ripon represented to his own mind.

All this was made easier still for him owing to one noticeable trait in his own character which comes up before us again and again as we study carefully his life. Zaka Ullah, as I have tried to explain, was to the very depth of his being a hero-worshipper, whose spiritual nature always depended on having some personality to serve with devotion. He could hardly any more exist without an atmosphere of loyalty to some person about him than a fish without water, or a man can breathe without air. The parallel I have drawn is scarcely too strong; and even if a slight exaggeration is there, the fact remains. His nature craved for some person to idealise and he found what he needed in the Liberal School of English political life.

I shall write more fully on this subject when I record some of his conversations in a later chapter and there may be some repetition; but Queen Victoria, William Gladstone, Lord Ripon—these filled the vacant spaces of his mind and formed a gallery of portraits, corresponding to that ideal vision of the new Western learning, which had inspired him in his younger days. I would emphasise also the fact that most of the

educated Indians of that time, who had received a similar education, thought in a similar manner.

It is probably true to say, that his personal devotion to Sir Syed Ahmed Khan helped him most of all towards the new perspective. For personal loyalty to Sir Syed Ahmed Khan necessarily involved personal loyalty to the British Liberals; because Sir Syed Ahmed had based all his hopes upon them. As a practical man, he had stood out in the field of action, just as Zaka Ullah had done in the field of thought He had definitely offered the right hand of friendship to the British Liberals and had asked them to help him in the College which he had founded for Muhammadan students at Aligarh. Thus had begun what was called among Musalmans the Aligarh Movement; Zaka Ullah and Nazir Ahmed were both alike drawn into it from the very first. It was in connection with this new Institution at Aligarh that new loyalties began to be built up in Zaka Ullah's mind and heart As the years went by, he was able to give them full scope, even in the midst of all his official and literary work For everyone of these things pointed manifestly to one end, namely, the encouragement of the new Western learning in the North of India by every means in his power.

The Education Department of the Government of India was at that time in its early stages of development. Men of high character had come out from England to take part in the work. The place given to celebrated Indian scholars was also one of freedom and responsibility. There is no sign in his letters or correspondence that Zaka Ullah found the ties of Government Service irksome at that time In Allahabad, as a Professor, he built up a reputation for learning and scholarship on the one hand and for sympathy and affection for his students on the other. This made the parallel between his position and that of Maulvi Iman Baksh at Delhi in earlier years, which was often drawn, very close indeed. He had the same gift of inspiration ; and year by year the students rallied round him and sought his moral and spiritual guidance as well as his intellectual help He was their true friend, and devoted himself untiringly to their service whenever they needed his aid They knew they could at all times look to him for counsel and advice

At the same time, whenever he was free from lecture work in the College, the work of translation and the preparation of new Urdu text-books in science and mathematics which he had already taken up, occupied the greater part of his leisure. It was only on Sundays, which he kept entirely apart, that he was able to offer himself unreservedly to the students, as he fully wished to do He was given. at the College, a professorship in Vernacular and Oriental Literature ; and this made his work of Urdu text-book publication in direct line with his work as a professor He had also to take classes in Arabic and Persian, and not infrequently in Science and Mathematics, owing to the smallness of the staff

As his young family grew up around him at Allahabad, his old cheerfulness and brightness returned. He was known among his intimate friends almost as much for his wit and good humour as for his scholarship and learning. But he remained shy and bashful in public, nervous to a degree and retiring In private life, however, in the bosom of his own family, he was as happy and talkative as a child. His circle of friends increased and the years went quietly past until he retired, in 1887, in order to give up the whole of his time to his literary work.

(To be continued.)

"CHRISTIAN MISSION AND ORIENTAL CIVILIZATIONS"*

(A REVIEW)

N the foreword, Dr Robert E. Park says that "from the point of view here suggested, foreign missions, even for the layman, assume an importance equal to that of foreign trade or foreign politics" It is a fact well known to the natives of Asia and Africa that the Bible is only the precursor of the merchant and the gunboat The present volume, big as it is, is to be followed by another bearing more directly on pro-missionary propagandism Here in this volume, intended partly for the lay reader, "anti-missionary and neutral reactions" have been noticed in some detail. For which the author speaks apologetically in the preface Mr. Paul, the South Indian Nationalist Christian, has been mentioned once or twice. Dr. Coomaraswamy's denunciations of missionary methods have been quoted from, and Pandit Dayanand's biography and Dr Farquhar's book on Modern Religious Movements in India have also been drawn upon It cannot, however, be said that the author has been betrayed into any sympathy for whatever truth there may be in anti-missionary criticisms, even for the nationalist movement within the church itself. A retired member of the Indian Civil Service, Mr. Harcourt, in a very recent book published by Messrs Longmans, has said: "One danger the Indian Christian church has certainly escaped is not anti-national ....There could be no future before a National Church in India which was a mere feeble annexe or reflex of the church of the European." This point of view has evidently escaped the author, who writes his book mainly for the intellectual classes as a highly technical piece of sociological research, somewhat on the lines of William James's well-known work *The Varieties of Religious Experience.* The author's object seems to be to classify scientifically all the cultural reactions evoked by the various kinds of missionary activity, with a view to discover the most successful means of meeting and overcoming all hostile responses The feelings and emotions of the neophyte the catacumen, the enquirer, the backslider, the sincere convert, the pseudo-convert, &c., have all been described in their own language, with a view to bring out the salient features in each case for missionary use in Asia and Africa. The revivalist and reform movements among the Japanese, Chinese and Indians, in which missionary methods have been largely copied, have also been touched upon and in short, no aspect of missionary endeavour bearing on the success of Christian missions has been left untapped. One cannot but admire the wide reading of the author on the subject of his choice—not a very interesting or profitable field of study—and his arduous labours in the cause of missionary propagandism. Dr. Price knows that to achieve greater success, in the face of defensive and self-protective organizations among Oriental creeds and religions, and the awakening of race consciousness and of a patriotic desire for culture-conservation among the Eastern nations, and a wider appreciation of the value of such conservation proceeding *pari passu* with a more intimate acquaintance with the serious defects of Christianity as a historical religion due to the progress of western education, the old methods of proselytization which are rapidly growing obsolete, must be abandoned and it is necessary to turn over a new chapter and devise fresh ways and means, and subtler, more intellectual and refined, and more insidious processes of conversion have to be called into requisition It behoves Hindu missions to take note of this new development of the missionary method of attack, and forge new weapons for self-protection The Mahomedan needs no warning The author himself admits that "Islam is the one religion now existing which explicitly rejects Christianity" Besides, the numerous extracts from the *Moslem World* and the Islamic *Review of Religions* show that it is quite capable of taking care of itself, and even of carrying the war into the enemy's camp. Hinduism, not being a proselytizing religion, and not possessing the coherence and solidarity conferred on other religions by a rigid creed, is more defenceless, though it is more adapted to every stage of human development, including the highest that the philosophic imagination can attain. True, proselytization has not altogether been unknown to Hinduism in the past. Besides the slow cultural process of Hinduization among aboriginal races of which Lyall, Hunter and others have written, and the power of absorption revealed in earlier times in the case of Scythians and Huns, instances of wholesale conversions, like those inaugurated by the Great Sankara Acharya, are on record, and the *Suddhi* movement started by the Arya Samaj is nothing but its modern analogue The mere numerical increase in the following of any religion has of course nothing to recommend it, if it is not accompanied by a change of heart and if that change is not for the better. To those Hindus who are convinced of the moral superiority of Christianity we have nothing to say. But we feel convinced that the vast majority of Hindus who have become Christians have changed their religion without an adequate appreciation and understanding of the merits of either religion, and it is to people in this frame of mind that the Hindu Dharmasabhas and similar associations and Samajes may profitably address themselves. But to retain such doubting souls within the fold of the ancestral religion the Hindu religious organizations must liberalise themselves much more than they have hitherto done with the exception of the Brahmo Samaj and the possible exception of the Arya Samaj The service rendered by the Brahmo Samaj to Hinduism (of which it is an offshoot, culturally, racially, historically and philosophically) is simply incalculable. As Sir Roper Lethbridge has said, "When many a Hindu mind had been cleared of the superstitions

* CHRISTIAN MISSIONS AND ORIENTAL CIVILIZATIONS —*A Study in Culture Contact: By Maurice T. Price, Ph D, Sanghai, China, 1924, pp 578, G. A. Natesan & Co. Madras.*

of ages, and prepared to receive the seed of the Gospel, in came Keshab, dispossessed the Christian missionary of the soil he had fitted for cultivation, and used it for his own purposes." But the more aggressive Arya Samaj has been the most successful in its propagandist efforts. A similarity of sentiments and ideals between philosophic Hindus, especially of the Vaishnavite persuasion, and Christians, particularly of the Roman Catholic Church, can easily be detected, and even some analogy between their ritualistic practices may be said to exist. The human mind is too complex and too profound to permit of being confined within the bounds of a simple creed to suit all sorts and conditions of men. Religion is essentially a thing between man and his Maker, and every man worth the name has to come to some sort of a workable solution of the ultimate problems that press on him. People with a background of philosophic culture, like the Hindus and modern Europeans, can never be satisfied with a theory of religion which treats the eternal mystery as solved for ever, thus stifling human thought and endeavour for self-realization. They cannot, as other simpler, and for that very reason, more vigorous and unified peoples, treat it as a closed question, settled for them hundreds of years ago. Consequently, in spite of all that Christian missionaries may say to the contrary, Christianity is ceasing to be a living creed in Europe and America, just as popular Hinduism is ceasing to be so among the educated classes of Hindus. But as in the one case, so in the other, the cultural traditions of the religion are a vital force, and persist in all their strength in spite of the decay of orthodox faith. It is this cultural tie and not caste, as Dr. Price repeatedly suggests on the strength of missionary reports, which is the greatest obstacle to the spread of Christianity among the Hindus. The Mussalmans have no caste and yet admittedly Christianity has not succeeded in making any impression on them, whereas the mass-movements where the greatest triumphs of Indian missionaries are to be counted and the conversions from the depressed classes, the chosen field of ordinary missionary endeavour, have both been helped and not hindered by the existence of the caste system among the Hindus.

How effective and successful these mass-movements have been, and what an amount of missionary zeal they evoke, will appear from the following extract: "In considering mass-movement we must keep in mind at least these phases of the problem: (1) We are talking in terms of thousands. For example, in 1895 the converts in the Punjab India, according to Robinson numbered 4,000; in 1901, 37,000; in 1911, 163,000. Mass-movements are continuing in various fields at the present time in the same way. (2) These masses of people usually belong to the simpler culture groups, the lower classes, the poor, the oppressed, and the ostracised..."The so-called 'mass-movements' in different parts of India are resulting each year in turning a multitude of the outcastes and of the members of the lower castes towards the Christian fold. The readiness of these oppressed masses to receive the Gospel and to accept Baptism is indeed impressive."...The Bishop of Madras...gives his counsel in the following words: "A mass-movement is an open door, and the church should press through it with all her might... when a mass movement has been once begun, it should be kept going. It creates a feeling of unrest through the whole district that should be kept alive and never allowed to flag. When once men's hearts begin to be stirred over a large area, then is the time vigorously to preach the Gospel to all classes in every village."

Among the high-caste Hindus, however, the missionary reports are unanimous that the results obtained are meagre. Their "culture heritage" is said to be the factor preventing their conversion. Here, if there is to be any conversion at all, no mass-movement can be expected, but "the individual must break away, must burst out tearing, as it were, the living tissue that binds him to his kin and sect." From the facts gathered together by the author, "the hypothesis is warranted that the response tends to be unfavourable to be indifference or opposition, when the individual concerned is an intimate member of a group with highly developed and complex culture. By complex culture groups we mean, in the light of the cases we have examined, those having the following features or culture traits: (1) a history, traditional and usually written, covering generations or centuries, (2) special rites or at least doctrines, customs, and taboos, growing out of this history and now consciously ascribed to it, (3) a sacred book or books; (4) a sense of group prestige that has survived conflict with other cultures, (5) and usually an organization of leadership (outside of the immediate family) for preserving and passing on the culture and tradition."

Apart from hill-tribes and outcastes, who are more susceptible to Christianity, there are the abject poor and the illiterate among whom the complex culture characteristics have as the author truly says, little scope to develop themselves. They hardly feel "that they are the honoured custodians of a great tradition, that they have a prestige to maintain that has survived conflict, that they have a share in the organization for preserving or passing on their culture". The struggle which is now going on among the different castes of Hindus to gain a higher status, even to find a Hinduism which does not include Brahmanism, has not escaped the notice of the author. The 'philosophically buttressed' Buddhism of Japan or Hinduism of India has, according to the author, adopted or developed a new technique to meet the new situation, and so the exotic propagandist is less likely to be successful day by day.

Among other causes of conversion, the following may be quoted: (1) "The need for satisfying the physical appetites is found motivating agents in a more or less superficial way *throughout the history of missions* up until the last generation...... even outstanding liberals do deliberately appeal to the craving for food in other ways beside giving direct doles.......The 'bread and butter' motive has been confessed by missionaries to be a very strong one behind certain mass movements toward Christianity—and they are of significant proportions. The threat or torture of *famine* has been a very real force in turning non-Christians toward the propagandists.........The need of food compels non-Christians to make an initial approaching response to missionaries". (2) "........the healing of the sick is often the means of leading to Christianity the otherwise inaccessible heathen." "To the most obstinate communities, the closed field, the medical missionary is sent. In relieving pain, the doctor arouses as a secondary tendency a direct confidence

ich overcomes suspicion and hatred.........the t, and often the only way by which a success- appeal can be made is by means of medical ssions." "Western medical knowledge, applied the missionary physicians, has become the st dependable means of starting that series of ctions on the part of non-Christians (seeking dical aid, having the satisfaction of substantial lical aid, being stirred to personal gratitude, refore becoming susceptible to the missionary's mpt to ingratiate himself, &c.) which ultimate- weaken prejudice and opposition against missions every land." (3) Mission schools, especially ools for girls, and technical schools affording lities to Christian converts for vocational ning * (4) Love, i e, the desire to marry one nging to the Christian faith. (5) The desire for nomic or social advantage, the wish to prosper.

But as already mentioned, the harvest time of istian missions among the higher classes of Hindus and also among the Japanese and the Chinese is over as the author frankly admits The old Chinese lady who said—"You foreigners come with opium in one hand and Jesus in the other' (p 75) expressed the common attitude now prevailing among the higher classes of Asiatics towards Christian missions. "The educated Indian now regards himself as a full-grown man, the equal in every respect of the cultured European, not to be set aside as an Asiatic, or as a member of a dark race." Consequently he resents the missionary's foolish conceit as if he alone possessed a ticket to heaven. Islam everywhere has raised an adamantine wall against Christianity, and to try to explain this hostility by racial antipathy and say that "the conflicts of fourteen centuries have opened a blood-stained chasm between Moslems and Christians which very few Moslems have ever crossed", or allege that "it sanctions polygamy and imposes no moral or spiritual obligations that are unwelcome to the unregenerate heart", is not to tell the whole truth. Some of the hardest and most unanswerable attacks against Christianity have been delivered by Moslem propagandist organizations They have exposed the hollowness of 's professions of human brotherhood, its pious frauds such as charms, incantations, exorcisms and miracles, its blood-curdling penalties, its gross polytheism, its puerile myths and legends, the unparalleled brutality of its religious wars, &c. During the whole struggle [for the emancipation of the slave], the Church always ranged herself on the side of privilege and despotism. She opposed every movement of the worker for liberty of action and freedom of conscience Now she claims to have accomplished them. She opposed every discovery of science and every theory. Now she claims them as her own." Baron Tsuzuki of Japan rightly says: "the higher and educated classes are not prone and receptive to the miraculous and supernatural How can it be otherwise when Western missionaries preach us blind acceptance of all the miracles contained in the Bible, while Western teachers and professors teach us the supremacy of reason .... ?" Dr. Price recognises this, and says . "Of late the historical derivation of the Bible, and the results of higher and textual criticism have been employed to weaken Christian influence.. The periodicals of the non-christian religions are active and aggressive in publishing papers showing supposed (?) mistakes in the Bible and the conclusions of destructive criticism." One of these periodicals being this magazine, the author quotes the following exquisite myth about it "*The Modern Review*, perhaps the best and most representative of the monthlies at present, frequently contains a good deal of bombast, the youthful graduates who speak and write on Hinduism have usually far too much of Vivekananda's swagger about them.' The articles on Swami Vivekananda in the May and June numbers of 1919 of this magazine are enough refutation of the charge brought against it, if any refutation were needed in the case of a magazine edited by a professed member of the Brahmo Samaj, though the editor has never hesitated to defend all that is best in every religion, Hinduism included.

This brings us to the last aspect of missionary methods with which we propose to deal. As Dr. Coomaraswamy says: "The use of physical force is now indeed rejected but all that money, social influence, educational bribery, and misrepresentation can effect, is treated as legitimate With all this is often combined great devotion and sincerity of purpose, the combination is dangerous in the extreme ... There is no part of the Christian code of ethics more consistently ignored in missionary circles than the commandment, 'Thou shalt not bear false witness against thy neighbour". The missionary is constitutionally incapable of realising the spiritual life of other peoples, and slander and misrepresentation are his usual stock-in-trade. He is guilty, in the words of the same learned writer of "a relentless and systematic campaign of villification of all things Indian. I do not mean to say that the missionary quite deliberately falsifies the facts, on the contrary, he deceives himself as well as others. Thus he blackens India's name in all good faith, if one may call it so, and with the best intentions." Again. "it is a debated question whether there has ever been serious religious persecution in India; it is certain that it has been the regular practice of Buddhist, Hindu, and some Muhammadan rulers, not merely to tolerate, but to support all sects alike Such tolerance the missionary uses to spread his own intolerance."

The get-up, printing, and binding of the book leave nothing to be desired The book is almost totally free from printing mistakes. In all these respects, it seems, Sanghai can well teach a lesson to the metropolis of India

Pol.

---

* "English education is now desired by many... India is poor ....for those who desire English ucation for girls, it is still generally a case of e mission school, or nothing. The mission school subsidised by the contributions of the supporters missions all over the world, and can afford to fer the 'English education at less than cost price. he bribe is then accepted. Not till India refuses to be thus pauperised by those whose aim is the estruction of her faiths, can she be free."

(Coomaraswamy).

A MONUMENTAL WORK ON CENTRAL ASIAN ART

By PROFESSOR M. WINTERNITZ

DURING the last thirty years the investigation of Central Asian antiquities has gradually become an important branch of Oriental studies. Pioneer work had been done by *Dr. Sven Hedin* (1894 to 1896), and in the following years by some Russian and Finnish travellers. But it was not until 1900-1 that *Dr. M. A.* (now *Sir Aurel*) *Stein* undertook his first great archaeological and geographical expedition to the Southern and South-Western part of Eastern Turkistan, which brought to light the most astounding discoveries of monuments and documents, of an ancient civilisation that had been buried in the sands for centuries. A paper read by Dr. Stein at the international Congress of Orientalists, held at Hamburg in 1902, on the extraordinary results achieved by his expedition which shed a flood of light on the history of Asia, gave the impulse to carrying out the scheme, conceived already in 1899, of a German expedition to the North-Eastern part of Eastern Turkistan, the oasis of Turfan, to be sent out by the Ethnological Museum in Berlin. This first expedition was undertaken by *Prof. A Gruenwedel* and *Dr. G Huth* in 1902-3, and was followed by a second expedition of *Dr. von Le Coq* in 1904-5, a third one by *Prof. Gruenwedel* and *Dr. v Le Coq* in 1905-7, and a fourth one again by *Dr. v. Le Coq* in 1913-14. All these expeditions were also accompanied by the technical assistant of the Museum *Mr Bartus*.

The results of these Prussian Turfan expeditions were no less startling than those of Sir Aurel Stein's expeditions to Kashgar and Khotan. Numerous fragments of manuscripts were found, and quite a number of new scripts and new languages were discovered. The Tokharian had to be added to the group of Indo-European languages, and more and more Eastern Turkistan was found to have been during the first eight centuries A. D., an important centre of culture in which Iranian, Indian, Turkish and Chinese tribes, and Buddhists, Nestorian Christians and Manichaeans came into close contact with one another, and left traces of a strangely mixed civilisation. Numerous remnants of Buddhist monuments, temples, monasteries with wall-paintings, terracottas, stucco-statu etc., discovered by the leaders of the Germ expeditions, bear witness of the time (t A D), when Hsuean Tsang, on his way India, came to Khocho, the capital of mode Turfan, and found there numbers of Buddh monasteries with many thousands of mon And along with the fragments of Buddh documents and the remnants of Buddh monuments there were also found fragme of Manichaean books and book-rolls with fi miniatures, and remnants of Manichaean wa paintings and pictures painted on silk.

All these remnants of ancient Asian cu ture were doomed to decay and destructi when Prof Gruenwedel, the late Dr Hu and Dr v Le Coq came to save what st could be saved of these treasures. N these invaluable treasures are preserved the Ethnological Museum at Berlin, a many scholars are at work in decipheri the literary documents and in preservi reproducing and describing the monuments art.

The results of these labours are bei published under the title "Ergebnisse d Kgl. preussischen Turfan-Expeditione (Results of the Royal Prussian Turfa Expeditions), and the latest of these publ cations is the monumental work by *A. v Le Coq* who had taken part in the thi last expeditions, on "Buddhist late-antiq art in Central Asia". (The full title is giv in the note below)* The work consists four parts, containing a large number of plates and learned introductions with full descriptions of the works of art, reproduced on the plates.

The *first part* is devoted to the *Plasti Art*, and contains 45 plates, of which 10 are in coloured heliotype. The art of eastern

---

*A von Le Coq-die Buddhistische Spaetantike in Mittelasien.
1. Teil, Die Plastik.
2. Teil : Die Manichaeischen Miniaturen.
3. Teil : Die Wandmalereien.
4. Teil : Atlas zu den Wandmalereien. 1 Mappe mit begleitendem Text.
Publishers : Dietrich Reimer (Ernst Vohsen) A. G. in Berlin Sw. 48, Wilhelmstr. 29. 1922-1924. Size of Parts 1-3; 34×46 cm, Part 4: 50×60 cm.

...kistan is called "buddhistische spaetan-..., that is, "buddhist late-antique art" ...ur author, because it is based on the ...st phase of ancient Greek art. As it ...impossible to understand this art ...hout being somewhat familiar with ... Graeco-Buddhist art of Gandhara, the ...thor has prefixed to the specimens of ...stic art from Turkistan 17 plates showing ...ne specimens of Gandharan art from the ...lin Museum. Gandhara was an Indian ...ntry until the 10th or 11th century A D, ...en it became Iranian through the Moham-...dan conquest and the Afghan invasion. ...r centuries Gandhara was the very thres-...ld of India and a centre of intellectual life ...Northern India In the last half of the ...ond century B C, Buddhism made great ...gress among the Hellenic and Hellenised ...abitants of Gandhara And when, about ...0 B C., Greek rule in Bactria had to ...e way to that of the Indo-Scythians, the ...ter adopted the culture of their subjects ...us it is that in the first century A D, we ...d a peculiar religious art which shows ...ery trace of Hellenic influence, and yet is ...oroughly Buddhist and filled with Indian ...rit Look, for instance, at the wonderful ...age of the Bodhisattva Avalokitesvara Plate 3 it reminds us at once of many a ...eek statue, and yet as we look at the head ...ning in a musing position against the hand, ...arm being supported by the knee, and the expression of the quite Indian face, ...figure recalls all the legends of the great ...iour who has firmly resolved to make ...e sorrows of all creatures his own, and not ...reach Buddhahood until all beings in the ...rld are saved

This Graeco-Buddhist art of Gandhara which ...Greek as well as Indian, has become the ...undation of the religious art of all Buddhist ...tions of Asia, including China and Japan ...d it is this very *Central Asian Art*, re-...sented by so many beautiful specimens in ...volume, that forms the *bridge* from the ...of Gandhara to that of Eastern Asia

Most of the figures and heads found in ...fan are not sculptures, but products of ...modelling process For, as there was no ...ilable stone, the material chiefly employed ...stucco or clay. Images of gods were ...ally made of clay. Much has been ...loved, and there is danger that more of ...ese clay figures may succumb to the ...ropean climate. Hence Dr. v. Le Coq ...s represented as many figures as possible ...coloured heliotype. Special attention may be drawn to the finely painted Bodhisattva heads (Plate 20), the beautiful Devata figures (Pl. 30 and 31), the fine Buddha heads and statues of wood (Pl. 42-44), and the richly decorated vessel made of red clay from Khotan.

The *second part* contains the *Manichaean miniatures* (11 illustrations and maps in the text, 10 heliotype plates, 6 of them in finest facsimile colour heliotype) In the introduction to this volume, the author gives a short account of Manichaeism, its teaching, its history, and of the life of Mani, the founder of this religion

Manichaeism was founded by the Persian Mani about the middle of the third century A D It is a syncretistic religion with Zoroastrian, Christian, and Buddhist elements, and an admixture of popular Babylonian religion This syncretism was the reason for its spread in the East and in the West, but also the reason for much persecution from rival sects Mani himself suffered the martyr's death, he was crucified (about 273 A. D) by order of the Persian King Bahram But Manichaean missionaries came to West and East Iran, Western and Eastern Turkistan, and as far as N W India, in later times also to China where we find Manichaean settlements in the 7th and 8th centuries A D About 2000 very small fragments of Manichaean manuscripts were found in Turfan Among these are two fragments of the legend of Barlaam and Joasaph, from which Dr v Le Coq concludes that it was the Manichaeans, and not the Christians, who brought the Buddha legend to Europe and transformed it into the legend of Barlaam and Joasaph, which indeed afterwards became a famous Christian legend The Manichaean fragments of manuscripts are written in Iranian and in Turkish dialects The former may belong to the 6th and 7th, the latter to the 8th and 9th centuries, when the Turkish Uighurs who had been converted to Manichaeism, ruled in Eastern Turkistan

Mani, however, was not only the founder of a religion, but also a great artist He was fond of music and painting And among the Persians he is best known, not as a religious man or a heretic, but as "*Mani the Painter*" He is said to have himself decorated temples with wall-paintings, and painted the miniatures for the book, containing his gospel, called Artang. Mani also invented a peculiar script, derived from Persian and Syrian, for his books. The writing of religious books was practised by the Mani-

chaeans as a fine art, the books had also artistic bindings, and were above all richly decorated with miniatures. Dr v Le Coq ascribes to these Manichaean miniatures great importance for the whole history of Asiatic art. It goes back to a Persian (Sassanian) school of painting which shows a mixture of Persian and late antique elements in its style. It was, however, also influenced by the Gandharan art of painting Some historians believe that Mani himself received his training in the art of painting in the country of Bamiyan which is close to Gandhara. When in later times the Uighurs were superseded by the Mongols, these inherited the miniature painting which through them came to China Afterwards Mongol rulers again transferred it from China to Persia. Thus this art wandered from West *to East and again from East to West* Most probably, this Manichaean miniature painting is also the forerunner of the neo-Persian (Islamic) miniature painting Red, blue, and yellow are the most frequent colours used in our fragments, green also occurs frequently enough These are the same colours that prevail in the Indo-Persian school of the Moghul times

The Manichaean *fragments are chiefly* found in the ruins of Khocho. Most of them are very small fragments, poor remnants of what once must have been masterpieces of art On Plate 1 a fragment of a wall-painting with the supposed portrait of Mani is reproduced which has the appearance of being enlarged from a miniature Interesting is also an illuminated book-roll reproduced on Plate 5, which is found among the Manichaean manuscript, but may be Buddhist (Under the Uighur rulers, Buddhists, Christians and Manichaeans lived peacefully together, sometimes even using the same temples). The same plate shows fragments of an illuminated book-roll, of which happily two charming female heads are preserved Plate 6 reproduces fragments of a splendidly illuminated title page of Manichaean text, two fragments of a book-roll and of a book in Indian pothi form that may be Buddhist, and a fragment of the miniature of a Buddha, the subject being Buddhist, but the representation Manichaean *The largest fragments are* found on Plates *8a* and *8b* One of them shows a group consisting of what seem to be a Manichaean high priest in white robe, an Uighur king and nobles But strangely enough we see in the front part of the picture a group of Hindu gods, the first of them being Ganesa, the second a god w[ith] a boar's head (Vishnu's boar incarnati[on]) while the third has the appearance o[f a] Brahmin.

Parts III and IV belong to the same gr[oup] being both devoted to the *wall-paintings* [The] third part contains (on 16 heliotype pl[ates] and 11 plates in finest coloured facsim[ile] heliotype) a collection of small fragments [of] wall-paintings, selected for their artist[ic] value or on account of their importance [for] the history of art The introduction (with [a] number of illustrations in the text) treats [of] the technique of the paintings and of t[he] places where they were found These places a[re] ruins of temples, many of them cave-templ[es] As in India, so in Eastern Turkistan al[l] Buddhist temples are generally found in ou[t-] of-the-way places, removed from the bus[tle] of the world, *with a beautiful, often romant[ic]* scenery, in places near rivers, rocks a[nd] glens with torrents coming down during t[he] rains or snow-breaks The wall-paintings [of] these Buddhist temples show a gre[at] variety of styles which, however, all [go] back to a style of painting that agreed e[x]actly with that of the Gandhara sculptur[e] From this style sprang the variations throu[gh] which Buddhist art of painting passed on i[ts] way through Turkistan to China and Jap[an] under continued new Indian and Pers[ian] influences

Thus Plate 5 reproduces pictures [of] dragons painted on the door-vaults of a cav[e] temple These dragons have their prototyp[es] in Gandhara art, and the Chinese dragon derives its origin from them. On Plates 6 and 7 we find reproductions of interesting remnants of paintings from the walls of the same cave-temple. These walls were decorated with a complete series of pictures illustrating the life of the Buddha Unfortunately the paintings are much damaged, and some of them have been entirely destroyed Scenes from the life of the Buddha are also represented on Plates 8, 9 and 10 The painting reproduced on the coloured Plate 8 shows the contest in the use of the sword between the Bodhisattva and two Sakya youths. One of the finest and best preserved pictures is that reproduced on Plate 12, representing the Parinirvana of the Buddha Plate 14 gives a reproduction of one of those paintings which are generally found in the cells of the [t]emples, representing the pious founders of [t]he temple and their families This painting from Bazaklik near Murtug represents the Uighur princes who founded the temple.

ith their families: three rows of women and three rows of men, some of the faces showing distinctly Eastern-Asian features Plate 17 shows the remarkable figure of an aged Uighur monk painted on a temple flag in beautiful colours Plate 21 is a coloured reproduction of two sitting Buddhas with nimbus in beautiful iridescent colours, the face of the one Buddha is damaged, but that of the other is of charming expression Plate 22 shows a dragon in a lake in splendid colours. Plate 23 is an interesting scene from a wall-painting in a small temple of Bazaklik representing two women feeding cows If Prof Grunwedel is right, this painting is meant to illustrate the legend of Sujata who, anxious to offer to the Buddha some particularly good milk, feeds (together with her servant Purna) 500 cows with the milk of 1000, 250 with the milk of 500 cows and so on, and finally 8 cows with the milk of 16 cows, thus obtaining thick and sweet milk for the gift offered to the Buddha Plates 24 and 25 are reproductions of fragments of floor painted *al fresco*, the floor representing a lake with beautiful lotuses and other flowers, geese, snakes, dragons, etc, and (on Plate 25) a fine picture of a winged water-stag

Part IV, the Atlas of Wall-Paintings, is a portfolio of 20 large-sized plates of productions every one of which shows how beautiful the originals must have been, before they were damaged The descriptions are given in a separate fascicle

One of the finest paintings is reproduced on Plate 6 from the Stupa wall in the first corridor of the Maya cave-temple in Qyzil It represents the distribution of the relics of the Buddha, and is comparatively well preserved We see princes riding on horses, one of them on an elephant Some of the faces are wonderfully expressive Dr v Le Coq makes it probable that the armour, boots and quivers with which the princes are represented, are of Sassanian origin A charming picture is that reproduced on Plate [illegible] a god (painted in white) and a female Gandharva (painted black-skinned), both in graceful positions, the Gandharva playing on a musical instrument Ceilings are generally decorated with mountain sceneries, as floors generally are represented as [illegible] Plates 13 and 14 show such mountain sceneries with Stupas, Buddhas and other [illegible] A fresco-floor on Plate 16 again represents a lake with flowers of all kinds, [illegible] swimming in it, and playing boys

An interesting painting, showing grisly pictures from hell, is reproduced on Plate 19

In a concluding note of the Introduction to Part III, Dr v Le Coq states his views about the ethnographical conditions and historical relations between East and West in Eastern Turkistan, at the time of the introduction of Buddhism and later Eastern Turkistan was not an Indian country, as the name "Serindia", chosen by Sir Aurel Stein, would suggest Iranian peoples were settled in the towns and as peasants in the villages of the oases of the West But the ruling class in the oasis of Khotan was Indian, perhaps mixed with Tibeto-Burman tribes The Tokharians were in earlier times, down to about the middle of the 8th century, settled in the oases of Kuchar, Kara-shahr and Turfan The Turkish Uighurs conquered the land in the middle of the 8th century Buddhist antique art came from Gandhara and the Punjab across Kashmir and the Pamir to Khotan, from Iranian countries across the Pamir and Alai to Yarkand and Kashgar, the one being a more Indian, the other a more Iranian variation of the same The two streams of art met in Eastern Turkistan and gave rise to that art which fertilized the artistic capacities of China and caused the splendid development of Chinese art under the Tang dynasty It seems, if Dr v Le Coq is right, that there was no high art in China before the Chinese came into contact with the Graeco-Buddhist art of Eastern Turkistan For though the Chinese ruled in Eastern Turkistan, already under the Han dynasty, neither sculpture nor painting of Eastern Turkistan shows any trace of Chinese influence in those early times before the beginning of the rule of the T'ang dynasty It remains to be seen whether the experts on Chinese art will agree with these conclusions Certainly do not all historians of art agree with our author in giving such prominence to the Hellenic influence, and are inclined to credit the artists of ancient India and the Far East with more originality

However that may be, this much is certain that the art of Eastern Turkistan is of immense importance for the whole history of Oriental art, unfortunately only remnants and ruins of this art have been left But we have to be thankful to those courageous pioneers to whom we owe not only the discovery, but also the preservation even of these remnants There is little hope for the preservation of those monuments and documents which have not yet been secured by

excavations, and saved from utter destruction. For the present population of Eastern Turkistan, Mohammedan Turks under Chinese rule, do everything to destroy what may still be left of Buddhist monuments, partly from motives of superstition and religious fanaticism, partly from utilitarian motives on the part of professional diggers for treasures (gold, bronze, and timber), and even of peasants who have found the plaster of the painted walls of ancient temples to be the best manure for exhausted fields. And still greater damage than has been done and is being done by the hand of man, was and is caused by the frequent earthquakes in those parts of the world

We have all the more reason to be thankful to Dr. von Le Coq for the trouble he has taken in selecting, reproducing and describing these rare remnants of ancient art, and to the publishers who have spared no cost in bringing out this monumental work. It is an important collection of materials for students of the history of Oriental art, but also the general educated public will be interested to see from these remnants of Central Asian art,—in which Greeks, Iranians, Indians, Turks and Chinese have had some share in one way or other,—how thin the walls are that separate the nations of the world *in the realm of the spirit.*

ABRAHAM LINCOLN AS A PUBLIC SPEAKER

By Dr. SUDHINDRA BOSE

Lecturer in Political Science, State University of Iowa

JUST sixty-two years ago on this fourth week of September, Abraham Lincoln signed the Emancipation Proclamation, the document which set the African slaves free in America

This famous document is but a reflection of the political philosophy contained in other documents still more famous the Declaration of Independence and the Federal Constitution In the early period of the controversy between England and the American colonies, there was little opposition in America to the monarchical principle of government There was no thought of human equality. Slavery was justified as "God's punishment for sin and the right of Christians to rule over heathen peoples."

There were men who believed that government was from God, and that kings ruled by divine right To the American Loyalists, like some of the Moderates of India of today, the right of revolution was a "damnable doctrine, derived from Lucifer, the father of rebellion." The monarchs were a species of awe-inspiring little deities Whatever they said was taken for gospel—more or less, and mostly more. Gradually the monarchical ideas began to fade away. With the progress of the War of Independence, there grew a strong republican sentiment It was stimulated specially by such works of Thomas Paine as *Common Sense*, *The American Crisis*, and *The Rights of Man* * He assailed the hereditary monarchy and the privileged nobility. He laughed away the divine right of kings, and said that "one honest man was worth more than all the crowned ruffians that ever lived" As a result of government for self, instead of self-government, the aristocracy "are not the farmers who work the land, and raise the produce, but are the mere consumers of the rent , and when compared with the active world are the drones, a seraglio of males" who live for lazy self-enjoyment The aristocracy according to Edmund Burke, the worshipper of the old and traditional, was the Corinthian capital of political society †

* Napoleon told Thomas Paine "That a statue of gold ought to be erected to him in every city in the universe" He also assured that he always slept with a copy of *The Rights of Man* under his pillow.

It was Thomas Paine who first used the words "The United States of America."

† Even though his views on India showed a streak of liberalism, Burke was essentially a Tory

... bitterly attacked the pompous generations of Burke. The base is still wanting, ... out Thomas Paine, "and whenever a ... chuse to act a Samson, not blind, but bold, down will go the temple of Dagon, the Lords and the Philistines." Even after the Thirteen States had become independent (1783) and the federal government was established (1789), slavery was not considered

The Heroic Statue of Lincoln 20 ft High and Weighing 175 Tons, in the Lincoln Memorial at Washington

incompatible with the republican doctrine of natural equality. It was left for the Civil War (1861-1865) to make the slaves "forever free." To President Lincoln belongs the credit of cleansing the Republic of the stain of slavery

In Lincoln's Emancipation Proclamation, the liberal America saw a new democracy. Today Lincoln is remembered as an emancipator, a statesman, a speaker, a savior of his country. He is indeed the god of American idolatry

To be sure Washington is a large figure in American history Without him, there might not have been a United States. George Washington of the eighteenth century was not however, a typical American. "He was essentially", chronicles a historian, "an English gentleman. All his tastes, all his traditions and many of his associates and friendships ran back to the mother country America might have imported her Washington, full grown, from the old country She had to grow her own Lincoln." Lincoln is the representative and typical American He is the best embodiment of those ideals which are close to the heart of America 'He is typical', wrote Lord Bryce in an introduction to *Speeches and Letters of Abraham Lincoln*, "in the fact that he sprang from the masses of the people, that he remained through his whole career a man of the people, that his chief desire was to be in accord with the beliefs and wishes of the people, that he never failed to trust in the people and to rely on their support" Lincoln is not only the typical and first American, but he is also one of the dozen permanently great figures of world history He spoke not only for the species American, but the genus man

Although Abraham Lincoln has been dead only a little over half a century, he has already become an American tradition, a symbol of simple, big-hearted greatness As a visible proof of this, witness the vast output of Lincoln literature It is sufficient of itself to constitute an excellent small library There have been written so far 4,000 volumes on this peerless American, and dozens of new Lincoln books are coming out of the press almost every year. Doubtless a few of his biographies are dull and hackneyed, but the new book on Lincoln by Dr Dodge is a work of very high and lasting merit* It is the only work at present which makes a searching and exhaustive study of all the speeches and writings of America's noblest citizen One rises from a reading of the volume with a great lift of the heart. Dr Dodge has made the present and future students of Lincoln his debtors.

It is more than difficult for me to write a review of this book, because I took a course in Shakespeare with Professor Daniel Kilham Dodge, then the head of the English Department at the University of Illinois I am

1 the difference between Toryism and Liberalism well stated in Gladstone's motto at the entrance ... the Liberal Club ; "The Principle of Toryism is distrust of the people, qualified by fear. The Principle of Liberalism is trust of the people qualified by prudence."

* *Abraham Lincoln—Master of Words* By Daniel Kilham Dodge. D Appleton and Company New York and London. $1.50.

afraid that my heart-felt gratitude and respect to the kindly, inspiring, and keen-minded teacher whose riches of thought I was privileged to share, would sway my judgment Nevertheless it is only fair to state the fact Moreover, this article does not presume to be a critical study of the delightful little volume of Dr. Dodge

The story of Abraham Lincoln, who reached from the humblest log-cabin to the highest place in the gift of his countrymen, is extraordinary Dr Dodge in the very opening chapter of the book makes some contrasts between Abraham Lincoln and William Ewart Gladstone, both born in the same year, 1809 Gladstone the son of a wealthy Liverpool merchant, attended the aristocratic Eton and Oxford and entered the British Parliament the same year in which Lincoln began his political career in the State of Illinois Lincoln's early life may be condensed into a single phrase of Gray's *Elegy* "The short and simple annals of the poor" Abraham Lincoln was the son of a carpenter and a farmer, illiterate and thriftless While Gladstone was living in his father's luxurious mansion and studying classics, Lincoln was paving his way as a poor man, or navigating a flat-bottomed boat in the Mississippi All of Abraham's schooling combined would hardly make up more than a year

Gladstone, the true blue bourgeois, won fame in his day not only as an orator, a statesman and a practitioner in the arts of Parliament, but also as a scholar With all the advantages that came from birth, wealth and education, he did not however, succeed in leaving a single piece of writing which has found a place in the world's literature What of his speeches? Yes there are a few But, asks an English critic, "Who ever reads Gladstone's speeches?' They leave us cold. In Mr Gladstone's case it is quite a demonstrable fact that popularity is not immortality He is, already, close to the cinderpath that leads into oblivion

Lincoln, brought up on the edge of civilization with few books and fewer schools, never pretended to be a scholar He never went to a college Yet his life was deeply intellectual, and he is now conceded a place by the literary judgment of the world among the supreme masters of English prose style Today his letter of condolence to Mrs Bixby who lost five sons fighting for the Union, and his Gettysburg Address are recognized as the finest specimens of the purest English While only a quarter of a century after h death, the writings and orations of Gladst are all but forgotten, the works of Linc are so pregnant with life that sixty years change in the mind and world have n robbed them of all their vitality, the virgin of thought, even when they may lack finish technique There is to be found at t moment on the walls of one of the colle of Gladstone's own Oxford University t Lincoln letter to Bixby, which is the b model for its kind ever written in t English language

The question is immediately suggeste How could Lincoln, the comparatively un lettered country lawyer who came of roug ignorant, poverty-stricken stock, produ these classics of English language? Bo Professor Dodge and Professor Biss (*Abraham Lincoln—A Universal Man*) belie in the genius of Lincoln as the explanati of his achievements Others ascribe his su cess to industry which, like his infallil humor, never ran out There are still othe who maintain that the success of Lincoln w due to his strong ambition, character, dy mic quality, the urgency of a message tha he must convey All this may be true, but it seems to me that his power consisted largely in his enthusiasm for humanity His soul vibrated in tune with the highest ideals of human betterment He had an unusual stock of sympathy, which the late Professor G Stanley Hall rarely described in his recently published "*Life and Confessions of a Psychologist*" as "the power to feel with and for others". After all, Lincoln was a genius That is all we know, all we can know

The book before me is the most original biography of Linclon Original it is, undoubtedly, in many respects But it is not a biography in the ordinary sense of the term Dr Dodge calls it *Master of Words* It presupposes a good deal of knowledge of the life and works of Lincoln It gives only so much of his life, in a casual way, that it furnishes a background for Linclon as a man of letters and as an effective speaker

"With words we govern men", said Disraeli And Lincoln swayed his audience by the masterly use of words He knew how to array "the best words in their best order as Coleridge put it in another connection But Lincoln was not a mere juggler of words He never spoke just for the sake of speaking. He set before him higher standards in public speaking. Linclon's beau ideal of an orater is to be found in the memorial

The Home of Abraham Lincoln at Springfield, Illinois It is One of the Shrines of American Patriotism

gy he delivered upon Henry Clay, a d American statesman Listen

"Mr Clay's predominant sentiment, from first t was a deep devotion to the cause of human ty—a strong sympathy with the oppressed where and an ardent wish for their elevation him this was a primary and all-controlling ion Subsidiary to this was the conduct of his le life He loved his country partly because as his own country, and mostly because it was e country, and he burned with a zeal for its ncement, prosperity and glory because he saw ich the advancement, prosperity, and glory of an liberty, human right and human nature"

What Lincoln said in this oration on Clay, might have truthfully said of himself

Many of the latter-day orators, lacking in th of thought, get on by purely adventi- us aids a sleek appearance, a musical ice, a power of dramatic gesture, and a gh-falutin' language. Lincoln possessed very w of these aids. His manners were plain s figure was tall, awkard, and ungainly ts movements", describes the English pub- ist Lord Charnwood, "when he began to ak rather added to its ungainliness, and, ough to a trained actor his elocution emed perfect, his voice when he first open- l his mouth surprised and jarred upon his earers with a harsh note of curiously high tch But it was the sort of oddity that rests attention, and people's attention once ught, was apt to be held by the man's ansparent earnestness. Soon, as he lost ught of himself in his subject, his voice nd manner changed, deeper notes, of which friends record the beauty, rang out, the d eyes kindled, and the tall, gaunt figure ith the strange gesture of the long, uplifted a acquired even a certain majesty" To the ordinary stranger, Lincoln might appear at first as "a very odd fish", but his hearers were impressed by the force of his personality, the soundness of his reasoning, and the irresistible honesty of his motives He had that homely wisdom which comes from the knowledge of all froms of life and all shades of character Lincoln, more than any other orator of his time, scored his points by a happy combination of humor, classic restraint, and plain horse-sense

He avoided as a rule "purple patches", artificial decorations Classic quotation was in the language of Dr Johnson, "the parole of literary men all over the world" It might have been so in the British world of Pitt, Fox, Sheridan and Burke; but the tradition of Latin and Greek quotations passed away with Mr Gladstone In vain will a student search through the speeches of Lincoln for classical quotations, similes, and tags Simple in his life, he used the plain home-spun language of the plain people. Yet what can surpass the sheer beauty of the closing words of his First Inaugural Address

"I am loath to close We are not enemies but friends We must not be enemies Though passion may have strained it must not break our bonds of affection The mystic cords of memory stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched as surely they will be by the better angels of our nature"

Lincoln, as has already been hinted, had a fine feeling for style, but its strength lay in aptness, simplicity, and directness of language For purity of diction the following sentences from the Second Inaugural Address are well worth memorizing

"Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away Yet if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk and until every drop of blood drawn with the lash shall be paid by another drawn with the sword as was said three thousand years ago so it must be said The judgments of the Lord are true and righteous altogether.

"With malice toward none with charity for all with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in to bind up the nation's wounds to care for him who shall have borne the battle and for his widow, and his orphan to do all which may

achieve and cherish a just and lasting peace among ourselves, and with all nations.

The most famous speech of Lincoln is the short address at the dedication of the National Cemetery at Gettysburg, which took about two minutes to deliver. "The English language", observes Dr Dodge, "had never before contained an address that to such a degree combined the qualities of beauty and brevity." The speech is a perfect gem. There is not in it the least touch of rhetoric It calmly states certain truths and principles in phrases so strong and simple and vivid that they instantly grip one's imagination. There is perhaps nothing like it in the whole range of English and American oratory To appreciate Lincoln as the supreme master of the magic of words, one need only read the following extract from the immortal Gettysburg Address

"The world will little note nor long remember what we say here, but it can never forget what they [the brave dead] did here It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced It is rather for us to be here dedicated to the great task remaining before us . that from this honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion that we here highly resolve that these dead shall not have died in vain that this nation under God, shall have a new birth of freedom and that government of the people by the people, and for the people shall not perish from the earth "

The Gettysburg Address, at any rate, is not likely to perish from the earth as long as English is spoken in any quarter of the globe

Lincoln bore his greatness with true unaffectedness. Even his greatest uttera[nces] have no trace of self-laudation or self-r[ighte]eousness. If anything, he seemed to lack [at] times, sufficient self-appreciation. Th[ough] never timid in the face of a great issue, [he] often got into the valleys of discouragem[ent]. The egocentrism of Napoleon, the exa[lted] self-feeling of Roosevelt, or the megaloma[nia] of the imperial little man Curzon and [the] last grotesque Kaiser formed no part of [his] mental equipment. With all the inner u[rge] that there was in Lincoln, he kept his [self] well under control He dreamt dreams [and] saw visions like many a great m[an] but with the innate modesty, which is [the] standard coin in the realm of high so[uls] he resolutely translated his doctrine [of] political democracy into action. He [was] noted, like St Francis of Assisi or Mahatma Gandhi of India for his mighty gentleness

Lincoln was the foremost prophet of democracy in America * With him oratory was only a means and not an end He used his talents for the welfare of all The central idea in all his writings and speeches was the equality of men Social service, in the truest sense, was the warp and woof of his spiritual fabric

Dr Dodge with his extensive learning makes a very interesting and reliable guide in the study of the Lincoln saga His book as an interpreter of Lincoln the speaker is of exceeding value

* "Abraham Lincoln, the Prophet of Democracy by Sudhindra Bose in *The Modern Review*, January 1921, pp 1-8.

CASTE PREJUDICE

BY C. F. ANDREWS

IT is important, from time to time, in India, to get a vivid mental picture of the caste prejudice, which lies behind the white man's attitude towards the other races in Africa I shall deal with the same caste prejudice in India itself between high caste and low caste later on.

I have already told, on another occasion, the story of the indignation, which once I unconsciously aroused among my own fellow-countrymen, on board the S. S. Clement Hill while crossing Lake Victoria Nyanza They saw me take the baby of a Sikh non-commissioned officer in my arms in order to nurse it. Quite unknowingly and to my great amazement, I had committed a serious offence, according to their code of racial ethics For one of the officers in Government emplo[y]

n Kenya Colony, who was on the same boat, came up to me and said: "When we, white men, saw you take that black man's baby in your arms, we felt inclined to murder you and pitch you into the Lake *That* kind of thing is not done in our country!" This remark of his was a libel on my countrymen in Kenya as a whole; but there can be no doubt, that there are many who hold this Government official's views,—though not, I hope, in such an utterly repulsive form.

Quite recently, I have come across an exhibition of the same 'caste' mentality in the columns of the '*East African Standard*,' which is the leading European paper in Kenya and Uganda. The incident, that raised the storm of indignation, in this case, was an act of justice. A white man, who was arrested as a criminal, was led through the streets of Nairobi handcuffed in the same way as other prisoners. The first two passages which follow are from leading articles published on two successive days after this event. The two further extracts are from the correspondence columns of the same paper The first editorial, which I have slightly abbreviated, reads as follows.—

The people of Nairobi, who had occasion to pass along Government Road about one o'clock yesterday afternoon, were amazed to see the degrading and unnecessary exhibition of a young European being led along the busy thoroughfare handcuffed in charge of a Police Constable Members of the white community turned their heads from the unusual spectacle shocked and disgusted· hundreds of natives stared curiously, no doubt tremendously impressed by the even-handedness of justice in Kenya. We are unaware of the reasons why it was not considered possible to convey this young man to his destination in a ricksha or by a route and at a time which would not have entailed a public exhibition which was in no sense a credit to the Department of the Government concerned. We imagine that the Administration, in all branches, ought to be sufficiently aware of the delicate racial balance preserved in the country and of the necessity of giving official assistance to the non-official population in the preservation of the high prestige of the white community which is so essential, if Western civilisation is to be applied as an educative influence among African peoples.

The second editorial appeared on the next day in the following terms.—

A correspondent writing in the *Standard* to-day voices what we believe to be the indignation shared by the general public aroused by the degrading spectacle of a handcuffed white man which was denounced by us on Tuesday. On enquiry, we discover that there is no provision made in the Estimate for defraying the expense of transporting prisoners between the Court, the Police Headquarters and the Gaol and that the Government system of keeping accounts does not respond to humane instincts. Our principal objection has been, not to the use of handcuffs, which may conceivably be quite necessary in certain cases, but to the unfortunate hour and place at which the incident occurred. But it is a regrettable fact that the official Financial Instructions, which dictate the monetary activities of Departments of the Kenya Government, were not drawn up by men who, even if they visualised the possibility of a regrettable scene such as that recorded, would perhaps understand the delicate feelings of a white community in a native country. As it seems impossible for the Police Department to find a means, within the four corners of Treasury regulations, to provide the small sum necessary to avoid a repetition of a regrettable incident, the *East African Standard* has great pleasure in offering to defray the cost of transport in the future We do so, not because we desire personal reward from a "gesture," but because we believe that the provision of the money is necessary until the Legislative Council is able to convince the Treasury that voluntary official action is essential and that common sense is a greater quality than strict adherence to red tape.

The correspondent, referred to in the above editorial, thus lets loose his feelings of indignation and horror —

Sir,—It is with feelings of complete disgust and horror that I have read your article entitled, "An Unnecessary Exhibition," in your issue of to-day's date.

Words fail me to express what I think of the police official, who gave the order to lead a white man along Government Road, in full daylight, handcuffed

I do not think that this matter should be allowed to pass unnoticed. The official responsible for this more than lamentable blunder should not go unpunished I suggest that he should, at the very least, be severely censured and removed to a district where white men are scarce.

I hope that this letter may catch the eye of the public-spirited member for my district and that he will bring it up at the next meeting of the Legislative Council.

I cannot conceive that the Chief of Police in Nairobi, who, I feel sure, must be a man of the world and not an ignorant infant can allow this disgusting exhibition to go unchastised

I can think of no crime which justifies this wanton attack on the prestige of the white man Carlyle once said that the world was full of fools. I agree with him. I would add that it is full of dangerous fools, and I look to our members on the Council to do their best to protect us.

The final quotation is from a letter addressed to the Commissioner of the Police by the Editor of the East African Standard·—

Sir,—I understand from our conversation of this afternoon, that no provision is made in the Estimates for the conveyance of persons in custody between the Police Headquarters, or the Prison, and the Supreme Court. In order to rectify this deficiency to some extent and prevent the recurrence of such a spectacle as was seen in

the main street of Nairobi on Monday afternoon, the *East African Standard* undertakes to defray the expense of transporting handcuffed European prisoners by motor car between these places whenever such necessity exists.

On receipt of information from you or from the Superintendent that such expense has been incurred, we shall have much pleasure in meeting it at once.

As the *East African Standard* is the leading newspaper of the Colony, this point of view may be taken as not untypical of the mentality of the Colony itself

I am inclined to put side by side with it, without any further comment, the following report from the Madras Presidency, which is dated almost at the same time as the above occurrence in Nairobi :—

Kumbakonam, Jan 29.—As regards the death that took place on the 26th instant, the Sub-Magistrate of Tiruvadamaruthur, who was camping at Twili, issued an order to the effect that the corpse must be carried only through the route chalked out in his original order under Section 144, Criminal Procedure Code. According to the orders of the Magistrate, the corpse (Adi-Dravida) had to be carried through the caste non-Brahmin and Brahmin streets. Besides, there were temples belonging to the caste Hindu community all along the prescribed route. The caste-Hindus entered an emphatic protest against the action of the Magistrate By this time one Pakkiri Padayachi, a small Mirasdar of the village, was arrested under Sec. 107, Criminal Procedure Code, when he went to the Police Station to present a petition objecting to the route prescribed by the Magistrate The Magistrate, realising that the situation was getting very serious, cancelled the order promulgated that morning and issued another order chalking out a third route this time. Then the Magistrate arrested two other caste-Hindus by name Gopala Pillai and Ramaswami Padayachi under Section 107, Criminal Procedure Code.

The arrested persons were taken into Police custody immediately; and this morning they were taken to Kumbakonam. Very rich and influential Mirasdars have come here to move for bail before Mr. J. Green, I. C S., Sub-Divisional Magistrate. It may be interesting to note here that all the three persons arrested are plaintiffs in the civil suit pending before the local District Munsiff's Court.

It is the general talk in the village that had it not been for the timely arrival of Congress workers on the scene and their advice to people to be non-violent, the entire situation would have taken a bad turn.

I have been wondering to myself all the while which is worse,—the account I have given of the incident on Lake Victoria Nyanza together with the indignation expressed in Nairobi over a white criminal taken along the street handcuffed; *or* the horror of the caste community in South India, because the dead body of a fellow human being was carried along the centre of certain Brahmin and non-Brahmin 'caste' streets The only opinion I have reached is, that the one is just as bad as the other, and there is not a pin to choose between them. The white race in Africa is going headlong down the same precipitous descent that some of the more educated classes of India went down, to their own ruin, centuries ago History repeats itself, and the law of *Karma* is infallibly exact.

BRITISH WORLD POLITICS OF TO-DAY AND INDIA

BY DR. TARAKNATH DAS, M. A, PH. D.

THE New York Evening Post, in an editorial entitled, "A Snub for John Bull", published in the issue of January 22,1925, makes the following observations, which are worthy of consideration of every Indian statesman :—

"It has been officially admitted that the British Imperial Council will not meet to consider and pass upon the Geneva protocol. For the first time in history the British Dominions have declined to meet the Central Government for intimate discussion of problems vital to the Empire.

"This is the latest of a series of incidents in the progressive weakening of the ties that have until recently bound so closely the British Commonwealth The Dominions have come to regard Great Britain more in the light of an exclusively European Power and less as the head of the Empire. They have made a gesture which cannot help having an important bearing on future developments. They have not actually relegated the Old World to the Limbo of worn-outthings, and Great Britain along with the rest, but they have indicated in unmistakable terms that they have broken with the past and will from now on assume decisive command of their destiny.

"By the same token, they are beginning to look more and more towards the United States for leadership. This idea is undoubtedly growing. It is scarcely thinkable, for instance, that the British

ions would have vetoed a proposal from the States for the discussion of the protocol or her topic.

far as the Geneva protocol is concerned, the of the British Dominions is not final. But of them rejects it, the London Government eject it; and if the London Government does League of Nations cannot go on with the t

e responsibility of the British Government, er, would not end with a mere rejection of tempt to outlaw war and further disarmament. the principal purposes of the protocol was l the pledge made by Ramsay MacDonald to e France with security against further sion This pledge still stands, and Great must find a substitute satisfactory to the The point is that the British Dominions lling for the London Government to bind n guranteeing French Security, but are not to be bound themselves.
taking that stand the British Dominions are hing the position assumed by the United Though members of the British Empire of the League of Nations, they are coming more more to believe that political entanglements in pe will mean perils and pit-falls in the future."

n short, the self-governing Dominions in the British Empire are not meekly wing the British Government's dictations Downing Street, but they are asserting independence in the field of practical ics and even forcing the British Govern- t to adopt a certain course in matters of ign Affairs of the Empire.
n part, as it is in the present, the most rtant features of British Foreign Policy being determined in terms of preservation ritish supremacy in India and thus in Africa, and Australasia; yet the people dia have nothing to say about the for- policy and defence of their country and ems that Indian leaders are indifferent t formulating a foreign policy which be for the best interests of India and est of the world.
merica is the greatest political, naval, mic and industrial rival of the British re. Should the British Empire come to sh with America today, she might lose very existence. So British statesmen, s, Liberals, and Laborites, are all d to make all necessary con- ons to America to avoid any ict with her and are anxious to secure rican support to destory some other s (of Britain). All political parties of n agree that France is Britain's rival urope and Africa, Russia is the potential of Britain in Asia and Europe, Japan is greatest menace to British domination of With this agreement they follow different tactics to gain their goal of elimination of rivals of Britain.

It is quite clear now that the Tory government of Britain, after the advent of the Baldwin administration in November 1924 has adopted new tactics to further British interests in world affairs. Until the fall of the Labor government, headed by Mr. J. Ramsay MacDonald, Great Britain followed the policy of aiding Germany against France. In fact the policy of bringing about isolation of France in world politics was the question of the greatest importance for Great Britain. After all sorts of efforts for five years (1919-1924) British statesmen became convinced that this policy was impracticable, because of the cordial Franco-American relations and France's successful diplomacy with Poland Czecho-Slovakia, Rumania and other European States. The British government felt that American financiers could not be a party to the destruction of France, because of the economic interests involved in French security They also found that some of the Balkan States would not only aid France but might become factors to bring about closer relations between France and Russia

It was also apparent that France was being forced by the British attitude to make an economic entente with Germany. The most distressing of all things to the British statesmen was the French move for bringing about a Franco-Japanese understanding on the basis of territorial integrity of these two nations in the Orient Of course, on the surface, this understanding was being furthered on an economic and commercial basis. It will not be easy for Britain and her Dominions to overcome the Franco-Japanese fleets and their submarines in the Mediterranean and the Indian and Pacific oceans, and the Franco-Japanese air fleets in Asia and Europe and their armies, aided by France's other allies, including a possible ally of Turkey. British statesmen feel that a Franco-Japanese accord may even become a starting point of a Franco-Japanese-Russo-German understanding against Britain This may seem fantastic to many novices in international politics, but it must not be forgotten that it was a Tory government in Britain which, to save her from an impending isolation, concluded the Anglo-Japanese Alliance, then Anglo-Franch Entente and later on, the Liberal government formed the Anglo-Russian entente and thereby isolated Germany, which led to the destruction of the latter.

It is a fact that, with respect to the con-

tinuance of British dominance of Asia, politically as well as economically Japan is a greater rival and a more powerful possible enemy of Great Britain than France or Russia. If an anti-French policy results in a Franco-Japanese accord, that will not be to the best interests of Britain. It was also felt by British statesmen that by pursuing an anti-Japanese policy, Britain would secure a very decided support of Australia, New Zealand, Canada, South-Africa and possibly the United States of America These facts induced the Tory government to give up the policy of concentrating against France. It decided that the removal of a possible Japanese menace should be the immediate objective of British Imperial foreign policy. The best evidence of this is the change of attitude seen in the resumption of the building of the Singapore Naval Base, the efforts of British statesmen to have a Franco-British understanding, and the opposition of the British Empire to the Geneva protocol for outlawry of all wars.

The situation created by the assassination of Sirdar Sir Lee Stack, in Egypt, the defeat of the Spaniards in Morocco, and increasing unrest among the people of North Africa in general, led Mr. Chamberlain, the British Foreign Minister, to strive for a cordial understanding between Britain, France, Italy and possibly with Spain on the basis of "status quo" and negotiations of mutual interests in North Africa and the Mediterranean region. To prove the sincere desire of the British government to co-operate willingly with France, the former has refused to withdraw its forces from Cologne on January 10th, 1925, and has adopted a less cordial attitude towards both Germany and Russia.

At the time of writing this article we find that Britain is maintaining the friendliest, relations with America (whose grand fleet, the greatest Armada in the history of the Pacific, will soon visit Australian waters and even Singapore) and leading a movement for Anglo-French-Italian Entente in Europe. The real motive of this policy is to settle all outstanding problems in Europe by a powerful combination favorable to Britain, so that all of her energies can be devoted to strengthening her position in Asia, if necessary by coercing Japan, China and India, and holding a firm grip on North Africa and the Suez Canal, to maintain undisputed supremacy in North Africa and all South Asia from the Suez Canal to Hongkong.

It is evident now that the very center of gravity of the future of international politics has been shifted to the Far-East. Japan is the vital center and the possible target of British opposition, from the powerful naval base at Singapore and aided by all the other nations which would combine with Great Britain to further their interests In this move of Great Britain against Japan, we find the Dutch as a willing cat's paw, Russia, China and India will play a great role in this drama of international politics in the Orient.

The British policy of an Anglo-French-Italian Entente at the present moment is decidedly against the interest of Russia and Germany. Germany and Russia are already bound by the treaty of Rapolla, not to ally themselves with any nation opposed to any one of them It is of great importance that Germany and Russia are the powers which have given up extra-territorial jurisdiction in China and signed commercial treaties on the basis of reciprocity There is already a bond of community of interest between Germany, Russia and China It is evident to close observers of world politics that since the conclusion of the Washington Conference Japan is doing her best to be on cordial terms with China and Russia Japan has not only given up Shantung and retired from Siberia, but she has been fighting for China in the League of Nations on various occasions, particularly during the International Opium Conference. Far-sighted Chinese and Russian statesmen also realize that destruction of Japan would mean such an up-setting of the balance of power that their own interests will be seriously hampered This very feeling is possibly the real reason of the successful outcome of the Russo-Japanese negotiation which have resulted in the recognition of Soviet Russia by Japan and a Russo-Japanese treaty signed by M. Karakahan and M. Oshizawa at Peking on the 20th January 1925.

Britain is marshalling all her forces against Japan; and Japan, in self-defense, is trying to form such understandings with other nations as will strengthen her position, economically, politically and strategically. We see that if Great Britain continues her anti-Japanese policy and there be not any sudden change in world politics, then a German-Russian-Chinese-Japanese understanding is a possibility. In case of a clash between Japan and Britain, the first thing for Japanese safety would be to see that America be not

o against her and in favour of Britain. condly, it is imperative for Japan's very istence that China and Russia remain as r friends, if not allies. It must be remembered that Russia cannot ally herself ectively with Japan unless her Western ontier be safe from German attacks and r Southern frontiers be free from attacks Indian soldiers under Great Britain. ina can never feel secure to aid Japan less she knows that she would not be a victim Russian attack from the North-West and itish (Indian) attack from South-West.

It is the opinion of some experts that eat Britain cannot fight Japan single-hand- successfully, and it is said that she is ying to bring about American hostility ainst Japan. If Japan secured Russian, inese, and German support to oppose itain, the very existence of the British mpire would depend upon the aid nd co-operation of India In the possible ne-up of the Powers in which Japan, China, ussia and Germany, or at least Japan, hina and Russia, would be on one side and ritain and her Allies on the other, hat should be the stand of India for her own terests and for the cause of world peace?

In answer to this question, the thing that ould be carefully considered, is, what would the outcome of the possible destruction or ippling of Japan by Britain, through dian support? Would India be benefited by ? If the answer is in the negative, is it ssible that India would support Britain such a conflict? What then should be e immediate policy of Indian statesmen? it not desirable, that for the good of Britain and India, every Indian should stand against any anti-Japanese move and take vigorous steps to bring about Indo-Japanese solidarity backed by Chinese support?

We do not know if the Indian people are conscious of the fact that at least some British statesmen think that India is at the parting of the ways. They think that if the British policy towards India be not changed in the near future, she may become an eternal enemy of Britain and a friend of Japan. To substantiate this point we quote the following extract from the speech of the Hon. Mr. Scurr (Labor M. P.) delivered in the House of Commons on December 19th, 1924, during the course of the debate on "Bengal Arrests". He said:—

"In 1866 it was impossible to give to Ireland a very minor kind of Constitution which would have been accepted by the people That policy was rejected, and a policy of repression, of special legislation, and of spies was resorted to, and the result has been the tragedy that has taken place there. I do not want this tragedy to arise in India There are two other Asiatic Powers, one of which has, in the past, been friendly towards us, that have been showing a sign of a change of policy. We do not want that Asiatic revival, in a sense of being in contrast to a European revival or to have conflict between the Asiatics and Europeans. India at the present time stands at the cross-roads. Are we to follow a policy which shall make her our friend right down through the centuries? On the other hand, to continue the policy of repression means that she will go from us and will be our enemy."

Has India a foreign policy of her own? Has not the time come for India to formulate a far-reaching foreign policy which will induce Britain and other Powers to preserve peace in the Orient and at the same time result in securing the status of a real Sovereign Power for herself?

New York City
January 23, 1925.

REVIEWS AND NOTICES OF BOOKS

[*Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.*]

ENGLISH.

SIDELIGHTS ON THE CRISIS IN INDIA: BEING THE LETTERS OF AN INDIAN CIVILIAN AND SOME REPLIES OF AN INDIAN FRIEND: *Longmans, Green and Co. 3s-6d. 1924, pp. 118.*

The Indian Civilian is Mr. H. Harcourt, I. C. S., who has seen more than 25 years of service in the Punjab, and the Indian friend, who is not named is a Hindu barrister of the Punjab High Court. Generally speaking, the replies of the Indian barrister, who, as Mr Harcourt tells us, is a busy lawyer and has little leisure, are more instructive and informing than the letters themselves, and it were much to be wished that the replies had been fuller.

The book begins with the subject of administration of justice. "In criminal cases between Europeans and Indians justice is the exception and injustice is the rule" "The employment of European judges... is now a mere anachronism, and leads to avoidable waste of public money." These are of course the views of the Indian barrister, and all subsequent quotations, where not specifically mentioned, are from the same source. According to Mr. Harcourt, though Mahomedans recognise Christians as 'people of the book.' the two faiths are very distinct, and 'anything like fraternization is quite impractical.'

Challenged to give a definition of Hinduism, Mr. Harcourt's friend says: "I cannot define Hinduism. I might as well attempt to confine the whole contents of the Ganges into a jug. Hinduism is not one religion, not one creed, not one faith. It is a jumble of all the religions, all the creeds and all the faiths of Indian origin that have swept the land through the course of ages Further, Hinduism covers all the stages through which religious instinct has passed and philosophic thought has travelled, developed and advanced. Nor is this all. Hinduism is not confined to religion in the ordinary acceptation of the word. It also brings under its sheltering wings all the religious, semi-religious, and social practices and observances of the Hindu race ..Hinduism is incapable of a precise or even a workable definition, for the reasons stated above. Polytheism, monotheism, pantheism, and atheism have all flourished under the auspicies and in the name of Hinduism, not necessarily at different times, and still form an integral part of recognised Hinduism Demon-worship, hero-worship, ancestor-worship, worship of animate and inanimate objects, worship of natural forces, and worship of God have all been woven into the web of Hinduism. In fact, Hinduism caters for every taste, every grade of life and every stage of religious and intellectual development. This at once constitutes the bane and beauty of Hinduism It is hediously vague, terribly repelling, surprisingly comprehensive, and delightfully elastic. This very feature constitutes both the strength and weakness of Hinduism. It has laid Hinduism open to attack on every side and yet enables it to withstand successfully the inroads of every hostile force. From the purest to the vilest form of worship, and from the sublimest heights of philosophic thought to the meanest and crudest phases of intellectual and religious developments, all the stages are provided for. What else can humanity need or desire? Though I am not an orthodox Hindu, believing in all or any of the superstitions or lower forms of worship still recognised, or at least not specifically and definitely discarded, by Hinduism, I cannot fail to perceive some utility even in this absurd variety of faith and worship So long as the human race subsists, there must be disparity of intellect and vastly varying development of thought between the different sections of the race and between the different grades of life in the same section, and it is better that men possessing crude intellect should approach the unknown through the known and worship the invisible through the visible, than that they should scoff and jeer at the idea of godhead, provided of course that they have a sincere faith in their mode of worship."

The following first-hand account of the Sikh movement from the Punjab barrister will prove interesting and instructive to Hindus all over the rest of India;—"As the persecuting hand of the Moslem Kings became enfeebled, the Sikhs relapsed into a mere sect of Hinduism. But the urban Hindus looked on the Sikhs, who came almost exclusivly from the illiterate and ignorant peasant class, with lofty disdain, and usurped the share of the Sikhs in official patronage. Moreover, the lack of any literary or scholarly attainments on the part of their first Guru was made the subject of reproach by another rising sect of the Hindus, namely the Arya Samaj, and a few customs peculiar to Sikhism were ridiculed by the educated section of the Hindu community. This gave rise to a separatist movement among the more intelligent and better educated Sikhs. The Government, always keen, like any other foreign Government, to emphasise and exploit such differences, encouraged the separatist movement and patronised every organisation that sailed under a distinct Sikh flag, with separatist aims and propaganda. Of all the Hindu sects, the Sikhs are most sensitive to religious impulse, are most enterprising, most energetic and most virile With a lavish patronage on the part of Government and munificent support by Sikh rulers, induced or influenced by Government example, the Sikhs advanced by rapid strides in education, organisation and power. The cleavage between Hindus and Sikhs became complete, but so did the general organisation of the Sikhs, which is now equally a menace to the Mahants and the Government a just retribution for the selfishness of the Hindus and the unworthy policy of Government That the Sikhs are only a reformed sect of Hinduism, just as Protestants are a sect of Christianity, is beyond all doubt. They have been held to be so by the Privy Council. They are ethically of the same stock. They observe the same social customs, are governed by the same laws of inheritance, and continue to interlive and intermarry with the Hindus In the same family and under the same roof you will find the father a Hindu and his sons equally divided between Hinduism and Sikhism. Further, in spite of the pernicious efforts of Mr. Macaulife, in his translation and commentary of the Holy Granth, the Sikhs have the same respect for the cow as the Hindus ["I call to mind the slaughter of an ox on board the deck of an Austrian Llyod vessel on my second voyage from home, and the absolute look of horror on the faces of some Sikh passengers who witnessed the scene"—Mr. Harcourt.] I have no doubt that the Sikhs, while maintaining the essential features and symbols of their faith, like the Arya Samaj, Brahmo Samaj, Deva Samaj and a host of other Hindu sects, will continue to be a powerful limb of the Hindu community."

Further on, Mr. Harcourt's friend writes; "The surprising elasticity and adaptability of Hinduism which have stood it in such good stead in the past are asserting themselves once again. Hinduism has carefully taken stock of the present situation, has realised its danger and hit upon *Suddhi*. This new movement not only aims at the removal of the present disabilities of the depressed classes, but has launched on a campaign of purifying Hindu converts to Christianity or Islam. This is proselytizing which has been unknown to Hinduism since the days of Sankara Acharya. It is only history repeating itself."

His views on Mohammadanism deserve quotation. "I believe that Mahomedanism has a stronger hold

on its followers than Hinduism. The allegiance which is exacted by Islam is distinctly stricter and though it sometimes results in narrow-mindedness and bigotry, yet it makes for greater cohesion and fellow-feeling among the believers. I am not an admirer of Islam taken as a whole. No rationalist accustomed to see guidance in reason and to subject all religious faiths and everything that is presented in the name of religion to strict intellectual processes can be But there are some aspects of Islam which have my cordial appreciation. The strict monotheism preached by Islam is highly commendable, while its uncompromising hostility to idolatory is very instructive. But even more than these two striking features of Islam the absolute equality of man taught and enforced by it is really inspiring. The spirit of true, real, and practical democracy is to be found among Mahomedans alone."

To Mr Harcourt's correspondent the personality of Mahatma Gandhi is sacred, and he represents an almost perfect character But the sanctity which the Mahatma attaches to the spinning wheel is to him a puzzle and an economic absurdity. The following extract sums up his position with regard to the non-co-operation movement. "As a matter of intellectual and theoretical belief I hold that every subject race has a right of rebellion under certain circumstances. These circumstances are three in number. Firstly, all hope of justice from the foreign Government must have ceased Secondly, in the event of a conflict with the ruling race we must have at least equal chances of success Thirdly, when we have fought out the ruling race successfully, we must be in a position to maintain internal order and to ward off external aggression When, and not until, these three conditions are fulfilled we have a right to rebel against the domination of a foreign Government I refused to accept the gospel of Mahatma Gandhi because I realised clearly enough that these conditions had not been fulfilled."

Mr Harcourt's opinion of Hindu women leaves nothing to be desired. He says "Then there is the question of the marriage tie. I shall say at once that I am convinced from experience that in this matter the standard among Hindus is far in advance of that which prevails among Mohammadans, and naturally, considering that Hindus look upon marriage as possessing a sacramental character. The days of 'sati' are gone, but the fidelity of the Hindu wife remains. Divorce is practically unknown among Hindus. This is all the more extraordinary considering that the principal parties have nothing to do with the selection. I blush to write it, but there are many nominally Christian homes where a standard prevails below that of Hindus in this matter."

To Mr. Harcourt's question: "Is it possible that our success (for success it is, though tempered at times by episodes of failure) can all be explained by chicanery and brute force or does something better and deeper and more providential lie behind it?" His Indian friend's answer is: "The history of the rise and growth of the British power in India is a very apt illustration of the truth of this doctrine [survival of the fittest]. I am not prepared to explain the phenomenon of the British Empire in India by the uncomplimentary theory of 'a strange combination of good luck and fraud'. For a true explanation of this phenomenon we must look deeper into the character and moral qualities of the nation which built up this power. Chance and good luck do play a part in human affairs and fraud is not unknown to the acquisition of political power in any age or crime, and though these explanations may be suggested by jealousy malice or envy, the real clue will almost always be found in the grit, perseverance, character, moral fibre, and determination of the individual or nation whose pre-eminent position is the subject of scrutiny."

On the Government of India Act of 1919, his opinion is quite terse and explicit: "The Central Executive being wholly irresponsible, the Provincial Executives being only partially and very inadequately responsible, with the power of the purse still with the Executive, elected majorities are a farce, the Councils a sham, and the increased association of Indians with the higher executive administration an idle and even a mischievous allurement.

"You seem to disclaim any particular disposition on the part of Great Britain to resort to a policy of 'divide and rule.' I disagree with you Great Britain has taken advantage of such a policy in the past, it is doing so now, and will continue to do so on suitable occasions. Personally I see no reason why the British Government should not do so. It may not be a satanic Government, but it cannot claim to be an angelic one either, such a policy has an immoral taint, no doubt. But what Government in the world has cared for morality in preference to power ? Let us all free our minds of cant Let us not profess what we cannot practise, and what others in a similar position do not practise."

"Non-cooperation is half dead, but the causes which brought non-cooperation into being are still working, and whatever the temporary checks and set-backs which the movement may suffer, non-cooperation has come to stay. It will reassert itself over and over again in varying shapes and forms so long as the causes which gave it birth continue to exist An active rebellion is a tangible thing and can be met by brute force But non-cooperation is an elusive ghost which your guns and bayonets cannot touch. How is British statesmanship going to meet this ghost?"

"Your analysis of the present situation is as true as it is interesting. The Government is in a pathetic plight, 'almost a suppliant for favour and an apologist for its own existence.' This ridiculous position is due to the fact that the Government is in essence a despotic Government, while it seeks to make itself out to be a popular and representative Government. Its desire to keep up the appearance of a popular Government, ruling the people by their free consent and solicitous for their support, coupled with the despotic exercise of its powers, has brought about the anomalous position to which you refer. The Government is neither sufficiently generous to concede all the legitimate demands of the people, nor sufficiently wicked to put down all opposition by ruthless repression. The result is that while in practice it flouts public opinion, in theory it seeks to respect it and has to humour, flatter and whine in a vain attempt to rally the people to its side.…Let not false notions of prestige stand in the way of right, justice and truth…There is nothing which shatters the prestige of the Government so much as a policy of firmness-cum-cowardice."

In the epilogue Mr. Harcourt, who is a

sympathetic bureaucrat, but nevertheless a bureaucrat to the backbone and is of opinion that real democracy is probably unattainable in India, puts a question which may very fitly be considered by the present Government of Bengal: "Are not", Mr. Harcourt says, "some of our troubles due to the fact that too often those Indians in days gone by, who were selected as the favourites and confidants of Government were men who represented themselves rather than their countrymen, and whose whisper was apter to soothe their patrons than to supply them with accurate information." POL.

GREEK PHILOSOPHY *By Mr E I Taylor Published by the Oxford University Press. Price 2s-6d net.*

This is one of a series of introductory volumes brought out by the Oxford University Press They have named the series the World's Manuals and we hope the world will take the hint and avail itself of this splendid opportunity to get into touch with the best in the world of knowledge at so little cost and expenditure of time From this little book one can get a fair idea of Greek Philosophy. It is written in simple and expressive English and should command a large sale among intellectually inclined people who have very little time to go through large volumes.

AN INTRODUCTION TO REFLECTIVE THINKING. *Published by Constable and Co. Price 10s-6d net.*

Nine members of the staff of the department of philosophy at Columbia University have combined labour to produce this treatise on the Science of Reason. It is a noteworthy fact that in this case too many cooks have most certainly followed the line of exceptions and provided a first-rate dinner. They tell us what reflective thinking, as opposed to rambling or feeling, means and take us through a wide range of subjects showing the uses of the reflective machine Astronomy, Biology, Mathematics, Physics, History, Ethics, the Social Sciences, Law, everything comes up in turn under the guidance of the learned professors and acknowledges its indebtedness to methodical thinking. We are told that good thinking "requires a considerable accumulation of experience and knowledge. Not everybody can think well because not everybody knows enough, ...To get such an accumulation of knowledge as thought requires, men must have a stable civilization, books and investigators who bequeath their findings, schools or places to impart knowledge. Thought on a wide range of subjects makes very large demands indeed."

This is a word of warning to the logical giant who thinks that a thorough understanding of the principles of rational thinking is all that is needed to give one a master mind. Even the finest of machines manufactures nothing without materials to work upon. The human thinking machine does not get off here.

The writers greatly emphasise the value of a Proper Mental Attitude in the field of investigation. By this they mean freedom from prejudices or prejudgments etc When arriving at conclusions of any kind one ought not to harbour any love for a particular conclusion, for such a bias always reduces the chances of correct judgment.

The writers have explained the principles of methodical and correct thinking elaborately. We have seldom read a book dealing with logical processes written in such a lucid and extre interesting manner. It should draw the atte of University professors as a valuable help to vi of aimless, haphazard and fallacious thinking.

THE DEFEAT IN VICTORY: *By George D. H Published by Cecil Palmer, Oakley House, Bl bury Street, London W.E.I., price 7s-6d net.*

The writer deals in this book with the Disappointment after President Wilson lost points at Paris. On the title page of the boo find the following paragraph which gives us a idea of the general nature of this book.

"The present evil plight of the World, incre unto the possible extinction of our civilizatio the precise result of the betrayal of Wilson, a the perjurious repudiation of his principles the Conference of Paris Nor of this fact o matter can the faults of Wilson be made mitig. Not all the things wherein Wilson erred, nor of the things lacked, can anywise atone fo guilt of the peace-makers, or cancel the s issues of their perjury."

The book is written in a passionate strai nevertheless retains a large measure of hist value

"The peace of Paris, were there no redem from it, would prove a more infernal fall of a more desperate derangement, than the war '

"These are not peace, these treaties of I they are rather a pitiless provision for a mi and predatory Government of the World."

"If there were instances of international ho before 1914, there are none now. These thr World Continents are one monstrous wea basest diplomatic duplicity and barter, net crossing network and whole peoples dail back and forth for a farthing of advantage"

"Even the German violation of the neutralit Belgium taken merely as a matter of interna ethics, diminishes besides the entente violati the covenant with Germany."

Such passages as the above show a relen ness of opinion and a regard for the truth, a by the author, which obeys no laws of con or compromise.

The writer takes a view of the national of Germany that is not fair in our opinion accuses Germany with creating the non-moral of nationalism found in Europe. But he Germany succeeded, even in her downfall creating a political and military France in own Prussian image:—Such was the real Ge atrocity—an atrocity visited upon the m being of France." Historians and students of Ge Culture will judge the fairness of this ve In the author's opinion Germany "psych ically assaulted the whole moral front of human That some nation or nations did so is be question; but was it Germany and if so, w Germany alone? A. C.

ENGLAND'S EDUCATIONAL POLICY IN INDIA *V. V. Oak, Junior Fellow, Clark University lished by B. G. Paul & Co., Madras. Rs. 2 ne*

It is a happy sign of the age that educated both here and abroad are taking a keener int in the educational affairs of the country. The not mere dogmatic critics but are taking in pains to have a thorough knowledge, at first h of the educational policy that is being pursu India. The book under review is the resu such investigation. The author is thorou

inted with current literature on the subject both ial and popular He has treated the subject n two points of view. In the first part of book, he has given us a short and informative tory of education in India. His view on this stion may be briefly summed up by the follow- quotation by Howell. "Education in India s first ignored, then violently and successfully posed, then conducted on a system now versally admitted erroneous, and finally placed its present footing." And he has supported view by statistics drawn from various rces In order that the statistics may appeal the imagination of the reader, he has ualised them by means of graphs which give an curate idea of the comparative growth of educa- n in India and other countries of the world, d they are a sad commentary on the beneficent itish Administration in India.

The second part gives us an account of how ucation is financed in India. Here he has laid re the underlying autocratic principles which vern Indian finances specially with reference to e provincial budgets. He points out that even in e case of transferred departments the state of ovincial finances is such that it does not allow e minister to make provision for the expansion the department in his charge. From an analysis educational expenditure by reference to the urces from which they come, he shows that edu- tion is carried on more by the help of private d local funds, in the shape of fees and grants an by governmental grants And finally he is opinion that the obvious reason why the British ders do not follow the right policy 'is not because ey do not know it but because they believe and at rightly that by so doing they would not be le to continue their autocratic rule over, d economic exploitation of, India.' It is a ok which will amply repay perusal by every udent of politics in India

A. SEN.

SPINOZA, DESCARTES AND MAIMONIDES · *By Leon oth, M.A., D.Phil. Published by the Oxford Uni- rsity Press. Pp. 148. Price 7s. 6d.*

The book has four chapters, The first chapter on Descartes, the second on Spinoza, the third on Maimonides and the last chapter is on the relation between Spinoza and Maimonides.

Descartes was a pluralist and Spinoza a monist. Spinoza was not appreciated during his life-time and the following century—because his monistic ideas ran counter to the pluralistic theory of the time The Cartesian tradition had to reach its culmination before Spinoza could be studied and appreciated. Until Kant had worked out the logic of the pluralistic individualism of Descartes there was no room for the monism of Spinoza.' His work was first recognised by the post-Kantians who extolled him rather extravagantly.

Principal Caird says that a vast amount of learning and ingenuity has been expended on the question of Spinoza's supposed obligation to Maimonides, Chasdai Crescas and other distinguished philosophic writers of his own race. But according to him "their occasional coincidences are such only to the ear." But our author has shown that the 'supposed obligations' are more than 'occasional coincidences'. Our author has described the various stages of the development of Spinoza's monism and traced back one by one their analogue or origin in Maimonides. According to him "Maimonides and Spinoza speak throughout with one voice".

The book is well written and will repay perusal

MAHESCHANDRA GHOSE.

INDIRA & OTHER STORIES *By Bankimchandra Chatterjee Translated by J. D. Anderson, I. C. S., D. Lit with an introduction. Published by R. Chatterjee, 91 Upper Circular Road Calcutta. Second Edition. Pp. 148 Price Rs 2 (1925).*

The price of Mr. Anderson's translation has been reduced from Rs. 2-8 to Rs. 2 with the result that the illustrations for which the late Mr. Anderson made these translations, as he says in the introduction, have not been inserted in order that the cost of the book might be equalized with the sale price. As to the merits of the translation, there can be no better testimony than this that the first edition was exhausted long ago, and the demand to meet which this new edition has been brought out, is the best proof of its popularity with the English-reading public. Those non-Bengalee readers who have not yet made the acquaintance of this great novelist of Bengal, specially of his short stories, will have no excuse if they do not take the opportunity for doing so through the excellent translation of an Englishman whose intimate knowledge of our vernacular made him peculiarly fitted for the task

PRIMARY EDUCATION ACTS IN INDIA. A STUDY *By J M Sen, M Ed. (Leeds), B Sc (Cal), Professor, David Hare Training College Calcutta, with an introduction by E F. Oaten, M A., LL B., Director of Public Instruction, Bengal Published by the Education Committee, Calcutta Y M. C. A, 25, Chowringhee Road, Calcutta. Price 6 as*

This modest volume of some 100 pages should be in the hands of M. L. C's and members of District Boards and Municipalities in order that they may benefit by the knowledge and training of an educationalist who has made the problem of education itself his special field of study. Mr. Sen has discussed the problem in three chapters viz. (1) Government's Educational Policy from 1900-1917, (2) Passing of Education Acts in different provinces, (3) Progress after the Passing of the Acts, and some general remarks. His conclusions and suggestions are made in the liberal spirit to be expected of him and Mr. Oaten writes in support of their acceptance by the people through the Minister who are glorified as the custodians of the future welfare of the masses without mentioning a word about the former trustees who have till now neglected them and kept them sunk in such ignorance. However, Mr. Oaten assures us that he will deem it a privilege to work for the popular minister who will initiate these reforms in Primary Education

HINDUSTANEE SIMPLIFIED *By Dinesh Chandra Datta M A To be had of S C Addy & Co and other leading book-sellers. Price Rs 3. Key Re 1*

This new book to make the learning of Urdu easy for learners has been praised by persons competent to speak on the subject It will facilitate the study of Urdu language for persons who

cannot afford to learn it from a teacher, as there is a key to the exercises available for use by learners also. A. K. GHOSE.

PUNDALIK: *By Harindranath Chattopadhyaya. Reprinted from Shama'a, January 1924.*

OUT OF THE DEEP DARK MOULD: *By Harindranath Chattopadhyaya (Mrinalini Chattopadhyaya)*

THE WIZARD'S MASK: *By Harindranath Chattopadhyaya (Mrinalini Chattopadhyaya)*

The reviewer has had these three little books before him for some time and has read and re-read them with the utmost pleasure. Indeed were it not presumptuous, he would be tempted to quote Browning's praise of Keats "Stand still true poet that you are ... one man
Saw you and named a star"

For, judged by the highest standards, Mr Chattopadhyaya has every claim to be called a poet and one does not wonder that he has won praise from such eminent writers as Rabindranath Tagore, George Russel, Laurence Binyon, Aurobindo Ghosh, Yone Noguchi and Alice Meynell amongst others. It is not unnatural that Mr Chattopadhyaya should show poetic genius. His family abounds in genius. The reviewer well remembers the poet's father, a man simple as a child in all worldly matters but wiser than most in the affairs of the spirit. If any one has not read the poetry of Sarojini Naidu especially the Bird of Time and the Broken Wing he has before him hours of delight when he does so. Another sister, Miss Mrinalini Chattopadhyaya has been and is editing the Shama'a with most conspicuous taste and has attained a success, if not commensurate with her deserts, at all events extremely encouraging to lovers of literature and art. And Harindranath Chattopadhyaya! If the reviewer were not afraid of being led too far by his enthusiasm he would unhesitatingly describe this poetry as worthy to rank with the very best. Pundalik is a playlet written in distinguished blank verse—indeed the greatest English blank verse any Indian poet has written after the late Manmohan Ghose—and interspersed through it are some excellent little lyrics calling to mind some faint reminiscences of Swinburne. Pundalik flushed with the arrogance of youth insults his parents, derides old age and declares that the life of the flesh is the only life. His parents leave all their worldly possessions to him and go on a pilgrimage to Kasi. He decides to follow them—not as a pilgrim but as a great lord. Who knows whether awed by his magnificence the people there may not erect a shrine to him as a God? On his way however a storm overtakes him and he seeks shelter in a hermit's hut. There he sees the three rivers Ganga, Yamuna and Saraswati who point out to him that reverence to one's parents is one of the greatest of virtues. Pundalik experiences a complete change of heart and is vouchsafed a glimpse of Vishnu himself. The playlet ends on this theme. It is written in beautiful language and beautiful verse with a strong dramatic touch. Let us consider a few extracts. He explains to his mother why he has smashed the kitchen pots of clay:

"Because I could not suffer a blue shadow
That stole in through the door with guilty steps
To kiss the red curve of their earthen bodies,
Your kitchen pots were whores"

—an insufficient excuse, because Pundalik delighted in whores himself.

"Pale hands of lovely harlots light his house."

Another extract to illustrate the author's wealth of metaphor and phraseology may be given:

"And every coin whether of gold or copper
Whether of brass or silver brings the world
A cringing cur to us a somewhat closer
Until at last it licks one's feet with joy
And renders thanks for all the crimson stripes
We print upon its body with proud strokes"

'somewhat closer' is an uncommon phrase but here it is not out of place. Here is one of the lyrics:—

1st Pilgrim

We are going to seek the Mother of mothers
Come with us, come with us, into the light
The stones on the roadway are only our brothers
They will not hurt us even at night.

2nd Pilgrim

We are going to seek the Father who waits for us
Come with us, come with us, out of this land
Lo! he has opened his luminous gates for us
And waits with a wonderful lamp in his hand

"Nearer to nestle in the nest of God" is a line the alliteration in which is very successful.

Occasionally the poet does not maintain his high standard. For example "The celebrated Guru of the Gods" is almost as fatal as 'A Mr Wilkinson a clergyman' (a line written to parody Wordsworth at his worst) and 'to bode' (unless it is a misprint) instead of 'to bide' is not very happy. 'First thing tomorrow at the dawn of day' cannot by any stretch of the imagination be described as poetry. Towards the end of the work there is a passage strongly reminiscent of Shelley's wonderful lines

"The one remains the many change and pass"

the passage in Pundalik

'And it may be that when the one is seen
The myriad melt away dissolve and pass
Like winter hazes wandering over a hill
Wander and pass and then are seen no more"

Pundalik in short is a great achievement in the realm of poetry.

Out of the Deep Dark Mould is a collection of poems which takes its title from the first piece. The poems in this volume written in ringing metres fully live up to the author's reputation and deserve a better get-up. Of many good things mention may particularly be made of "The Old Dream". 'Seership'—the last line of which is haunting—'In the sweet twilight of ephemeral things'—"Pale fruit" and "Song of a Mood" which again is reminiscent of Swinburne's lines "Outside the garden". In the poem—"Volcano" one rather deplores the rhyming of 'they know' with 'volcano'.

The Wizard's Mask contains other verses of Mr Chattopadhyaya and concludes with a playlet entitled Seva the Barber which is written in rhyming verse and is very successful. The song of the 1st Musician suggests something of Matthew Arnold and no higher praise could be given it than that.

A perusal of these three little books shows that Harindranath has established for himself a place in English Literature. Of Indian writers of English verse he is worthy to rank with Manmohan Ghose. Mr Chattopadhyaya is no novice and yet he is still young. May he have many years of life still further to delight lovers of poetry with his admirable craftsmanship and his real poetical feeling.

R. C. R.

SANSKRIT

THE RAJANITI-RATNAKARA: *By Chandesvara, edited Kashi-prasad Jayaswal M. A (Oxon). Published the Bihar and Orissa Research Society.*

Mr Jayaswal, a "revolutionary", as styled by padhyaya Sri Saila Kanva Bhatta (Dr Sten Konow) a meeting of the Visvabharati Research Society, who pulls down old edifices and builds up new ones', comes to us this time as an editor of a Sanskrit work on his own favourite subject, to which we extend our hearty welcome The author Chandesvara who was born in a very learned family in Mithila, wrote the work in the first quarter of the fourteenth century of the Christian era in the reign of the king, Hari Sinha of the Karnata dynasty in Mithila His *Vivadaratnakara* published in the *Bibliotheca Indica* is well known to scholars As the very name shows, his present work is on Rajaniti, or in older terms, *Dandaniti* or *Arthasastra* It is divided into sixteen chapters called *tarangas*, 'waves' the main volume being termed a *ratnakara* 'Ocean', and deals with the common themes of the subject such as *Rajan, Amatya, Purohita, etc* It is therefore a very important work, specially for the students of Hindu polity, and we are thankful to the *Bihar and Orissa Research Society* for their bringing it out for the first time It is well edited, though not free from printing mistakes The effect is a standing one as regards an Indian press On page 26 in the last sloka quoted from *Manu* (VII 70) the word must be *dhanva-durga* equivalent to *dhanvana durga* of Kautilya's or Kautalya's *Arthasastra* XXI, p 51) 'desert fortress' and not *dhanu-durga* as printed. This is repeated so in the following line on the next page which reads "*dhanu-durgam ucchraya-vestitam*". So far as we can say, the last word here, *ucchraya-vestitam*' which has no sense, should be *maru-vestitam* in the *Tika* of Kulluka from which evidently the exposition has been taken by Chandesvara The editor should have given here a short note on it With reference to a sloka in the text (p 83, l' 18-19), Mr. Jayaswal writes in the Introduction (p s) "Chandesvara quotes a text (p 83) where P r a j a or subjects are described as Visnu' We are afraid, this can hardly be accepted The second half, which is defective owing to some misreading, is edited by Mr Jayaswal in three ways in three places (pp s, bb, 83) The actual reading seems to be *sarvam prajam* or *sarvah praja* (both feminine singular or plural) Anyhow the whole sloka simply says that having Visnu as a witness, he (the old king, *rajan*, or his *purohita*) makes all the subjects hear From today this kingdom does not belong to me, Here is the king Let him protect the subjects' Thus there is nothing about describing the subjects as Visnu

ADHYATMATATTVALOKA WITH GUJRATI TRANSLATION. *By Nayatirtha Nyayavisarada Muni Nyayavijaya, translated into English by M J. Mehta. Published by Abhaya Chandra Bhagavandas Gandhi, Bhavanagar. Pp. LII+13+47+829.*

The volume before us, deals with spiritual principles with regard to Jinisim The original book is in Sanskrit verses composed by the author himself and extends over only 40 pages, the remaining ones being covered by the translations, notes etc. We do not find any necessity in the present age for composing such new books in Sanskrit and specially on the same old topics and in the same old way or mainly in an inferior one for the benefit of the public

GUJRAT PURATATTVA MANDIRA SERIES, SAMMATI-TARKA-PRAKARANA OF SIDDHASENA DIVAKARA WITH ABHAYADEVA'S COMMENTARY, VOL 1 *Gujrat Puratattva Mandira, Ahmedabad.*

Siddhasena Divakara (about 533 A D) was the first writer among Jains on systematic logic His *Nyayavatara* is now known to the students of logic His present work *Sammati* or *Sammati-tarka* is composed of 167 gathas or verses in Prakrit, and divided into three chapters (*Kandas*) It establishes the *anekantavada* or *Syadvada* of the Jinists, dealing with their general philosophy The commentary on it, *Tattva-bodhini*, by Abhayadeva Suri is a big one and full of subtle discussion with opposing parties belonging to different schools of Indian philosophy In it their views are strongly criticised and refuted on every occasion And in doing so it quotes a number of authors in which Buddhists are also included In the present part (pp 20+166 of big size) there is only one original *gatha* of two lines and all the pages are covered by the commentary only in that one *sloka*. From this fact one may imagine the extent of the commentary In the philosophical literature of the country the book has special importance in various respects It is written in the style adopted in mediaeval philosophical works and as such is a difficult book. The whole work will be issued in four parts the last one containing translation, etc The Gujrat Puratattva-mandira is to be congratulated on bringing out the book.

ADVAITADIPIKA *By Pandit Anantakrishna Shastri, Professor, Calcutta University.*

The author hardly needs any introduction to those who have any connection with the society of the deeply learned pandits of old type whose number is unfortunatly dwindling day by day He is one of those profound teachers of Vedanta and Mimamsa of whom the country may still feel proud The book is written by way of a criticism of Vyasaraya's *Madhvatatparya Candrika* and two other books refuting Sankara's *advaitavada* from the *dvaita* stand-point of Madhva Pandit Anantakrishna has, however, re-established that *advaitavada* offering as strong arguments as could be expected from a teacher of his calibre

VISADA: *By Pandit Mahavir Pandeya, Professor of Astronomy and Mathematics, Bharatesvari Marawari Sanskrit College, Chapra.*

In Sanskrit Pathasalas, Spherical Trigonometry of Pandit Nilambara's *Golaprakasa* is widely read and is prescribed as a text-book in different Sanskrit examinations The author has written the commentary, *Visada*, on this work with a view to meeting the requirements of students There are given some model questions in the end.

VIDHUSEKHARA BHATTACHARYA.

HINDI

PRITHVI-PRADAKSHINA: *By Shivprasad Gupta Edited by Mukundilal Srivastava Published by the Jnanmandal Office, Benares, 1924. Pp. xxiv and xu+409. Price Rs. 15.*

Babu Shivaprasad Gupta, the patron of the "Jnanmandal Series" is well known for his munificence in the cause of learning. His fortune coupled with high culture has secured for him a unique position in the United Provinces. His extensive tour for 21 months in foreign lands—as the sub-title of the work indicates—forms the basis of the present volume in which Egypt, America, Japan and China are described. From a study of the book one will surely be convinced that Mr Gupta is not a mere sight-seer. He knows how and what to see in the peoples of other lands We need not hesitate to assert that Hindi literature is enriched by this production of Mr. Gupta So we look forward to other parts of the work The perusal of such a book with so many beautiful illustrations and based on personal experience will help one in forming a notion about what is going on in the wide world of to-day. We congratulate the author and the publishers for the number and execution of the pictures which may be termed as a landmark in the printing of Hindi books. The life-sketch of the author will be interesting to many, owing to the troubles through which he had to pass in the course of travelling in the hard days of the Great War.

BHARATIYA SASANPADDHATI—PARTS I and II. *By Ambikaprasad Vajpeyi. Pp 136 and 228. Published by the Indian National Publishers Ltd 156 B, Mechuabazar Street, Calcutta 2nd Impression.*

These books give a general account of the present system of the administration and constitution of India.

RAMES BASU

TAMIL

GANDHI PILLAITHAMIL. *By Raja. Chokkalingam, Karaikudi Pp 78 With two portraits of Mahatma Gandhi Price 10 annas*

A very fine piece of literature None can be content with reading it once nor can one become surfeited with reading it any number of times.

MADHAVAN.

MARATHI

HISTORY OF THE ROYAL FAMILY OF AUNDH. PART I. *By Mr A. N. Bhagwat, Pages over 600 Price Rs. 5 Publisher—the Aundh State.*

One good sign of the awakening of Maharashtra to the importance of history is the growing number of historical works in Marathi literature A good deal may be said in praise of the untiring exertions of those who are making researches in history, but the unpleasant truth has to be told that most of the writers on history on this side of the country display lack of historical sense and sound judgment, For instance, in the volume under notice, the writer seems to have adopted the partisan spirit and displays utter lack of the sense of proportion, when he makes a vain attempt to prove that the title *Pratinidhi*, which in ordinary parlance means the Viceroy, carried with it, in the case of Parasharam Trimbak (the founder of the present ruling family of Aundh State) an equal, if not higher, dignity and powers than the Maratha King himself who conferred that title on him. This misconception on the part of the writer has vitiated his whole outlook of history and made him magnify the importance of Parasharam Trimbak, who was undoubtedly a great figure and a conspicuous personality in the time of Rajaram, but played false to Shahu, a fact that cannot be denied whatever attempts be made by mercenary writers to whitewash his conduct or to controvert the statement made by responsible historians of unfettered and unbiassed judgment. Had the author of this biography of Parasharam Trimbak produced a single reliable document from the archives of the State records in support of his contention, it would have been something. But such is not the case. As an instance of the utter lack of the sense of proportion displayed by the writer we may mention here that over 110 pages out of 600 of this book have been devoted to the praise of the poetic composition of Parasharam Trimbak, who was anything but a poet in the strict sense which literary critics attach to the term Even a cat may look at a king, says a well-known adage, and true historians and true literary critics are wild cats They cannot forbear an attempt to over-ride truth and allow any other consideration to soil it. The present Chief of Aundh is himself a man of fine literary talent and we wonder how he allowed such a book tainted with faults inherent in any mercenary work, to go unrevised by a competent person and to enjoy his patronage

The big volume is nicely printed and the illustrations are finely executed.

AROGYADEEP—A TREATISE ON HEALTH. *By Mr. R J Gokhale of the Training College for Men, Poona Pages 152. Price As. 12.*

'Back to nature' is a slogan with many persons in these days and the writer has done well to show how health can be well-preserved by observing the laws of Nature and without resorting to drugs The book is full of useful information, well-arranged and nicely expressed.

TALES OF BENGALI HEROES: *By Mr A V Apte Pages 41, Price As. 5*

A book of anecdotes of Vidyasagar, Bhudev Mukherjee and others, illustrating several virtues which Indian boy-scouts should make a constant endeavour to attain.

SHRI DASBODHACHI RUPRESHA OR A GENERAL OUTLINE OF DASBODA OF SWAMI RAMDAS. *By Mr. V I Sathe Pages 183. Price Re 1-10*

Dasbodh, the immortal work of Swami Ramdas Shivaji's Guru, is a household gospel in Maharashtra, and is highly respected especially by the Nationalists. Much preliminary information, political, social and spiritual, is required to be able to grasp fully the meaning of the simple-looking words used by the political saint and the book under notice is a creditable attempt to supply the information.

GADKARI: *By Messrs S. V. Joshi B. A. and K. V. Sathe M.B.B.S. Pages 144. Price Re. one.*

This joint production of two well-read, young enthusiastic writers is a welcome addition in permanent form to Marathi literature. Young men in these days have a peculiar fascination for R. G. Gadkari, who shone brilliantly in the literary firmament of Maharashtra for too brief a period to enable persons of a critical turn of mind to read, examine, and pronounce on his dramatic and poetic works. The authors have in the present volume subjected Gadkari's dramatic works only to a searching examination and have pointed out faults, which are admittedly very glaring, an

nt to dethrone him from the giddy height to his undiscriminating admirers have attempted e him. Gadkari had, no doubt, uncommon y parts, and had he been spared to us for a ars more, he would have perhaps achieved e lasting fame. But taking his performance is, we cannot join the chorus of the high num showered on him by fussy admirers at expense of the world-renowned poets and tists like Valmiki, Shakespeare and Goethe. uthors of this book have wisely abstained committing such a folly in praising Gadkari hey have mingled praise and censure in due rtion in judging of his merits and demerits.

AJACHEN BUND OR KING'S REVOLT.—A DRAMATIC. *By Mr. S. T. Karkhanis. Price Re. 1.*

king completely playing into the hands of the aucracy whose high-handedness knew no bounds, lenly revolts against his own former conduct turns over a new page in life. This simple when skilfully worked into a play by a person Mr Karkhanis who, by the way, has carved a ie for keen insight in dramatic lore was expect- to command high praise from critics But here unexpected has happened The play does not ch the expected height of excellence and falls on its readers, owing to the excess of idealism or realism The author seems to have anticipated is result, inasmuch as he has given his play an ernative title of 'Monorajya.'

A BIOGRAPHICAL SKETCH OF BARRISTER SAVARKAR *by Mr S R. Ranade. Pages 86. Price as. 8*

Mr. V D. Savarkar's life has so far been event- l, though full of musings and long sufferings He is more than paid for his indiscretions of youth d we have no doubt he will be only too glad to rop a curtain over them and begin life afresh is admiring biographer has therefore unwittingly one him an injustice by not letting him alone nd choosing a new path of life after mature onsideration As it is, the book is readable and ill serve as a warning to erring youths.

V. G. APTE.

MALAYALAM

HEMA-PANJARAM · THE CAGE OF GOLD. *Translated by Srimati T. Madhavi Amma. Published from the Ramanuja Printing House, Trichur (Cochin State) Pp 209. Price as. 12 only.*

This interesting love-story is a free translation from the English rendering of the *Sonar-khancha*, the original Bengali novel by Sita Chatterjee. After going through the book carefully we are able to say that Srimati Madhavi Amma writes in the lucid and flowing style of a novelist. We earnestly hope that ere long we shall see some of Madhavi Amma's own productions, besides her translations of all the other novels written by Sita Chatterjee from the original Bengali.

The long list of errata of six pages added to the beginning of the book looks hardly harmonious with its nice get-up.

MALATI. *By C. P. Gopala Pillai M. R. A. S Published from the S. R. Book Depot, Trivandrum Pp 68.*

This contains a very pathetic story of a young girl, Malati, who renounces her life to prove the truth of her devotion for her lover by drowning herself in a river It is written in the well-known *Gatha* style of poetry. The subject seems to be the author's own creation Mr. Pillai is evidently, a poet of deep insight and original ideas, and can, undoubtedly, do, if he will pursue this line, a great service to the Malayalam poetry.

P Anujan Achan.

GUZARATI

MANOMUKUR, VOL I. *By Narsinhrao Bholanath. Printed at the Gujarati Printing Press, Bombay. Cloth bound Pp 567 Price Rs 3-0-0 1924.*

This Manomukur or Mirror of the Mind is a collection of a part of the numerous prose writings of the author who, though his *metier* is verse- writing, is none the less widely known as a vigorous prose writer and meticulous reviewer. The volume comprises of subjects, grave and gay, biographical and technical The volume is a valuable addition to our literature, as it brings together in one place, what was lying scattered in many old and new periodicals.

ARAVIND VICHAR MALA FLOWER II : *Translated by Thakker Narayan Visanji Printed at the Diamond Jubilee Printing Press Ahmedabad Cloth bound, with pictures of Aravind Ghose, Paul Richard and Bankim Chandra Chatterji Cloth bound Pp 282. Price Rs 4-0-0. (1924).*

This translation in its get-up and matter is fully in keeping with its predecessor. The thoughts of Aravinda Ghose as Vishwa Vichar have been correctly conveyed to the Guzarati Reader, and it has been done at a great sacrifice of time and labor, as appears from the footnotes

MAHATMA SAIKH SA'ADI *By Sadiq Printed at the Mahes Printing Press, Bombay. With pictures, Cloth bound. Pp 206 Price Rs 2-0-0 (1924).*

Sadiq Karbatai who has written this book on the basis of the Men of Letters Series in English, is a young man from Iraq or Mesopotamia. whose mother tongue is certainly not Gujarati, and it is a marvel how he has been able to put all he has to say about Sa'adi, the well-known Persian poet and author of the world renowned Gulestan and Bostan, in such comparatively correct and chaste Gujarati Everything known about him has been put down here, with illustrative extracts and all- together the work has been done in such a way as to furnish a land-mark to students of this branch of literature.

DESHA DARSHANA *By Kumari Sumitra Dayalji Mehta, Principal. Kanyagurukul, Delhi. Printed at the Aditya Printing Press, Ahmedabad. Cloth bound Pp. 381. Price Rs 3-0-0 (1924).*

The original of this translated book by Thakur Shree Ramdass Sinha, B.A., in Hindi requires no introduction. The social state of our country as well as its economic condition, as viewed from the principles of Eugenics and Birth Control, and the miserable picture it presents is set out in the most forceful way by the author He has selected a mass of statistics and instances to illustrate his points: the ill-matched life of India's married couples and the way in which in consequence thereof, both men and women go wrong, are particularly discussed, and the details though nauseating, vividly color the picture. The lady-translator a fine student born of Hindi and Gujarati has boldly tackled the task

and not shrunk from referring to the last nonsavoury details. We like the book and wish it good luck.

LOCAL SELF-GOVERNMENT IN ANCIENT INDIA: *By Champaklal Lalbhai Mehta, B.A., LL.B., pp. 200. Price Re. 1-1-0.*

UNNATI VICHAR PART I. *By Jayasukhrai P. Joshipura. Pp. 360, price Re. 1-10-0*

CONSUMPTION IN INDIA *By Manilal Chhotalal Parikh, B.A. Pp. 183. Price Re. 1-0-0.*

BUGS AND LICE: *By the late Mr. Indurasan Dalsukhrai Desai B A. Pp 45. Price as 0-6-0. All printed at Baroda, cloth bound (1924)*

The first three books belong to the admirable series started by H. H. the Maharaja Gaekwar of Baroda for the encouragement of literature in general and the fourth to the series for the encouragement of juvenile literature. Dr. Radha Kamal Mukherji's researches into our old books have resulted in an admirable treatise on the subject of Self-Government in ancient India, and this translation very well brings out the important points of the thesis The second book is based on certain chapters of Bagehot's Physics and Politics, and as great minds think alike, the writer of these pages says that his thoughts on the social problems of India had led his to the same conclusions as Bagehot and he is grateful to H. H.'s offices for having allowed him an opportunity to publish them in this book The third book is written with the laudable object of familiarising people with the evils of consumption and tuberculosis, and the means of overcoming them. It is written by a layman and so far it is creditable. The title of the last little book speaks for itself

K. M. J

PRAKRIT

PAIASADDAMAHANNAVA, *By Pandit Haragovinda Das Trikamchand Seth, Nyaya-Vyakarana-tirtha, Lecturer in Prakrit, Calcutta University, Part I, p. 259. To be had of Dalichand Manikchand Seth, 49, Ezra St Calcutta.*

The author hardly needs introduction, to those who have acquaintance with the *Yasovijaya Jaina Granthamala.* His present work is Prakrit-Hindi Dictionary. We extend our hearty welcome to it Prakrit is the sacred language of the Jinists as Pali is of the Buddhists. One is, therefore, really glad to see that the former have discharged their own duties by bringing out different lexicons of the Prakrit language being not dependent upon others for them. The first Prakrit dictionary is the great *Abhidhana-Rajendra* edited by Sri Vijayarajendra Suri. It is in fact an Encyclopaedia or the *Sabdakalpadruma* or *Vacasputya* of Sanskrit. It deals with the words and subjects relating to Jain literature and religion. The second is the *Ardhamagadhi Dictionary* in Sanskrit, Gujrati, Hindi and English by Satavadhani Muni Sri Ratnachandraji. As the very title shows, it is confined only to *Ardhamagadhi* words found in Jain literature The third is the present one. It is not confined to any particular kind of Pkt. or sectarian literature but it deals with the words in Pkt. in general

It supplies Sanskrit equivalents so far as possible, quotes authorities and gives references. The words are explained in Hindi, yet the language is so simple that it can be used by anyone knowing some vernacular of Northern India. A Pkt. dictionary of this kind was a desideratum and every Pkt. -lover should feel thankful to Pandit Haragovindadasa who has now supplied it We have not the least doubt in saying that students of Pkt will be much benefited by it.

As regards the treatment of the subject we should like to make here some observations Speaking generally, it seems to us that a large number of words has not been dealt with critically or discussed philologically, merely depending on the commentators or the grammarians who are generally very fond of giving fanciful or farfetched derivations of words Of course, so far as these authorities are concerned, the author is quite justified, but as we have reasons not to believe in them always, we cannot rest satisfied with their mere statements Let us take here a few examples On page 101, we read "*Arayaccha* [dris] *dekhna Avayacchai* (He 4 181) It means that *arayaccha* is from *dris* But it is impossible Hemachandra's statement must be explained in a different way. When he says that in the place of √*dris* there are following *adesas*: *niyaccha, peccha, avayaccha*, etc, he only means to say thereby that in the sense of √*dris* those roots are to be used for he can never mean that those forms are *derived* from √*dris*, So in showing the derivation of the respective words one must write *ava*+√*gaccha* (*gam*), *ni*+√*gaccha* (*gam*) *pra*+√*iks* etc and not √*dris* And in Sanskrit, too, none should say that *pasyati* is derived from √*dris* which is impossible The fact is that *pasyati* is from √*spas* 'to see' used not infrequently in Vedic texts, while only three derivatives of it, so far as we know, are found in classical Sanskrit viz. *spasa* spy' (*Cf* Lat *sper* in *ouspex*, *Gr. skope* Ger. *spahen* Eng *spy*), *spasta* 'clearly perceived and *paspasa* the name of the first chapter of Patanjali's great commentary on Panini In the same *sutra* of Hemachandra *pasai* is from *pas* < *pasyati* and is in no way connected with √*dris* There are many such instances in the dictionary. Let us take only one of them more It is said (p 130) "*Aumtana* [*akuncana*] *Samko*... (He 1 177)" Acharya Hemachandra himself is not justified here in saying "*Akuncanam Aumtamanam Atra casya tatvam*" *C* can never change to ... The fact is that *aumtana* is from *avartana* the intermediate stage being *auttana* which has however, been shown by the author He is also quite right in explaining *aumta* on the same page connecting it with *autta* (< *avatta*). It is evident in the Dictionary that marking words as *desi* or *desya* has not always been done properly. There is a large number of words which cannot be classified under *desi* even though Hemachandra may say so. For example, *ohadam* (p. 258), Pandit Haragovinda Dasa rightly gives its Sanskrit equivalent *avoghatani*, and thus the word is *tadbhava* one. Yet he marks it as *de* (=*desi*) referring to Hemachandra. The word *ujjharia* (p. 18...) is also marked as *de*. But could it not be derived from Sanskritized *ujjharita* (*ud*+√*jhar*+*ta*)? For √*jhar* 'to flow' cf. *jhari* 'a river,' *nirjhara* 'a fountain.' This root in its present form is not to be found in Vedic texts, the former form being √*ksar* Compare here its Avestic form √*ghzhar* 'to flow Therefore, the word in question must be marked as *tadbhava* and not *de*. The word *jhar* may

iginally be an onomatopoetic one, but we have thing to deal with it here.

On page 6 the actual word is *ausa* (the first *a* ing long and not *ausa* nor is it *de*. does not also mean an *upasaka*. The thor has evidently been misled here by e writer of the *chaya* of the Prakrit rtion in the *Pratijnayaugandharayana* T.S.S. 912, pp 14 45, from which the word is taken he true form *ausa* is given by the author in its proper place (p. 131) in the sense of *dirghayus* 'a long-lived one'. Its Buddhist or Pali form is *avuso*, a polite form of address, specially of *bhikkus* of equal rank. Both the words are evidently from Sanskrit *ayus* with different suffixes

As the Dictionary is being published part by part, the abbreviations should have been explained in the present part which contains words beginning with vowels.

VIDHUSHEKHARA BHATTACHARYA.

VILLAGE UNION BOARDS IN BENGAL

By BHUBANMOHAN RAY

UNDER the Village Self-Government Act of 1919, Union Boards have been established at various rural centres in Bengal, and they are now well under way These union boards, are not, however, a novel institution in India The old *panchayet* system as a phase of the one-time village communities, is well known to history , but its vogue has long passed away, and to-day after that system has been practically moribund for centuries, the union boards just started are evidently an attempt towards a revival of past conditions in tune with the present

The ultimate success of Self-Government in India will depend to a large extent on the degree of success achieved by the union boards away in the countryside

Act V of 1919 thus marks a transition-stage, and is fraught with very large possibilities; but the provisions of that Act, while excellent in their general bearings, unfortunately leave here and there loopholes for maladministration, miscarriage and friction, all of which must needs be covered up to make for the best results possible with what average resources the Indian village commands

Villages in Bengal are unfortunately all in a bad way. Talent is nowhere idle, and to find the best scope for itself, rural talent has a tendency—and this tendency is very marked now-a-days—to move off to its own proper field in the towns The best men of every village thus invariably immigrate to urban centres, and only their less capable brethren are left behind to shift for themselves as best as they may. The capacity of these people for concerted action, except where the conditions are particularly favourable, is of the least, and the merest trifle often sets the ball of faction and intrigue rolling for no one knows how long That is a point which must be kept constantly in view in legislating for our rural population, and calling the tune for reform in the countryside

I propose here to offer a few comments in the light of my own experience on certain provisions of the Act which, should be revised so as to suit the requirements of those for whom it is meant, better than it does at present

I

First, as regards the constitution of the union boards and the powers vested in them. The whole executive power is left practically to just one man, the president, out of a total of nine members, the duties of the rest being confined solely to attending the monthly meetings of the board and to giving their votes at those meetings That done, they wash their hands of the whole business, as if they for their part had no direct stake in the results As a former president of a union board, the present writer has at every step felt the evil effects of such a centralisation of authority As for the other members, the feeling at the back of their minds in every union board constantly is that while all the nine men on the board are working together to produce the same results, only one of them figures at the top bossing the show and taking the lion's share of honours in the shape of prizes and rewards, the remaining eight men, though all of them are his colleagues, contributing more or less to his

success in discharging his many-sided responsibilities, having to go away empty-handed when, after the year's grind is over, a general survey of the board's work comes to be taken.

There is such a thing as human weakness, and it must be duly allowed for. Though an attitude like the above cannot have a shadow of moral justification, there is all the same no denying that in the work-a-day world petulance and petty jealousies are nothing out of the common, and we must not be too hard upon union board workers if they are not free from this taint and the relations among them are not always the most cordial.

The remedy that occurs to me, however, lies perhaps in such an apportionment of functions on the executive side as would to all intents and purposes shut out party feeling and split, by giving to the other members a reasonable share of the president's own responsibilities. Let the president stand responsible as now for the general working of the board as a whole, but let one member be held answerable for Education as Education Member, another for Sanitation as Sanitation Member, a third for road works, a fourth for water-works, and so forth, the president exercising general supervision over them all, and a power of vote on their actions From what I have seen of the ways of people in the country, I feel warranted to believe that under such an arrangement the best results will be obtained, and obtained soonest. The sense of self-esteem of the members will be stimulated, and they will get to be decidedly more alive to their responsibilities than they have been till now, a sense of *amour propre* will spring up, and their co-operation with the president and with one another will become a living reality.

Government has instituted a system of annual rewards for good work done by union board presidents As a president is by virtue of his position already a man of mark, a certificate of merit or any other mark of public recognition of his services, more substantantial than a certificate, does not exalt his position much. The very fact that he is president of his board is advertisement enough of his superior worth, but his colleagues pine away in obscurity, and though they may be giving solid work all along the line, they get no credit, and their merits make no outward show. There is no earthly incentive to their activities save only an altruistic zeal for the promotion of the public good.

The average mortal is seldom content with such a lot, and a member of a union board, whose calibre by the way is scarcely above the average, cannot be much to blame if he occasionally frets, and reaching out in vain for privileges to which he has no access, grows lukewarm or positively in different to the varied interests entrusted to his care ; and stands practically aloof and aside, leaving the president to bear his own burden single-handed as best as he may. Where the president happens to be a mere lay figure, and matters come to such a pass, the interests of the board suffer terribly.

Far be it from me to suggest, however that the above is a normal picture of the union boards in Bengal I am proud to be able to say that most union boards work smoothly in full harmony with the president and in cheerful submission to his lead. Yet where jars and bickerings are in evidence they are as a rule, due to the one cause just indicated—to the fact of the president holding a monopoly of power and responsibility, and employing the agency of the other members only as an advisory body, which, by the way, the latter virtually are relatively to him

Looking at the matter again from the standpoint of the president himself, it would be idle to deny that his responsibilities are too many for an honorary worker He is the cashier of the board he stands for, and the custodian of all its furniture and records; he alone stands to look after the collection of the rates, and to carry on the board's correspondence ; to execute union court decrees, to inspect all work in progress under sanitation, road-works, water-works and all the rest of them, to invite tenders and settle contracts, to make and receive payments, to keep the boards' accounts, to receive interviewers and hear their grievances, to meet a hundred other calls on his time and attention—all of which makes a mountain-high heap of distracting work which only a leisured man free from the cares of family and the trammels of private affairs can cope with. Few men with any pretension to worth and above soiling their hands with dirt work are prepared to face such a terrible grind, and many a president after a year or two years' spell of devitalising toil has at last resigned from sheer exhaustion.

In some Eastern Bengal districts a good many union boards have not yet fund enough to start work in every direction, but once their scope of activity has fairly developed with ampler funds than are no

ailable to back their operations, many more esidents, I warrant, will either sheer off, or t things slide, however public-spirited and triotic they may be.

So the only possible remedy for the esent anomalous position of affairs, I take is to be found in a judicious division labour between the president and s colleagues—at all events the abler one nong them—subject to the president's pervision, and his veto where necessary. ut this division should like the president-ip and the vice-presidentship be always ective, and not delegative at the president's ill . that is, after the election of the presi-ent and the vice-president, the Education, anitation and other members will, under the cheme I propose, have to be elected by the oard from among themselves by vote.

Village folk, much like urban people nd perhaps more than the latter, are keenly mbitious of personal distinction, and the ere designation of Education or Sanitation ember will generally act as a potent spell n them and enlist their whole-hearted ympathy and co-operation. There is no oubt a touch of vanity verging on the uerile about such a sentiment, but if there s that weakness, why not take advantage f it towards ensuring goodwill and amity ?

The propposed arrangement is calculated to ffer numerous other advantages to boot At present the people of a union have practi-cally little means of making sure which of the members other than the president have worked well during a given term, and which have not , and for purposes of election in future, or nomination either, neither the people nor the Government can lay their fingers upon any definite data as regards the usefulness or otherwise of the outgoing members of a board towards their subsequent election or nomination But once definite duties are assigned to the members, the record of an expiring term will show what work they have individually done, and an unworthy or apathetic member shall have no chance of getting on the board again, and once more stultifying his constituents by disservice.

In any case the Act should be so revised as to make it possible for every member of a union board, or at least every leading member of it to feel that he stands for a definite set of interests ear-marked for him, and him alone, though under the shadow of the president's guidance and control.. Else the inevitable consequence will be seediness and sloppy progress, with a vast amount of work thrown upon the president, and with practically few or none to second him in his efforts.

II

Open voting in elections to union boards should cease, and give way to voting by ballot. Balloting is the rule in Council and Assembly elections, the principle in those cases being to eliminate the operation of all backstairs influence. In those elections, the candidates are, however, seldom men on the spot with much personal influence on the electors But union board elections present a sharp contrast to these, the candidates and electors in this case being all residents of the same union with a hundred and one ties of mutual obligation Independent voting in the case of such people is absolutely out of the question, so long as the elections are made openly as now.

The landholder and the proverbial money-lender rule the roost in a village, and they may turn the scale in their own favour or in favour of whomsoever they please without let or hindrance In fact, 80 per cent. of the votes recorded in a union board election are the direct result of undue influence, sometimes culminating in actual intimidation, and if unworthies preponderate in a good many union boards, even though decidedly abler men are available in plenty in those unions, it is due primarily to open voting. Balloting once introduced, would prove an effective remedy for this evil, provided that no subsequent disclosure is possible; and it is difficult to see why balloting has not been insisted on just where it is needed most. The Act, when it is amended, should by all means rule out open voting and replace it by balloting

III

Pari passu with the above may be noted the fact that, strange as it may appear, there is no clear provision in the Act or in any of the Bengal Government Notifications issued up to date under section 101, providing for cases where a president of a union board has a call to make over charge to any of his colleagues during his own absence or incapacity. Rules 12 and 13 of Government Order no. 1030 L. S. G., dated 29th March, 1920, provide for a transfer of charge only to the vice-president. But where there is no vice-president—and indeed many union boards have none—or the vice-president in his turn happens to be absent or subject to

a disability at the same time as the president himself, and none of the other members is willing to take over charge, the president finds himself in a nice fix. He must choose between letting his private interests suffer, and leaving the board's affairs to take care of themselves till such time as he is in a position to resume charge—simply because none of his colleagues has the good grace to relieve him. This is no doubt an extreme case, but extreme cases do occur now and then, as indeed occurred one such case within the present writer's knowledge some time ago. The president after using all his resources to induce his colleagues one by one to take over charge from him for just ten days, and finding that they all declined and there was no other way out, had to stand tied to his charge till the occasion passed away, but not without considerable loss to himself for the sake of the public trust he held in his hands. A like stand-offish attitude was displayed on another occasion in a matter of inquest in which the president being too ill to act asked some of his colleagues to hold a local inquiry and make an inspection of the corpse. The only response it produced was a crop of plump *Noes*. The possibility of such episodes occurring in future should be duly provided against, by widening, if necessary, the president's power of delegation in special cases and making all the members amenable to it.

IV

Dafadars and chaukidars are Government servants, whose services are, however, at the disposal of the union boards. The union rates collected under section 37 (a) are collected exclusively on their account, and these rates make in most unions from 75 to 80 per cent. of the total collections under all heads. Nay more; in a good many unions up till now the whole amount assessed has, year after year, been swallowed up by the chaukidar, whose salaries and equipment leave no margin for anything else. The union boards in all such cases exist practically only for chaukidars. Yet the power of a union board over these menials is subject to so many limitations that all real control over them is out of the question. For, the collective power of an entire board does not go beyond fining a chaukidar up to the limit of a quarter of his pay. Thus even the president himself, to say nothing of his colleagues, is as good as powerless against a chaukidar, and if things go wrong with him must move the whole board, and that, to for nothing more than a fine covering only quarter of his pay. Chaukidars are wise i their generation, and they know how to tak advantage of the situation. "But then chauki dars are Government servants, and not ser vants of the Board," will perhaps be th reply from the side of Government. Surel they are; but they are after all village ser vants, and does it stand to reason that member of a Union Board, or for the matte of that, even the president should have t apply to all and sundry to make them g straight? The money raised from a unio for chaukidars, let us not forget, is raised no through any State agency, but through th agency of the union boards, and union boar presidents stand to help the Government o the criminal side of its judicial administra tion with local inquiries and in various othe ways, all which work is supererogatory, an indeed vicarious, having no manner of bear ing on the interests of the boards themselves Now if Government employs the agency o the union boards for its own purposes in s many ways, they in their turn may in al reason claim that their power over dafadar and chaukidars should be absolute, even t appointing and dismissing them, and determin ing the total member of chaukidars to b maintained in each union

There are Union Boards by the score an the hundred having a good many mor chaukidars under them than they know wha to do with, and the existing number in thes unions may be considerably reduced with ad vantage. For, such reduction, even if i serves no other useful purpose, will at leas have the effect of setting free a considerabl sum of money at present virtually throwr away upon them. In several unions—and I say it from personal knowledge—as the board were out to enhance the old assessment t meet the new exigencies, the rate-payers made a bold stand, holding indignation meeting and pointing out with good reason that in stead of taxing the resources of the people by a general enhancement of the old rate which for years past had yielded them n tangible return in any shape, the boards would do well to begin by cutting down their annual expenditure on chaukidars by reducing their number. That was obviously a fair suggestion to make, but the pathetic side of it is that when these boards appealed to the local Government officers for such reduction, the only reply they received implied that the number of chaukidars must

and good, and that in case the rate-payers would persist in their clamour against enhancement, the boards' work under section (b) might be held in abeyance. All this was tantamount to saying that self-government in villages under the new Act was to be reduced to a mere chaukidari concern—farewell to sanitation, farewell to road-works and water-works, and farewell to primary education, lest a few chaukidars less per union should lead to some unforeseen, and probably imaginary political or other disaster!

Government also has it in contemplation, as a responsible Government functionary had occasion to remark publicly some time ago, to reduce the number of chaukidars in each union, but on what basis? Only with a view to raise by this means the pay of those left in service after reduction. That will be robbing Peter to pay Paul, but will it improve matters for any union? Not at all; it will rather make matters worse. For where a given union has now, let us suppose, 18 chaukidars at an annual cost of about Rs. 1200, it will have after such reduction say, only 12 chaukidars or six chaukidars less, the total annual cost yet remaining what it was before the reduction, i e Rs 1200

V

Every union board of any account has a judicial side to it—a bench for the trial of criminal cases, and a court here and there for the disposal of civil suits. The experiment has had a fair trial these three years The union courts have given in most unions a satisfactory account of themselves, and admittedly proved a most useful institution They are everywhere keenly appreciated by the people, and considering how much money and trouble is saved to the litigants by their means, the only drawback to them, it seems, is their lack of jurisdiction in rent suits. For rent suits and suits for money bulk large in munsiff's courts, and once these suits come under the jurisdiction, up to a reasonable pecuniary limit, of union courts, not only will litigants be spared all the pressing expense to which they now inevitably submit, but the formidable file of suits in munsiff's courts will get whittled down considerably, and the grinding labours of munsiffs ease off to the same extent. Besides, if this should in course of time lead to a reduction of the number of munsiffs now employed, that would save up a vast deal of public money every year. Let there be a suitable limit to the pecuniary jurisdiction of union courts for rent suits, as there is now for money suits, and let there be a trial. This extension of jurisdiction, once made, will, I am sure, prove a real boon to both people and Government

It may be noted by the way that there is a weak spot in the Act in its present form in that neither the sections bearing on union courts nor the Government notifications supplementing them bear reference to the Indian Limitation Act whose applicability to suits before a union court is beyond question, and though union courts stand to deal with just three classes of suits, the law of limitation governing them should have been summarised in the body of the Act, or indicated by a reference to the Indian limitation law. But neither has been done, and union court judges have nothing for it but to draw upon their own experience or to trace out the law and interpret it in their own way

To come now to the union benches, which also have a fair record of work to their credit I have, however, my own doubts, and I share them with others, as to whether these are an unmixed blessing all round like the union courts. That they serve the ends of justice decidedly better than district and sub-divisional courts, partly because the judges, laymen as they are, are all men on the spot commanding special facilities for the discovery of truth, and partly because they are not trammelled by the cumbrous formalities of law which often defeat rather than promote the ends of justice in those tribunals, is a fact no one can ganisay. But then a case before a union bench costs nothing, and the result of it unfortunately is that whoever has a bone to pick with his neighbour, will hasten straight off to the union bench lying perhaps within half a mile, and sometimes even a stone's throw of his own door to lodge a complaint and let it work; though perhaps as a matter of fact the case is such a one that had there been no union bench for his recourse, the complainant would never have cared to tramp from half a dozen to a dozen miles to the Sub-Divisional Magistrate's Court for the mere pleasure of spiting his adversary. These union benches are thus, I am afraid, putting an indirect premium on the litigious spirit among our rural population. To close them down, however, would be to make bad worse. That would only let all the money now saved by means of them pass out of the pockets of their owners to fill the

capacious maw of the lawyer and to oil those underlings to whom a tip or a douceur is the 'only 'open sesame.'

But an improvement nevertheless is not far to seek. All that is necessary is to prescribe a general institution fee of say Re. 1 or Rs. 2 as a test of reality of the complainant's grievance in each case. It may be objected that this will militate against the root principle' of the Act by making litigation before a union bench an affair of money. Surely it will have that effect, but only within a maximum limit of just Rs. 2. In a Magistrate's Court, the pettiest case means for the parties concerned a cost on the lowest reckoning of from Rs 15 to Rs. 25 on each side, and a paltry sum of Re. 1 or Rs. 2 from start to finish in a case before a union bench is a mere bagatelle. Yet a saving clause leaving some latitude of discretion to the union benches for exemption in cases of extreme poverty from the strict application of this rule would be protection enough to those who happen to be too poor to meet this requirement. Besides, it is pre-eminently a case where the end justifies the means.

Then under the Act as it now stands, the hands of union benches and union courts are absolutely tied against cases of contempt The application of the contempt of court provisions of the Indian Penal Code has not been extended to them, perhaps because they are not *courts* in the sense in which a Magistrate or a Judge is. But whether courts or not, they should have some sort of power lodged in their own hands to protect themselves against contempt or contumely. They have not as yet even the semblance of it. They have at every sitting to deal with people whose outstanding characteristic is a mob mentality, and who finding themselves in the presence of a miniature court whose members are all familiar figures to them, raised to their position on the bench or the court by their own election, are often very rude and unseemly in their bearing, even to the extent of indulging occasionally in coarse gibes and making unsavoury insinuations; and all the more so, because they know that the arm of a union bench or union court is not long enough to reach breaches of discipline of the above brand, even though occurring under its nose. There should be a check on this license, and a summary mulct of say Rs. 25 in the maximum should be provided for to match offences of the nature of a contempt. Else all self-respecting people will feel shy of getting on a union bench or union court, and keeping up their connexion if they are already there.

Every novel institution has its initial difficulties, and union boards are no exception to this rule. The difficulties at the present stage are many, yet fortunately our union boards have made everywhere a promising start, and once the spadework is over, the training of just two terms, it is hoped, will improve away all unsightly features, and let in an awakening whose beginning is already well within sight But the existing legislation on them needs touching up here and there, and that done, provided it is done with due regard to rural requirements in India, this young institution is destined to prove a marvellous success and usher in ere long an era of progress of which we have yet but a dim preconception.

March 22, 1924

INDIAN PERIODICALS

Education in College and by Experience

Of the education of the late Sir Guildford Molesworth, a distinguished engineer, *The Indian and Eastern Engineer* writes:—

Like most young men he felt after completing his course, that there was very little in the engineering world that he did not know. Though not a brilliant scholar the principal's report on young Molesworth was "a studious painstaking person whose conduct was uniformly satisfactory". Sir Guildford always said of this report that the principal's findings were more favourable than the facts justified. It was only in later years when fame had come to him, and his reputation as an engineer stood high that he was able to say "after a long professional career, I have achieved a knowledge of my own ignorance and the conviction that the education of an engineer is never complete

think it is with all men of outstanding To them is given the power to delve into depths from whence a recognition comes to of the larger unknown still to be discovered.

Jamshedpur Technical Institute

his REVIEW published an account of the hedpur Technical Institute when it was ed The Tata Iron and Steel Co. Ltd., contributed the following account of it to *Indian and Eastern Engineer.*—

he Jamshedpur Technical Institute was opened he Tata Iron and Steel Co., Ltd, towards the of 1921. The Company has always recognised necessity of training Indians to hold the rior positions in the works, especially in view he increased plant which is now being brought operation No facilities for such training iously existed in this country, and the com- y realised that if men were to be trained, it ld have to provide facilities for this from its resources, with such assistance as it might ain from the Provincial Governments and the vernment of India.

The Institute is probably the only example in lia of a technical education which ensures isfactory employment, in the industry for which man is trained, on his completing the course isfactorily. This ideal of technical training has y seldom been realised. The students of the hnical Institute, if their ability and application satisfactory, are at once, on leaving the Institute, vided with suitable posts in the works of the mpany The Institute is supported by grants m the Governments of Bihar and Orissa, Bengal, njab, Mysore, and by the Company. Applicants admission are required to be under 22 and to ve passed the Intermediate Examination of a cognised University, or its equivalent The entire urse is for a period of three years and consists alternate weeks of class-room and mill work ich student receives a stipend of Rs. 60 per onth during the entire course.

So far 15 students have completed their course training at the Institute Two of these, having een trained for the Mysore Iron Works at the xpense of the Mysore Government, returned to ysore The remaining 13 have been employed by he Company in the following departments :— last Furnaces, 4; Open Hearth, 3, Bessemer Con- erters, 1, Rail Mills, 3; Special Training, 2.

The Institute has attracted, numerous students rom all parts of India and the rigorous selection maintains a very high standard of efficiency The number of admissions is limited by the number of men who can be recruited for superior positions n the works and by the size of the classes. During the current year the admissions were 23, and this number was selected out of 2,397 appli- cants from all parts of India.

The following figures show the applications and admissions for the current year :—

Bombay, 204 applications—2 admissions ; Bihar and Orissa, 252 applications—8 admissions ; Bengal, 996 applications—6 admissions ; Punjab, 274 appli- cations 2 admissions; Madras, 317 applications—3 ad- missions ; United Provinces 115 applications—1 ad- mission ; Central Provinces, 57 applications—no ad- mission ; Assam, 51 applications—1 admission ; Mysore, 17 applications—no admission ; Baroda, 19 applications—no admission ; Gwalior, 4 applications —no admission ; other Provinces 96 applications— no admission.

As various complaints have appeared in Indian papers to the effect that the Tatas are very fond of appointing British, American and other foreigners to "the superior positions in the works," even when qualified Indians are available, the Company should have stated what are the superior positions for which the Institute trains students and what positions with what salaries and pros- pects trained students have already obtained. Probably some of our readers may know the the facts and publish them

Village and Town-Planning in Ancient India

Rao Sahib K V. Vaze, I. C. E., continues in the *Vedic Magazine* his series of inform- ing articles on "Extent of Ancient Indian Engineering Philosophy" In the March issue he treats of town-planing. Various provi- sions show that sanitation and convenience were kept in view in those days For ex- ample, it was enjoined

Chandal, Charmakar Shababas, Smasan and such other things which are dirty or injurious to public health should be away from water, temples, stores, residences, and main roads. The temples of gods, roads, and markets should never be considered as vacant and therefore fit for the collection of refuse. A place is consider- ed vacant or abandoned, if one is permitted to throw polluted things in it

Intermediate Education in the United Provinces

Prof P Seshadari writes in *Education*:—

The recent reform of Intermediate education in the United Provinces has not yet resulted in the numerous beneficial results contemplated by the scheme, owing largely to defects of execution and the absence of energetic pursuit of the original policy underlying the measure. It is undoubtedly capable of enriching and advancing Intermediate education in happier circumstances, though as yet improved conditions are perceptible, in some measure, only in University education which has been freed of Intermediate work and in High Schools associated with Intermediate education If the reform is to be carried out in other Provinces of India, it must be done with a full knowledge of the heavy responsibilities involved and with a guarantee of all the facilities necessary for a proper function of the scheme

Krishna a Lover of the Poor

Prof. T. L. Vaswani says in *The Kalpaka*:

Krishna, like Jesus, like Buddha, like Mahavir, is a lover, a champion of the Poor. An epithet which according to a Purana, Krishna loved the most was "Friend of the Poor". His dear ones, through the centuries, have found happiness in the cottage, have voluntarily embraced poverty. The rich make money :—how ? By murdering their souls. Krishna's *bhaktas* love poverty, for they are rich in the Lord's Remembrance,—the only treasure that counts.

Who were the first worshippers of Krishna ? Poor cowherds and milk-maids and cows. Who were his companions in Brindaban ? Shepherds ; himself a shepherd of Humanity. Who bring him up in Vraja ? Simple cowherds.

The Krishna-cult knows no caste. As Sri Chaitanya said . 'It a *mochi* (cobbler) has *bhakti*, I bow to him a thousand times'. With what joy the poor cowherd Sudama goes to meet Krishna ! Here is an extract from a mediaeval song :—'Here comes the cowherd Sudama with a striped turban on his head. He almost reels like a madman for joy at the expected meeting with Krishna'. This joy springs from a feeling that Krishna the Simple is a lover of the Poor.

Islam, and Peace and Toleration

Mr. G. F. Malik contributes to *The Review of Religions* an article on "Toleration in Islam," in which it is stated among other things:—

It is not a secret that in the past much human blood has been shed in the name of religion, and there exists still an unappeasable enmity between nation and nation on account of the difference of their religious views. Islam holds aloft the banner of peace.

Islam is a religion of peace, and it has laid down the basis of peace and harmony among all religions by making belief in the missions of all prophets and equally respecting them one of its fundamental principles.

Nevertheless it is a regrettable fact of history that the followers of Islam have been surpassed in causing bloodshed only by those who profess to follow Jesus, whom they call the Prince of Peace It would be good for humanity if in the living present and in the future to come the followers of all religions tried to show by their conduct more than by their writings and speeches what their respective religions stood for, though such writings and speeches are also necessary.

Indian Exports of Cotton Goods in the Seventeenth Century

In a paper with the above heading Mr. W. H. Moreland attempts to give in the *Indian Journal of Economics* a general des- cription of the export trade in cotton goo[ds] from India in the seventeenth century, [to]gether with a few data which may h[elp] students to an appreciation of its mag[ni]tude.

"At this period there were three domin[ant] lines of commerce in Asiatic waters, spices [and] drugs, cotton goods and the precious met[als]. Species and drugs had to be distributed over A[sia], Europe and part of Africa: in order to move th[em] it was necessary to lay down cotton goods in [the] producing markets, because producers would [take] little else, and, in order to obtain sufficient cot[ton] goods, it was necessary to lay down gold [and] silver, because the effective demand for other [im]ports was altogether inadequate. Thus at [the] opening of the century, the cloth trade was [pri]marily of Asiatic interest, though the Portugu[ese] had developed an additional outlet to West Af[rica] and Brazil, but as time went on, Europ[ean] markets were opened up, first for house linen, [and] then for dress and decorative fabrics, until [the] trade came to interest the West almost as m[uch] as it interested the East. No one can hope [to] understand the extensive literature dealing w[ith] the commerce of the century until he has obtai[ned] a general idea of the nature of this trade, and [the] present object is to furnish a description wh[ich] may serve as an introduction to the contempo[rary] documents."

Relation of House Accommodation to Chi[ld] Mortality

In the same journal, Mr. Raj Baha[dur] Gupta dwells on the relation of house acco[m]modation to child-mortality, and reaches [this] conclusion :—

The more the congestion the higher the m[or]tality and *vice versa*. Not only this, but it [has] been found over and over again on examina[tion] that children who survive in these overcrow[ded] conditions grow pale and sickly and have none [of] the vigour of youth. It has been estimated t[hat] boys living in single-room houses lose abou[t] inches in height and over 11 lbs. in weigh[t] compared to those living in four-room houses.

We must point out in conclusion that [the] treatment of child-mortality as being dire[ctly] connected with house accommodation is not re[ally] at variance with the general belief which associ[ates] high infant mortality with poverty, ignorance [and] malnutrition For poverty and ignorance themsel[ves] encourage overcrowding and insanitation. I[nsanitation] and overcrowding again bring about mental [de]pression and impaired metabolism, which in t[urn] react upon health and lead to impaired efficie[ncy,] unemployment and poverty. All this leads [not] only to a physical waste in energy and gen[eral] enervation, but also to low standard of health [and] low resisting power, which play directly into [the] hands of immorality and disease. Thus the vici[ous] circle continues. More often than not, intoxica[nts] and other evils add to the irresistible strength [to] sweep off the vicious circle and aggravate [the] effects of poverty and overcrowding.

[F]riendship between Meat-eater and Vegetarian

[T]he following is part of a story from [Sin]halese literature translated by M. Museus [be]gins for the *Young Citizen* :

[M]aharaja Videha of Vadeha in India walked [up a]nd down on the balcony of his palace, smiling [to h]imself. And sometimes even he laughed, a [strange] thing with this grave Raja, and his Rani, [Su]mbara Devi, wondered what amused her lord

He had seen in the court below an unusual [sigh]t. Near the wall which surrounded the palace [grou]nds stood two animals, a dog and a goat. The [dog] had some grass in its mouth and the goat was [busy] putting down some meat on the ground. Both [ani]mals looked at each other contentedly. The dog [beg]an eating the meat which had been brought [by] the goat, and the goat enjoyed the grass carried [by] the dog Both were very busy with their food, [and] when they had finished they lay down [tog]ether for a while. Then they parted in a [frie]ndly manner, one going towards one part of [the] courtyard and the other in the opposite [dir]ection

The Maharaja had seen this going on for several [day]s and the peculiarity of this evident friendship [ma]de him think: "How is it that the dog comes [to] bring grass and the goat meat?"

This is the story; The goat used to steal grass [fro]m the elephant stables, and when one day the [ele]phant-keeper found it out he gave the goat such [a] beating that he almost killed it. The poor animal [re]ached the wall of the courtyard and fell down [th]ere exhausted. About the same time a dog with [ha]nging head and tail arrived there in the same [co]ndition.

"What is the matter with you, Mr. Dog, that [yo]u look so dejected?" asked the goat.

"I would like to know the same thing about [yo]u,' answered the dog.

Then the goat told its story, and the dog said; [M]y story is almost the same. I used to steal [m]eat from the kitchen because I felt hungry, and [to]-day the cook has given me such a beating that [I] am almost dead."

"So you cannot go to the kitchen again?" [a]sked the goat.

"No," growled the dog. "That business is over. [I] would surely be killed if I showed my face there [a]gain."

"The same is the case with me," said the goat [s]adly. "What are we to do? Let us be friends and [h]elp each other."

At first the dog thought; "What is the use of having a goat for a friend?" But then both were very miserable and he concluded that it was better to have *one* friend, even if it were a goat, than to have *no* friend at all: so they swore friendship.

Then the goat had an idea: "Look here, friend dog, suppose I go to the kitchen and find a piece of meat. The cook will not suspect me as I do not eat meat. I will bring it you and you can eat it."

"Well, friend goat," replied the dog, "that is an excellent idea, but how will you get something to eat?"

"That is quite easy," answered the goat. "You must go to the elephant stables and get me some grass."

"Brilliant!" barked the dog. "Of course, the elephant-keeper will not suspect me as I do not eat grass. He will think, I am looking around to see that everything is in order. And when he goes away, I can take some grass and bring it to you."

So the two friends agreed and from that day the goat brought meat for the dog and the dog carried grass to the goat.

This it was that the Maharaja had observed, and he was so struck with the cleverness of their design that he let them have their own way, and thought he would make a question for his wise men based on the peculiar friendship of these two animals,

> Each needs the other's services
> And so good will extends,
> And turns these natural enemies
> To warmest friends.

Students Attack Military Training

The same monthly reproduces the passages printed below from the *Japan Advertiser*.

Organising to combat the introduction of military training into the schools of Japan from the middle schools upward, student-representatives of 38 colleges and universities took the first step toward the formation of the National General Federation of Students Opposing Military Training at a conference in the room of a student of the Imperial University here Indignation at the recent ruling of the Minister of Education adding military training under active army officers to the school curriculum was expressed in the speeches made.

A committee was named to send out an invitation to every student in Japan to affiliate himself with the new organisation. It is planned to establish a branch in each college and university, which will be entitled to a representation of three members in the National Headquarters Association. An active campaign of public speeches and literature will be conducted throughout the Nation by the students, in the hope of getting Mr. Okada's ruling rescinded prior to its going into actual operation next April.

The student orators at the organisation meeting denounced the plan as a retrogression of civilisation and a programme calculated to revive the influence of the military caste It was a shame, they thought, for the students of Japan meekly to submit to a scheme devoid of high ideal, a scheme which was in effect, no more than a system of training for scientific murder. They considered the plan especially dangerous at the present time when the American people, they believed, were filled with martial ardour and were looking for, although perhaps unconsciously, a chance to show their strength in arms.

Sees Chance for Jingoes

"As a result," said one student, "the adoption of this plan now will only electrify the air with the dangerous misunderstandings which it is inevitable that such a system will breed, and jingoes on both sides of the Pacific will avail themselves of the opportunity to throw the world into confusion again. The rising generation of Japan cannot afford to entertain the world with fire and the blood of the Nation's sons, a spectacle for which the world is eagerly watching as if for a baseball game, merely

to humour the caprice of a limited section of the militarists, who have not progressed with civilisation's march.

Attention was called by one speaker to the fact that the opposition of the students to the plan is a phase of the rampant anti-military feeling that is a reaction to the sword-worship which followed Japan's victory in the War with Russia.

Indians in Canad

We read in Bulletin No 12 of *Indians Abroad.*

The Chinese were the first of the Oriental peoples in modern times to go to British Columbia. They helped in building the Canadian Pacific Railway, the first trans-continental railway in Canada linking up the Atlantic and the Pacific sea boards of the Dominion. That was in the latter half of the Nineteenth Century. The Japanese followed soon after but Indians were the last to emigrate to Canada. Of course in eastern parts of Canada there are settlements of Syrians, Armenians and Persians—all peoples of Asiatic origin. Swami Ram Tirath or as he was known, Swami Ram, who was a lecturer in Mathematics in a Lahore College had left for the Pacific coast a little earlier. His visit and personality created some interest in India and in Indian affairs among the peoples and in places where he addressed meetings. Some students followed to study at various educational centres in that part of America. Their letters to the Indian newspapers also awakened interest amongst the Indians In the Fiji islands, which are not very far from British Columbia, there is a permanent Indian colony. But the conditions in Fiji and Canada are totally different. The Indian settlers in Fiji were taken there as indentured labourers, whilst those who went to Canada went there of their own choice and as free men

Early Experiences

At that time also advertisements about Canada and its economic advantages appeared in the Indian papers. It is said of the first pioneers how it was, on the first day of their landing, not knowing about the new conditions in a new land, they had to tramp for some days to get work. The Canadians had no experience of India and the Indians and being a practical people gave these first Indians a chance to prove what they were capable of doing. Their first employer recommended them to other saw-mills and the Indians had no difficulty in getting work.

The Indian emigration was mostly from the Punjab and that only from 4 or 5 adjacent districts *viz.*, Amritsar, Lahore, Jullundur, Ludhiana and Ferozepore. Nearly 80 per cent. of the immigrants are Sikhs. The general method of procedure for an emigrant in this case was that when he had heard from a relative or a friend in his village about the high wages paid in Canada and how one could improve one's standing, he would mortgage his little piece of land and pay his passage to the far distant country.

It did not take the Indians long to adjust themselves to their environments. The climate of British Columbia, especially on the coast, is like that of the Punjab in winter. No sooner had the Canadians found out that the Indians were har working and efficient, our countrymen were giv work by the railways for their construction wor for repairing tram-lines, in canneries, in the buildi trades, dairying, fruit picking and other kinds farming. Indians also on account of their physic endurance got work in clearing and scrubbing la and logging etc. British Columbia is noted f its timber and the land was so full of stumps th it is quite an expense to clear up land Tl Indians being British subjects were accustom to British laws in India and on the whole th were a law-abiding community, this being a asset to their newly adopted land. In the mea time, a very small number of Indians had come British Columbia from Fiji. Only 2 or 3 India who had been to Australia emigrated to Canada.

The Hindu Civilisation of Java

Mr C F Andrews writes in *Curre Thought*:

In the previous articles we have consider together the rise and decline of the ancient Hind civilisation in Java and its supersession, first all by the incursions of the Arabs from the Persia Gulf, and after that by the Dutch and Briti from the West This more recent occupation Java by conquest is clearly not of a permane character because the white race cannot settle ar bring up families in such a tropical and dan atmosphere. Indeed, already it is clear that a ne era is beginning and the inhabitants of the lan which are nearer to Java and Malaya, such as Ind and China, will once more give their impress the civilisation of those countries. Mere milita conquest is very little. It often opens the way a new spiritual conquest which goes far deeper

Let us consider carefully the present situatio First of all in Java and Malaya, the population st remains Hindu in its background, but with superficial covering of Mahommedan culture a and religion. I have been often reminded by wh I have seen in North and East Bengal where t population is definitely called Islamic to-day, b the character of the people is essentially Hind owing to the vast number of Hindu traditions in Java and Malaya, the Hindu civilisation is still be seen everywhere beneath the surface

But a new factor has come in, in comparativel recent years. A very large influx of Indian em grants has poured into these lands from India, an an even larger number of Chinese emigrants ha entered these territories from China. The numbe in Malaya alone of the Chinese are well over million and the numbers of the Indian settlers a about half a million. In Java, the same *proportio* of Chinese and Indians may be found : but th actual numbers in Java are much fewer becaus the original inhabitants of Java are much mo prolific, and therefore the space for a new imm grant population is very limited. In both countri however, this new immigrant population fro China and from India is already having its ow remarkable effect upon the civilisation of south eastern Asia. Along the coast of the Malay peninsula we constantly find ourselves in a atmosphere, which is an exact equivalent of th Madras Presidency. The villages, the temples, th streets, the castes, and the religious rites an

remonies, are all directly taken over from India elf. At Singapore, on the other hand, every-ing is a replica of China. To the east of Java e old Hindu civilisation still remains in a series small islands and even in Java itself a new dian population is beginning to spread from the aports inland. In other parts of Java, whole lonies of Chinese settlers have taken up their rmanent occupation and residence.

As on many occasions I have watched this ocess of re-settlement going on, and studied the e of the people in Malaya and Java alike, the estion has continually forced itself upon my tice, whether the Chinese civilisation from China the Hindu civilisation from India, is likely to in in the long struggle for existence. At present, ere are many signs that the Chinese civilisation advancing more rapidly than the Hindu; but on e other hand, it is to be remembered that the hole past of both these territories is saturated ith Hinduism because as I have explained, the rab and European invasions only left superficial arks

So it may well happen, that the new Chinese ettlers, who enter these lands and settle down in em, will themselves adopt much that is truly indu It has also to be remembered that in hina itself, the Hindu culture played a very great art, owing to the spread of Buddhism from the eginning of the first century A. D. onwards The hinese of the South of China, who are entering alay and Java at the present time in such large umbers, had themselves in the past adopted much f the Hindu culture from Buddhist sources. To e, therefore, it seems certain that, in the long un, whatever, the character of the new settlement hat is made, whether from India or from China, he ancient Hindu civilisation which has stood the est of so many centuries is not likely to be obliterated The Indians who come over will arry with them their own Indian culture; the hinese will, in part, become Hinduised

There is one further possibility, which has often ppealed to me with remarkable force. How is that Hinduism itself in the present day cannot end out a new stream of spiritual missionaries to pread once more the Hindu culture by peaceable nd non-violent means as it was spread so marvel-ously in the past? Is there not a field for Hinduism to expand in these territories, second to one in the world? Should it not be an ideal of iose, who hold Hinduism to be the Sanatan Dharma nd love the ancient Hindu tradition with all their earts, to re-enter and recapture, by the pure force f love, these lands, which of old had been already ermeated for many centuries with the Hindu pirit. This surely might be a glorious ideal for iany of those ardent souls, who are followers of wami Vivekananda and members of Rama Krishna lission, or of Swami Dayananda and members of ie Arya Samaj, or of some other progressive type f Hinduism which is not content merely with emaining circumscribed within its own narrow orders.

I have written these articles with the definite iew in mind of suggesting this final thought; and will be a great happiness to me, if, through, the ages of this new Magazine, *Current Thought*, I can ut into the hearts of the younger Hindu generation i India the ideal of spiritual expansion in those ncient lands which look beyond the borders of ndia across the sea.

The Political Situation in India

Mrs. Annie Besant tells us in the *Indian Review*:—

We have now, in India, the Congress which the Swarajya Party represents in the Legislatures; the all-India Liberal Federation, composed of the old Moderates and the advanced Liberals; the National Home Rule League, an all-India Association, with its definite programme of legislation, and allied through its Council to the National Convention and Conference. The two latter have no programme outside Swaraj, to be obtained by constitutional means, and the education of the electorate. They contain men of all political parties united only for the winning of Swaraj.

Outside these, there are those who are *faithful* to the idea of Non-Co-operation with the Government, and who work for social and economic improvement. There are Independents and Nationalists, with various political programmes, not clearly defined There is the revived Muslim League which should form a strong regiment in the National forces, but I have not seen its political programme. But there is at present no common ground for political action outside the National Convention and Conference, to which men and women of all parties belong, and yet carry out their work in their own organisations in their own way, but uniting in the presentation of a Free Constitution for India. Before 1920, there was the National Congress, to which political bodies could affiliate themselves, and yet work along their own lines during the year, meeting once a year for general discussion, and passing resolutions which expressed the views of the majority without binding the minority. It thereby spoke for the Nation, but compelled none. It might be well if the Liberals, who largely made the old Congress, would receive it, *not as another party*, but as a political centre to which all progressive political associations might affiliate themselves in the old way. The body which still bears the name of the National Congress selects a single party to speak in its name in the Legislatures, does not discuss any political questions or give any political lead; it has handed over the purposes for which it originally existed to the Swarajya Party, which has, in some Legislatures, as in Madras, a microscopic minority, and holds a majority in none, except perhaps in the Central Provinces.

To win Swaraj there must be a united Nation, a strong popular agitation like that of 1917. Is the mother to be rent in pieces by her children? Are fratricidal struggles to be the end of her glorious life?

"Who is a Volunteer?"

Mahatma Gandhi answers this question thus in the *Volunteer*:—

Since Volunteers must be the future army of India, too much care cannot be bestowed upon a proper selection of them. During 1921, whilst they rendered immense help they also hindered the National cause, for all of them were not of the required type. Every one of them must, no doubt, go through physical drill and must be able to compete with the trained soldier in performing the different movements in dealing with crowds, and

must know first aid to the injured. They must also have the following qualifications. They must be—

1. Truthful, chaste, non-violent,
2. Amenable to perfect discipline and obedience to superior officers.
3. Respectful towards and friendly to the meanest of their countrymen,
4. Able to speak Hindustani,
5. Carding and spinning at least 2000 yards of yarn per month,
6. Able at least to cook their own food,
7. Free from the curse of untouchability, and,
8. Thorough believers in Hindu-Muslim unity

Origin of the Purdah System

In a judiciously-written scholarly article on the origin of the purdah system, Prof. Muhammad Habib observes in *The New Orient*:—

Inquiries into the origin of social institutions are always difficult and in India they are even dangerous; for we have a national genius for casting the fierce rays of religious fanaticism on the most secular of social problems. Six hundred years ago the purdah system was instituted as a sensible protection against obvious evils; it has now become a part of the ordinary Indian Mussalman's religious creed.

The purdah system was the last desperate expedient of a society fighting with its back to the wall. Its institution is an evidence of the good sense of our ancestors and its continuation a proof of our own super-abundant folly.

I must premise that the purdah is essentially an institution of the Mussalmans, and the credit or discredit of the invention is exclusively theirs. And we must also dismiss the cheap explanation that the purdah originated from the habit, correctly or incorrectly attributed to the mediæval Mussalmans, of stealing and running away with non-Muslim girls. If the purdah system had been a method by which Hindu society sought to protect itself against the Mussalmans, the strict observance of the system among large sections of purely Muslim populations, such as those of northern Afghanistan and Central Asia, who are too far from India to have been influenced by it, would be inexplicable. They did not adopt the institution from us; they discovered it of their own accord and sent it hither. The custom is observed by all Mussalmans of India, and by such Hindus as have been socially—not militarily—influenced by the Mussalmans. The Mussalmans invaded Madras and Gujrat, but Madras and Gujrat have not learnt the system, because no large and progressive section of Mussalmans settled in those provinces. The origin of the custom has nothing to do with the Hindu-Muslim question, though its adoption by the Hindus has no doubt been due to that influence which neighbours always have upon neighbours. For just as the Mussalmans have adopted from the Hindus many customs not only alien but directly contaray to their creed, the Hindus also condescended to learn this new discovery in the art of life from the Musalmans.

Even a cursory glance at the geography of the Muslim world will convince us of one very significant fact. The purdah prevails in some Muslim countries and not in others. It is unknown to the Arbs of Northern Africa or to the Muslim Negroes who inhabit the interior of the Dark Continent The Arabs of Arabia do not bow their knee to it and it is very laxly followed in Western Turkey. On the other hand (modern changes apart) the Musalmans of Persia, Central Asia and Afghanistan are remarkable for their strict adherence to the system. Why so? Obviously a system followed only by the Eastern part of the Muslim world,—the part inhabited by later converts—could have no religious sanctity about it. It must be an institution of purely secular growth.

In his article Prof. Habib describes the horrors of Chengiz Khan's invasion and conquest of the countries where the purdah system has since then prevailed. Chengiz Khan and his Mongol hordes were not Moslems. The writer has described the horrible treatment which the women of those regions received at the hands of the Mongols. He holds that

"It was in the stormy atmosphere of the Mongol invasions that the purdah system arose as the last despairing effort of Muslim society to protect what it held most dear—the honour of its women"

He also holds

"The combination of the purdah system with early marriages to be the basic cause of most of our national misfortunes."

It's a Hard World

"The Root and Branch", published by B C Forest Service, has the following.—

A year has	...	365 days
Sleep, 8 hours ...	...	122 "
This leaves ...	...	243 "
Rest, 8 hours ...	...	122 "
This leaves	...	121 "
Sundays ...	...	52 "
This leaves	.	69 days
Saturdays ½ days	..	26 "
This leaves	...	43 "
Lunch 1½ hours	...	28 "
This leaves	...	15 "
Annual vacation, 14 days ...		14 "

which leaves One Day, on which (being Labour Day) nobody works—*The Mysore Economic Journal.*

Research in Indian Medicinal Plants

The Educational Review writes:—

The Government of the United Provinces has just received an educational trust as the result of the generosity of the late Mr Kamta Prasad, I.M.S., to which wider attention deserves to be drawn. The trust is to be vested in the Vice-chancellor of

Allahabad University, the Director of Public Instruction, United Provinces, and the Principal, King George's Medical College, Lucknow, and is to consist, for the present, of two Research Scholarships of the monthly value of Rupees one hundred each, the condition being that the scholarship-holders should devote themselves, in the Science Department of the Allahabad University, "to the chemical analysis of such of the Indian medical plants as have not so far been analysed. The work of chemical analysis is to be systematically done and in this connection the works on Indian Medical Plants by Col. K. R. Kirtikar and Major B. D. Basu are to be consulted." There is great scope in this country for the study of Indian medicinal plants, though we are conscious of the fact that some work is already being done in the line at one or two centres in India. Side by side with the attempts at reviving Ayurveda which are evident in the country, it is desirable there should be a systematic investigation into the medicinal plants of which such a large number are used in the Ayurvedic and Unani systems in India. The systems cannot otherwise be based on a scientific footing. Another advantage is likely to be the addition of a large number of cheap medicines to the western system of medical treatment which has gained such extensive vogue in India.

Adherence to National Religions

In our last issue, page 334, we reproduced from the Roman Catholic organ *The Light of the East* some passages in answer to the question, "Must one's religion be the national one?" Some more passages are quoted from the succeeding issue of the same monthly.

It is absolutely certain that community of religion is the closest tie that can bind the nation of the present to the nation of the past and the different members of the nation of the present to one another. To break away from our ancestors and fellow countrymen in the matter that most affects our souls and moulds our conduct, in the matter of religion, is to place between them and us a gap which only the deepest and most sympathetic charity can bridge.

A general change of religion may also imperil the national arts and national culture, and, if the new religion comes to us through another race it induces us not only to forsake the ways of our own people but to embrace those of the foreigner. The peril is so great that both missionaries and converts must be in constant watch against it.

Nor shall we hesitate to say that, if the foreign religion one accepts is the national religion of another people—a religion made, never mind how or by whom, to suit the special moral and intellectual temperament, the special civilisation, the special laws and government of another race—we fail to see how the acceptance of it can lead to anything but complete denationalisation.

Can a European accept either orthodox Judaism or orthodox Hinduism with their complex codes of ceremonial ablutions and outward rites, with their strict prohibitions regarding certain kinds of food, with their minute rules concerning all sorts of uncleanliness, with circumcision or caste, without losing all his European characteristics and becoming unable to lead the kind of social life which is that of his fellow countrymen? Can an Indian embrace the "Church as by law established in England," which recognises His Majesty the King as its supreme Governor in things spiritual and temporal, attends the orders of the English Parliament, varies in its discipline according to the changes of English civilisation, without denationalising himself? Logically, it seems to us, they cannot. A man cannot at one and the same time embrace two different social systems, nor can one serve two different and often rival masters.

But let this be as it may. We believe that the true religion must be the means—the only one to a certain extent—which God has instituted to unite mankind into one whole in spite of its many diversities. We need not therefore say anything in favour of religions that are exclusively national invented to suit the needs of one country or one race alone. National religions should keep at home.

Our only task will therefore be to prove that catholic religions, religions given to satisfy the religious needs, not of a special nation, but of all men, in no way imperil nationalism, national arts and national culture.

But we should like to preface a remark. There is in all the arguments in favour of keeping to one's national religion "right or wrong," a horrid defect. They contain an implicit blasphemy.

To say "my national religion, right or wrong" is in the mouth of a theist a blasphemy. On his lips the words also spell disloyalty to the country. For a theist knows that what God wills is best both for individuals or for nations, and that God can only will the truth. No doubt, we men with eyes of flesh may not see at once that what God has willed is for the best. But is this peculiar to this case? We do not accept the principle that honesty is the best policy, because we *see* honest dealers become rich faster than dishonest ones, but because we *know* that, there being a God of Justice, the maxim will ultimately work itself out in spite of appearances to the contrary. Poor indeed is the faith of the man who dares not entrust to God the future of his nation, and frail the philosophy of the man who doubts that truth works better than error.

How to Live Long

Dr. Daniel H. Kress, M. D., writes in the *Oriental Watchman and Herald of Health*.—

"Henry Ford says people can live to be one hundred twenty-five, but must quit tea, coffee, tobacco, and liquor." Thus reads the headline of a special to the New York *Times* of August 12. Henry Ford, while enjoying a little leisure in company with Mr. Edison and Mr Firest one at his Wayside Inn, is said to have made the statement that it is possible for man to live to the age of one hundred twenty-five if the working parts of the human automobile are kept free from carbon. By taking as good care of himself as he would of one of his automobile engines, he said he might reach that age.

Being asked, "If the carbon is already there, how are you going to get it out?" He replied, "By mastication." And continued: "You know that when you chew the food well, it satisfies you sooner, and you don't need so much. Get

only good food. White rats lived three days longer at the hospital without food than the ones that were fed on white breads alone. We eat no white bread in my house."

Coffee, tea, tobacco, and liquor find no place in Mr. Ford's prescription to prolong life. They will not be found, he predicts, on the table of the man of the future, and "it is not so far in the future either," he said.

Edison's great-grandfather was so influenced by the life of Carnaro that he adopted that man's simple mode of life, and lived to the age of one hundred two. His son, the grandfather of Edison, was brought up in this same simple manner, and lived to the age of one hundred five. To him were born seven sons, of which Edison's father was one. They all lived past the fourscore, three of them nearing the century mark. Edison attributes his vigorous health and usefulness chiefly to the fact that his great-grandfather had the good sense to adopt the simple habits of Carnaro, which he himself in the main follows.

LUTHER BURBANK'S HEALTH PROGRAMME

Mr. Burbank, the plant wizard of the world who has accomplished more than any living man in the development of plant life, is also a man who is most temperate in his manner of living, and a fierce antagonist to the use of tobacco, tea, and coffee. Mr. Burbank is a marvel in his line as Edision and Ford are in theirs.

While it is not possible for all living to reach the age of one hundred twenty-five or even one hundred years, should time continue, it is possible for all to live longer than they do, and accomplish more while they live, by adopting the simple habits of Mr. Ford, Mr. Edison, Mr. Burbank, and others whose names might be mentioned, men who to-day are accomplishing things out of the ordinary, in spite of the advanced years of some.

Old Thomas Parr, who is buried in Westminister Abbey, England, died at the age of one hundred forty-nine. When examined by the king's physician a short time before his death, he was said to have been in excellent health; his arteries were still soft and elastic. The doctor who examined him said he saw no reason why he should not live another ten or twenty years. Unfortunately he was taken to the king's court. One year of such living was sufficient to end his earthly career. All his life his habits were simple. He neither drank nor smoked, and he practically subsisted upon a fleshless diet altogether. The food on the royal table caused his death.

The Vernacular as the Vehicle of Instruction

Prof. R. M. Joshi says in the *Sydenham College Magazine*:—

India is probably the only country in the world where a case has to be made out for using the mother-tongue as the medium of all instruction. Elsewhere the proposition would be regarded as axiomatic. The strange phenomenon in India is a result of historical circumstances.

"But", it is said, "it must be admitted that in the present circumstances of the country, learning English is an absolute national necessity. For India to be a nation, she must have a *lingua franca*. We have now got one in English. Why not make the most of it?" Now the *lingua franca* argument is, in the first place, a bit overdone. Little Switzerland is a nation, as good as any other, with three official languages—German, French and Italian. Canada, vast in territory but small in numbers, is a nation with two official languages—English and French. The South African Union has two—English and Dutch. Again, does any one in his senses believe that English can ever be in this country a *lingua franca* in the sense of a language understood and spoken by the mass of the people all over the country? Have not our very first efforts at getting a responsive electorate in the mofussil revealed the fact that the conduct of the business of our provincial legislatures in English is largely responsible for the apathy towards the same of many of the members from the country-side, and still more so of their constituents? Are not English-educated Indians themselves coming more and more to realise the necessity of re-distributing the present provinces on a linguistic basis?

But even granting that a good working knowledge of English must be regarded as a necessary part of a good general education, does it in the least follow that English must be the medium of instruction all over the country even in the secondary schools? In English public schools and universities at the present day, a good knowledge of French and German is regarded as an essential part of the curriculum, but they do not on this account make the students learn history, geography, mathematics, etc, all through the medium of French or German and with the help of French or German text-books. They do, of course, prefer the direct method of teaching these languages to the grammar-translation method, and so do we now with regard to English here. But we go further and delude ourselves that four or five years of the direct method are bound to give the boy such a mastery over the English language that he may then use English as the medium of his learning with the same ease as his mother-tongue—and that too, when the direct method is used, not by an Englishman but by an Indian, himself feeling pretty shaky about his English and exerting himself to give a good, make-believe show of his direct method.

To raise the level of our university education we must first raise the level of our matriculates. To do the latter, we must, among other things, free the students of the secondary schools from the tyranny of using English as the medium of instruction. It is of no use to do that only up to the fifth standard. What is necessary is that candidates should be at complete liberty to answer all papers, except those in English, through their vernaculars.

Islamic Prayer

The following extracts are taken from *The Muslim*, which is the organ of the Ajuman-i-Islam, Singapore:—

It may be said that prayer is an attitude of the mind and why should it be necessary to bow, prostrate and stand? The answer is that the external position is a reflex of the internal attitude. When we wish to shew our respect to a Master we do not simply say by word of mouth: I respect you, but we prove it by some physical action.

very idea of the mind is expressed by means [of th]e organs. So when a Muslim folds his hands [on t]he breast he expresses the natural position of [atte]ntion and regard. We unconsciously adopt this [attit]ude when we meditate or when we listen to an [orat]or. This folding of the hands also signifies re[sign]ation. Physical and spiritual conditions are in [a] way blended together. We see pictures of [...]ured warriors with folded arms awaiting their [...]e. A Muslim bows on his knees in prayer. [The]re is nothing strange in this. This represents [the] reverence of a Muslim. In our daily experience we see other peoples bowing themselves before [kin]gs and queens. The prostration of a Muslim is [the] physical expression of humility and prayer for [hel]pfulness.

All the postures that a Muslim takes in his [pra]yers have some meaning. The standing means [att]ention and regard, expression of solicitude and [...] courting of favour. The bowing and prostrating [me]an humility of mind, gratitude, love and sincerity. [The] feelings of pride and conceit are banished when [a M]uslim lays his head in the dust before the Al[mi]ghty presence of God.

WHY WE MUST PRAY FIVE TIMES DAILY

It may be asked why it is necessary to pray five [tim]es a day. The answer is that just as it is neces[sar]y to feed ourselves for a fixed number of times [a d]ay, so it is with the soul. If we take no food for [2 o]r 3 days, we will be greatly weakened and re[du]ced in flesh and power. So in the case with the [sou]l. Prayer brings strength to the soul; it is in fact [its] diet. Lack of prayer means starvation of the [so]ul. It is now admitted on all hands that the [ke]eping of the soul in good state is much more im[po]rtant than the keeping of the body.

In Islam the prayer is not set apart for a parti[cu]lar day on which no work is done as in some [ot]her religions. Islam gives quite a new meaning [to] prayer by introducing it into the every-day [a]ffairs of man. No particular day is set apart and [i]t is therefore that sabbath is unknown to Islam. Every day is a holy day in which a Muslim may [h]old communion with God without giving up his [w]orldly occupations. Islam thus restrains the insti[t]ution of monkery. Islamic prayer is to be consi[d]ered as a means of the moral elevation of man.

India's Inheritance

In a paper by Rev. N. Macnicol published in the *Young Men of India* occur the [f]ollowing passages:—

Let me say a word now of some gifts that are [n]ot peculiarly the property of Maharastra, but that [h]ave come to you as an inheritance that is the [p]ossession of the whole people of this land. These [a]re gifts that are not merely intellectual, but that, [w]hile they have expressed themselves in certain [id]eas, have contributed greatly to the fashioning of [t]he Indian character. There are three such ideas [w]hich I would do little more than name. First [t]here is *the idea of unity*. The long desire of [p]hilosopher and saint throughout the ages, deeper [i]n its roots in India than in any other land, has [b]een to sum up all things in one. How they solve [t]his ultimate mystery, or whether, their solution [c]an satisfy any human heart, I am not now considering, but we can say without any hesitation that, in seeking this end with such passion and resolve, they were seeking the deepest thing in the universe. They were seeking God as the ultimate principle of all things. Therefore, to belong to a race that has followed such a vision, even if it were only to be "in wandering mazes lost," is a fact, once you have had a glimpse of it, to inspire and uplift those who have come after.

Again, a second desire that has entered into the blood of India is *the passion for liberty*. This is not such a liberty as has so powerfully attracted Western peoples, but something that reaches far deeper freedom from all that bondage which seemed to them sometimes to be life itself. Release from chains that fetter and enslave the spirit—that is what India through all the centuries has most passionately desired. They saw that it could only be attained when they reached that oneness with the Ultimate which, as we have seen, was their goal, but on the way there they are striving continually to break their chains. They failed, I think we must confess all but a few great spirits, who escaped into some dim shadow-land where there were no longer any fetters. They failed, and India has been more than most lands enchained in bondage to its priesthood, in a social bondage, in bondage to harsh and tyrannous over-lords. Yet the protest of the soul of India has ever been against such enthralment, and the cry that comes to us down the ages from its saints is, just as it was the cry of St. Paul, "Who shall deliver me?" You who come after have your feet set upon the way of freedom. It is for you, as the children of those forefathers, to see that you are not entangled again in any yoke of bondage, that you yourselves in your souls are free in fellowship with God, and that all chains that bind the souls of others are likewise broken.

A third conception that has been powerful over the soul of India for many a century is that expressed by the word *ahimsa*, or "non-killing." Some would identify it with love. If it has not all the positive content of that word, it means at least that one should refrain from injury and so far show compassion. It is a lesson which has done much to make the Indian spirit gentle, free from the harsh and aggressive temper that disfigures so many other peoples. It should preserve the India of the future from those wars by which other nations have sought to prove their greatness, and should enable her to be to the world a pioneer of peace.

These are some of the inspiring ideas that come down to you from the religious life and literature of ancient India. There are many others, some of them, like Transmigration and Karma, only at most partially true, but all of them great awakening ideas, worthy of a race that has never been content to live upon the surface of things.

A Suggestion for Removing Middle-class Unemployment

Sir George Godfrey, Agent, Bengal-Nagpur Railway, express the following opinions in the *Bengal-Nagpur Railway Magazine*:—

We are all struggling to secure economy in working results. In my opinion one of the chief

obstacles to economy is the large number of men that have to be employed on the lower kind of clerical work in all Railway Offices and as Porters and Pointsmen at all our stations.

The eastern side of India, (I cannot speak for the west), is on the verge of a great unemployment problem, not amongst the coolie-labour class, because that class is never in excess of demand, but amongst the sons of the lower middle class In my opinion, the solution of the problem will be that this class should take up much of the work which is now done on Railways by the Coolie class.

At Home and in Europe generally, Porters, Pointsmen, Coupling Porters, and other men doing work of this nature are intelligent, they are well paid and they are efficient—in their off time they take part in the social amusements and entertainments of their community. In many cases Porters on English Railways have risen to be Chief Clerks at stations, Station Masters, and even to higher ranks.

We could afford to pay our Pointsmen a bigger wage if they were more intelligent and did the work of two of the present type, and this would not be difficult. I should much like to see the young boys who are growing up now, who are sons of the lowerpaid clerks, Assistant Station Masters, etc., taking to this kind of work. The coolie class could then be relegated to their proper work such as agriculture, earthwork, permanent-way gangs, etc.

This solution, however, of the unemployment of the offspring of the lower-paid clerical classes, of which the numbers are increasing so rapidly year by year, would mean such a complete revolution of the social ideas of that class that I do not feel very hopeful that it can be brought about.

Different Clàsses of Railway Psasengers

According to the same magazine,

The population of India is over 300 millions and the passenger figures for the year 1923-24 are .

1st class	917,700
2nd „	5,132,800
Inter „	8,128,900
3rd „	502,851,100
Season and Vendors	55,664,900
Total	571,695,400

The Work and Position of Teachers

Mr. V. Ramchandra Rau contributes to *Welfare* a thoughtful article on "Our Elementary and Middle School Teachers" in the course of which it is stated:—

One often hears the contention that our educational machinery is not equipped with the best of brains in the country; that the profession of teaching is one of the noblest and most responsible of profession, and that we want only capable and sincere men to make the young people of today the good citizens of to-morrow. With regard to the first of these contentions, it is a sad but undeniable truth that our educational institutions are not only not equipped with the best of brains but often driving away men qualified for, as doing excellent work. My statements refer on to teachers below the high school grade, as let me not be mistaken as bringing within the sphere of my remarks teachers in any way connected with a High School, i. e. from the Fourth Form upwards.

The truth is that the profession of a teacher has no longer any attractions for really good and capable men. As it is, the teacher is a creature of circumstances, and is made to adjust himself to them. The work he does is in no way inspiring It is not even congenial, but the teacher has to make it so. And when the teacher has created work that is congenial and in some measure inspiring, he has not the soul or the spirit to pursue it. Why ?

For the simple reason that 'teaching' has become the refuge of a class of persons, who either because they could not successfully solve the grim problem of unemployment, or because they have 'some private ends to gain,' take to it and not out of any sincere motives for the cause of education or for the equally noble cause of the uplift of the children of the country It is a matter of common knowledge that at least half the number of teachers recruited in our elementary and middle schools are men with ambition; men, who do not mean to stick to their line, but who do mean to abandon it as soon as a better opportunity offers itself to them elsewhere Such men are above blame, for, do we blame a man for wishing to improve his prospects of earning a better livelihood ? The second variety in this class consists of people, who have failed in their college career and who, unwilling to waste their time, and anxious to earn something, out of necessity or expediency, offer their services as teachers. Now we may very well dispense with the two foregoing sets of teachers But, all the same, it should be noted that the greatest disservice to the cause of education arises from them. Their interest is transitory, and their responsibility is light, for they may be going away at any moment, at the end of a year or two, and their work in the very nature of things cannot be expected to be anything but inefficient and unsatisfactory.

Why then, it may be asked are such kinds of teachers entertained ? The answer is simple institutions like individuals have false notions of economy, though, be it understood, the economy is not false—it is true, it is something palpable for the time being. But, the notion of it is false, of course, when you have in view the end and aim of all real education. When you want to produce the best lot of students in your school when you cannot secure the best of teachers because of insufficiency of funds, when naturally, you have to employ third-rate teachers, and when, in consequence, your pupils do not attain the standard of progress expected of them, then you feel that your economy has not been worth while, that it has been suicidal. This will lead us into the further question, how far the heads or managing bodies of institutions are earnest in the purpose they have set forth before themselves, and how far Government and State aids have been able to remove their difficulty.

We now come to the third set of teachers. These are the men with whom we are really concerned. They have no soaring ambition; or if they have, they have not the wherewithal of

it; they can think of no other means ...od. They are forced into the profession, h they have to cultivate a liking and on.

other articles in the March *Welfare* ...aders' Guide to Welfare for March, published elsewhere.]

Buddha and Asceticism

read in the *Mahabodhi*:—

...ugh the Raja Suddhodana tried to keep the ... life hidden from his son's eyes, there ... time when Siddhartha saw the black cloud ...ngs over all men—old age, sickness and Once he had seen the cloud and pondered ...s riches, his palaces, his gardens, lost their in his eyes and he became serious and l Then came a day when he said, "Forth go and seek until I find some means where... all men may escape these grievous ills—...s, old age and death As he resolved, so he ... put off all his princely state and wandered ...s a beggar.

...ting with ascetics, he determined to learn ...hem and to subject his body to every hard... ...nd severity, gradually cutting down his food ...e was living on a few beans a day. But by ... of these privations he became very thin—a skeleton After several years of these prac... he realized that he was no nearer his goal, ...t, if anything he appeared to be farther away, ...ith a wasted body, he had weakened his mind ... had become unable to bear the burden of ...ued meditation.

...om this time forward he ate sufficient food ...ore sufficient clothes. One day, coming to a ...nt place beside a broad flowing stream and ... the cattle cross by the ford to the further he thought how it might be possible for him ...ll mankind to cross the great flood of ill and ...o surety. And he sunk himself in profound ...ation

Youthfulness Even for Old Teachers

Mr Haridas Roy says in the *Teachers' ...nal* how teachers may remain youthful ...pite of age. A part of his observations ...uoted below.

...you think of yourself as perpetually young, ...rous, robust and buoyant, if you feel interested ...e hopes and aspirations of the young people especially in their youthful amusement and ...ts, if you always keep in mind the bright, ...rful and buoyant picture of youth in all its ...ndour and magnificence and if you believe that are still in the enjoyment of youth, it is sure, ...ure as the day follows the night, that you will in your youthful appearance and strength in ... of your age. Perpetual rejuvenation is possi... by right thinking You must look as you think ... feel because it is thoughts and feelings that ...nge our appearance. The London Lancet—the ...hest medical authority in the world—gave a ...endid illustration of the power of the mind to ...p the body young. A young lady being deserted by her lover had gone mad, she lost all consciousness of the passing of time. She thought her lover would return and for years she stood before her window and waited for him. When she was over 70 years of age, some visitors including physicians saw her and thought she was not over twenty. Her skin was as fair and smooth as a young girl's. Her firm conviction was that she was living in the very time her lover deserted her This conviction controlled her physical condition She was just as old as she thought she was.

"What Can We Learn from America?"

Prabuddha Bharata has published notes of a lecture delivered by Swami Bodhananda dealing with the above question, from which we extract the following passages —

There are two kinds of labour—the skilled and the unskilled The skilled labourer, such as the carpenter or the brick-layer, gets $ 15 a day in America. It means that he earns Rs. 46 a day. And how much does your carpenter get? Perhaps not more than As 14 a day Then the unskilled labourer, a sweeper for instance, gets $ 5 *i.e.* Rs. 15 a day in America. This great wealth of America is not of course, equally distributed They say that five per cent. of the people possess ninety-five per cent. of the wealth. Still there is no poverty there—nothing like this appalling poverty that you have here in India In America, if a man is willing to work, if he is not lazy, he can earn easily Rs 15 or something like it a day. So America being a free country possesses these great advantages It is all due to her freedom. I believe as a principle that unless a nation is completely free and independent to shape its own destinies, it cannot prosper.

I am interested in economics. I want to see my people well-fed, well-dressed, self-reliant and prosperous. Swami Vivekananda used to observe that there cannot be any Yoga (religion) unless there has been some Bhoga (enjoyment).

Three things have impressed me deeply in America. The first is the American educational system. In America every child whether a boy or a girl, must go school, until he or she is fifteen years old. This is the law of the State. The children of poor families are supplied with books, pencils, paper and all other things necessary for education by the State. And the education imparted is completely free, no tuition-fees being received from anyone. By true education I mean, and I know you all mean, the spiritual education. The education of America which I am speaking of, is secular education Still this secular education, this literacy, is also necessary for the progress of a nation, and we also badly need it

The second thing that has interested me in America is its sanitary arrangement. If there is an outbreak of any epidemic disease, hundreds of people will volunteer their services, and the State will provide money to start institutions to investigate the nature and the cause of the disease and to stamp it out. If the State has not money enough, it has a right to conscript the wealthy. In times of national emergency, the State collects the wealth of the millionaires and uses it for public good. For instance, in the case of a flood, fire or epidemic, if there is a need of money and if it is

not forthcoming, then the Government has the right to conscript the wealth that Rockefeller and others possess. So, that is the great advantage of the people's government. Although the national wealth is unequally divided in America, still it remains in the country and is available in times of national need. The wealth is the people's wealth and the government, as I told you, is the government of the people for the people by the people. The administration is always for the good of the people, and the higher executive officers take pride in saying, "We are the servants of the people" I heard three of the great Presidents in public lectures say that.

Then, apropos of sanitation all the children of America are examined by State physicians once in a while. The American people have discovered a great psychological truth. They believe that if the children are physically defective or have some physical ailments, they develop such habits as truancy, delinquency, telling lies, stealing, etc The scientists have established it, and that explain the people's great attention to the health of their children. Then the third thing that has impressed me in America is the general prosperity of the country. I have already told you about it and do not like to say anything more on the point.

We badly need these three things here in India for our national welfare. The first is education, the second health: and the third, wealth. Every member of a nation has a right to them.

Cochin Again Leads

Stri-Dharma writes.—

In certain directions so quickly does the women's movement advance in India that each month sees some new and noteworthy step forward being taken. This month we are happy to record that a woman has been nominated to an Indian Legislative Council for the first time *in her own right*. The Government of Cochin has nominated Mrs. T. Madhavi Amma as a member of its new Legislative Council. It will be remembered that the sister State of Travancore was the first to include a woman member, but Dr. Lukhose Poonen, the lady in question got her seat in the Council by virtue of her appointment as a substitute for the Darbar physician, a man. Now Mrs. Madhavi Amma is the first woman *directly* appointed as a member of an important Legislative Council. We congratulate her on being the recipient of the historic honour and hope she will be the forerunner of many Indian women M.L.C's. Cochin State has been ever in the van as regards women's progress, which is what one would expect to a State where matriarchy still holds sway, where the rate of female literacy is the highest in India and where the wife of the Maharajah wields very great political influence.

The Age for the Consummation of Marriage

With reference to the recommendation of the Select Committee of the Legislative Assembly that the Age of Consent for married girls in the case of their husbands should be raised from twelve, its present number, to thirteen years instead of fourteen as was fixed in Dr H. S. Gour's Bill, the same journal observes:—

It is heart-breaking to find the Indian men who are supposed to be India's leaders into the Promised Land of Self-Government so little able to govern their own lower natures that they are willing to offer up to it, or to it in other men, the bodies of girl-wives of thirteen. These children will then become mothers at fourteen. To talk of consent in the case of a child of thirteen is a frightful abuse of language. Perhaps the public would awake if one could broadcast some graphical illustrations of the agonies suffered by girl mothers in delivery, the deaths that result in the case of some, the weakening of the body and the consequent life-long depression in spirit of others, the physical degeneracy of the children and of the race-stock born of such child-mothers in consequence. We have seen only four protests in the press against this disappointing proposal of the Committee, namely in *The Servant of India, The Modern Review, The Madras Mail* and *New India* No political move could do India more harm in the eyes of the outside world than the attitude to its young womanhood taken by the Select Committee. Other countries protect their girls until sixteen and they consider any nation barbarous in which a girl is entrusted into a man's hands before that age. India will be lowered in the eyes of all by such disclosures as are published in the Committee's Report. It is still possible for the Assembly and Council of State to pass the Bill in its original form. We call on them to do so. Every woman society ought to call on them to do so and save the girlhood of the nation.

FOREIGN PERIODICALS

Theism and Laws of Nature

Writing on "Theism and Laws of Nature" in the *Harvard Theological Review*, Mr. F. R. Tennant of Trinity College, Cambridge, observes:—

Without the similarities and the repeatableness

nomena, without some regularity in Nature, ould neither be thought nor knowledge, e nor prescience, science nor y, intellectual nor moral status. virtue of a reign of law that there mos to have meaning and a human reason over it. In reign of law, moreover, we have nent an explanation as can be forthcoming, as we know but in part, of that greatest theism, the existence, within an order that s the highest goods, of evil as a necessary uct. Theism necessarily takes the highest uch a physical cosmos can instrumentally to be subservience to the rational and tatus of finite spirits, and their communion od. In the settled order of Nature a necessary precondition of that highest In so far as Nature is intelligible a meaning, and these qualities must have nent ground the theistic interpretation the most reasonable The world is a Newton did not make a chaos into a when he discovered his laws of motion and on, it was a cosmos already in the time ny. And it is not merely its cosmos-form atable similarities, that Nature shows to more significant is the epigenesis, the ary development from lower to higher, the veness of increasing purpose which it This suggestiveness, expressed in terms of cal, aesthetic, and moral arguments for the God, has always been the basis of common-tural theology, and has always commanded ect of philosophers even when like Hume nt, they have been severely iconoclastic much of order as the world presents can utcome of blind chance or undesigned and ded coincidence has generally been as to human reason as it would be to have d that Hamlet was produced by the of some founts of type. It is difficult the least, to conceive of a world being ly intelligible and also amenable to ethical less it be the outcome of intelligence. If regularity and adaptiveness is to have l, as indeed it must, we can find no such in Nature itself or its parts, nor in the man, which cannot begin to be rational external order be first presented to it, the ernative then is the theistic. A reign of as we find, and such as is not to be led with its pseudo-scientific travesties, is the strongest links in the chain which entific knowledge to religious faith.

Baby Talk

James Sonnett Greene writes in :

, in the sense that a child gradually the faculty of speech through his faculty ng, it is strictly true that he does— , as it were—pick up his speech. But this to the question as to what kind of speech ng to hear. Will it be straightforward, standard speech; that is, speech preceded ite, complete thought, and consisting of and distinctly articulated words, put in straightforward, complete, grammatical al sentences, the whole being governed as to intonation, rhythm and accent by the 'innate musical ear'?"

"Training in speech should begin as soon as the awakening intelligence of the child prompts him to struggle after speech. The worst thing to talk to a baby is baby talk.

"From his earliest years a child should be spoken to in correctly and distinctly articulated words, put together in simple but complete sentences. Frequently it has been observed that the only child of a fully mature, staid, educated couple far outruns the average child in mentality. The explanation is that having spent most of his time with his parents he has acquired good speech habits and a good vocabulary. Surely we here see the folly of leaving a child mainly under the influence of some uneducated, loose-talking nurse girl, and the wisdom of guarding him from the bad speech habits of other children.

"The most evil outcome of talking baby talk to babies, and particularly of imitating their omissions and substitutions of consonants because his mutilated speech sounds 'so cute', is that such speech often becomes confirmed as a habit Hardly anything could be better designed to confirm defective speech in a child than for him to hear it constantly imitated.

The Growth of Protestant Missions

We read in *The Literary Digest*.

United States, for instance, gave forty-five times as much to missions in 1923 as in 1859. The volume, edited by Charles H Fahs, of the Missionary Research Library, and Professor Harlan P Beach, of Yale University, shows that about 700 organizations, with head quarters in North America, Great Britain, continental Europe, South Africa, Australia and New Zealand, are conducting the Protestant foreign missionary enterprise, tho of this number only 380 actually send out missionaries. The total income of the 700 organizations devoted to foreign missions, as reported in 1923, was $69,-555,148 Of the total income stated, $45,272,793 was received by societies having headquarters in the United States, $3,357,739 by Canadian societies, and $13,342,499 by British societies Continental societies had an income of $3,631,305, the great part of this coming from Norway, Sweden, the Netherlands and Switzerland which were neutral in the World War Germany's gifts, which amounted to $2,118,935 in the year preceding the beginning of the war, dwindled in 1923 to $29,740, to such a point had the general collapse affected the Protestant Church in Germany.

The quarter-century has seen a marked development in the strength of the growing Protestant Christian constituency in the field. Here are the figures:

"In number of communicants Asia has increased from 622,460 to 1,533,057, Africa has increased from 342,457 to 1,015,683 (Europeans permanently resident in various parts of Africa not counted here), aboriginal or indigenous populations in Australasia, Netherlands, Indies and the Pacific Islands, from 117,092 to 647,728; Latin America and the West Indies, from 132,388 to 368,228. In North America, north of Mexico, number of communicants among American Indians, Eskimos and Asiatic immigrants has increased from 20,506 to 48,711. The great increases in Asia have been in

China from 112,808 to 402,539; India, 376,617 to 811,505; Japan, 42,835 to 134,547; while Korea showed extraordinary growth, 8,288 to 277,377.

"In the Philippines, taken over by the United States in 1898, there were only 266 Protestant communicants reported at the beginning of the century; there are now 64,184 reported. In the Netherlands Indies, a region little known by Americans, there has been a very marked movement toward Christianity in certain islands, and the communicants reported in 1900 as numbering only 36,187 are now reported as 475,848.

"A total of communicants, baptized non-communicants and others under Christian instruction numbering 8,342,378 is reported for the 116 areas for which missionary statistics are given. Under the comparable categories for a quarter-century ago, the number was 3,613,391.

"Machines Have Not Degraded Labour ?"

Mr. Paul W. Brown, editor of *The Executive's Magazine* writes :—

"The year 1870 witnessed the taking of the first real occupations census by the Federal Government. It is an easy matter, therefore, to divide the number of skilled workmen in the different trades by the number of millions of people, to do the same for the census of 1920, and thus place before our eyes a complete picture of the effect of modern industry upon the development of the individual skilled workman.

"The carrying out of this plan blows to shivers the myth of the degradation of the skilled worker by the introduction of the automatic machine. The number of skilled workers has substantially increased. This statement is based on an examination of seven of the principal building groups; five of the leading woodworking shop trades; seven of the leading groups in the iron and steel trades, beside three trades not readily classifiable—stationary engineers, engravers and bakers. The workers in these various groups show 25,149 skilled men per million in 1870 as against 30,739 skilled men in 1920. In relation to the population, the number of skilled workers of these groups in the United States increased 22 per cent, in the fifty years.

"No doubt, the skill of the American craftsman averages much higher to-day than it did fifty years ago. Take the stationary engineer, for example; in 1870 the engines were small and simple affairs, while to-day the engineer usually has to care for and supervise one or all of a group of complex devices, including dynamos, ventilating fans, steam heating systems, air compressors and refrigerating machines. The trades that have been born—structural steel workers and electricians, for example—are of infinitely greater complexity than those which have almost disappeared, such as coopers and wheelwrights. And the modern machinist works to ten-thousandths of an inch, where his father worked to hundredths or thousandths.

"The modern industrial nations have learned how to make machines do the work of skilled men only to set these skilled men at new tasks requiring greater dexterity of hand and a wider comprehension of mechanical principles. The man who stands by the automatic machine to-day is not the son or grandson of the skilled craftsman of 1870; his ancestor at that period was shoveling in the street under a broiling sun, or tugging at steel bars in a rolling mill, or doing back-breaking work in the field, now done by high power implements drawn by horses or tractors. Modern industry has not degraded the skilled workman, it has only enlarged and exalted his opportunity. The census of 1870 showed 25,066 human beings per million doing work as domestic servants, while in 1920 that number stood at but 12,023. The modern machine has added to, not subtracted from, the dignity of man and the height of his calling."

The Spanish Army and the Riff Army

Captain Gordon Canning observes in the British *Review of Reviews*:

It is an extraordinary fact that the Spanish Army in Morocco which varies from 50,000 to 120,000 has never, during a period of 14 years, been able to defeat the Riff tribesmen who, until the last few months, have seldom numbered over 20,000. Besides the Spanish superiority in numbers, one must also remember the weapons of offence and defence which modern science places at the disposal of Spain, and of which the Riff tribesmen are altogether devoid: as well as the immense sums of money at the command of the Spanish Government.

Now, what are the causes which can be assigned to explain the success of these small forces over the Spaniards? There are three:

(1) The mountainous country

(2) Patriotism.

(3) The incompetence of the Spanish High Command.

The patriotism of the Riffs has nearly always sustained them for 2,000 years against the aggressions of the foreigners, and even when temporarily subdued it has invariably broken out once more and inspired them to renewed suffering, until their country was again at liberty and no foreigner trod their soil.

The difficulty of subjecting the Riff tribes has frequently been compared to that with which the Indian frontier forces are confronted. However, the Riff country is not nearly so inhospitable and rugged as are those spurs of the Hindu Kush, while its capital and centre of resistance has always been the most vulnerable point to its opponents in command of the sea.

Though the Riff is mountainous it is by no means invulnerable, and if, in the portions which had been Spanish possessions for several years, roads had been constructed, work offered, education begun and women left unmolested, the resistance would have subsided and doubtless the remainder of the country would have been pacified.

None of these things has been done, and as no benefit has accrued to the tribes under Spanish rule, no allegiance can be expected of them when their fellow tribesmen rise.

The difficulty of the country helps the Riff soldier in the warfare which Spain permits him to carry on, but if France chose to violate the treaties her army would find little difficulty in subjugating the country.

Sydney Smith and Scots' Humour

It is generally assumed that it was Sydney

Smith who affirmed that a surgical operation was necessary to get a joke into a Scotsmans' head? But according to the Dundee Advertiser:—

Mr William Harvey, F. S. A. Scot., lecturing in Dundee on "Scottish Wit and Humour," declared that it was not true, and that, indeed, Sydney Smith said something very different.

Dr William Chambers tells the story in his largely forgotten but wonderfully interesting life of his greater brother Robert. Long after Sydney Smith had left Edinburgh and settled in London, Dr Chambers met him. They talked of the old life in Scotland and of national characteristics.

"You must have seen that the Scotch have a considerable fund of humour," said Chambers.

"Oh by all means," replied Smith, "you are an immensely funny people, but you need a little operating upon to let the fun out. I know no instrument so effectual for the purpose as the corkscrew!"

"Persia, the Victim of Russo-British Rivalry"

Mr Louis Fischer, an American newspaper correspondent at present in Russia who served during the war with the British Army in Palestine, concludes an article on the above subject in *The Current History Magazine* thus —

These are the characters and stage setting in the Persian drama Persia, the prize, represented by its most promising leader, Riza Khan: Soviet Russia by her new Ambassador, Boris Zacharovitch Shumiatsky, Great Britain by her Minister Sir Percy Lorrain, the United States by Dr A C Millspaugh, and finally, Germany, approaching from the background carrying her Berlin-to-Bagdad experience with her as a Baedeker and Machiavelli in one. Only the blind Utopian can imagine, or even hope, that in his generation the struggle between Russia and Great Britain in Persia will be composed. It seems to be Persia's fate, both on account of her geographical location and her natural wealth, to be the bone of contention of these two powers

The Living Age writes on much the same topic —

A Telegraphic dispatch recently appeared in the British press to the effect that the American Financial Mission to Persia, under the direction of Dr Millspaugh, which has been in charge of that country's fiscal administration for the past two years, had proved a failure; that the Persian Government had hoped to attract American money to that country when it appointed the Mission and this hope had not been realized, that the people imagined the Americans would reduce taxes, instead of which they had proposed additional imposts. As a result, according to this account, the Mission had become exceedingly unpopular. Dr. Millspaugh had twice tried to resign, and it was expected that he and his associates would shortly be relieved of their duties. * * *

As an illustration of at least a state of mind—whose state of mind we are not in a position to suggest, for we are totally unfamiliar with the facts—the following comment upon this dispatch, from *Deutsche Allgemeine Zeitung*, the leading Berlin organ of Hugo Stinnes's successors, is interesting reading:

"We must allow for the fact that this report reaches us from an English source, that English influence in Persia has been decidedly on the wane since 1921, and that England is naturally striving to recover her former precedence. In this connection the following statement by a high Persian official is significant: 'So long as the American Mission is in my country, England will give us no rest.' Rumor has it, moreover, that England is paying a monthly subsidy of a thousand pounds to several influential Persians in Teheran, whom she employs as spies and for the purpose of promoting discord between the Americans and the Persians. It is also reported that England was behind the recently suppressed revolt of the Sheik Mohammerah, and is financing the constant incursions of the Kurd leader, Simko.'

Egypt and the Sudan and England

"An Egyptian Publicist" examines Egypt's claim to the Sudan in the *Current History Magazine* and quotes official correspondence between Lord Salisbury and Sir E. Monson, Lord Cromer and Lord Salisbury, and Lord Kitchener and Lord Cromer in support of the following passages in his article:—

The only conclusion to be drawn from these communications is that the conquest, or rather the restoration, of the Sudan was at the expense and in the name of Egypt England helped as an ally, just as Egypt helped England in the World War in Palestine

Burden Borne by Egypt

A glance at the record of expenses and casualties of the Egyptians during the restoration of the Sudan shows clearly that it was Egypt that contributed almost the whole man-power and the financial and other resources:

(a) The Egyptians provided 25,000 men, while the British army was at the beginning, 800, and never exceeded 2,000 men That is to say, it was never more than one twelfth of the Egyptian army. Moreover, the long drawn out campaign waged against the Mahdi and his successor, and culminating in the victory of Omdurman, would have been impossible without the patient toil of thousands of Egyptian workmen in building the railways, working the river haulage and maintaining the far-flung lines of communications.

(b) The expenses of reconquest amounted to £2,400,000 Egypt paid two-thirds of this and was ready to pay the other third, but for the arbitrary objection of the Public Debt Commission.

(c) Form the time of the reconquest, the Egyptian Government has paid for the upkeep of 10,000 Egyptian soldiers, who cost her £13,000,000. The Egyptian Army, in fact, provides the whole military garrison of the Sudan, with the exception of a single British battalion of 1,000 soldiers, whose expenses never exceed £2000,000:

(d) From the time of the reconquest, it is the

Egyptian taxpayer that has borne the whole costs of building railroads, public buildings, telegraphs and, in short, of the whole administration of the Sudan, totaling a cost of £5,600,000.

(e) The Egyptian Government has made good the annual deficit in the Sudan budgets, a deficit that has cost Egypt up to now a total of £5,350,000.

In short, it is the Egyptian peasant who has been taxed for the upkeep of the Sudan administration. He is the one who will have to pay the benefits expected to be made by the British shareholders of the wealthy cotton plantations in that country

Although it was Egypt that actually conquered the Sudan and also paid the entire expenses of the administration since the conquest, yet Egypt was forced in 1899 to sign the Convention of the Sudan Condominium The text of the convention provided as follows:

"The British and Egyptian flags should be used throughout the Sudan, (b) the supreme military and civil command should be vested in one officer termed the Governor General of the Sudan, and to be appointed by a Khedival decree on the recommendation of the British Government (c) Proclamation of the Governor General should have the force of law; (d) the jurisdiction of the Egyptian Mixed Tribunals should not extend to or be recognized for any purposes whatsoever, in any part of the Sudan, and (e) no foreign consuls should be allowed to reside in the country without previous consent of the British Government"

"After Forty Get a Hobby"

We read in *The Playground* —

Dr. Lewellyn F. Barker Professor Emeritus of Medicine in Johns Hopkins University and former physician-in-chief of Johns Hopkins Hospital in Baltimore, believes play is potent to keep the middle-aged man fit instead of letting old age win years before it has a right Reasonable diet, sufficient sleep and a hobby make up Dr Barker's prescription.

"It is an easy thing to tell a man 'not to worry' but he is likely to reply with the question 'How can I stop it?" Recreation offers a means. Every man should have at least one or two hobbies to divert his mind and to relax the tension of business cares. Gardening, fishing, an interest in art, music or books, or engaging in some social-welfare activity may provide a fit hobby Every man must pick his own hobby through inclination and by a process of experimentation.

"Play is the best kind of exercise, but the middle-aged man must use care in the selection of the games in which he indulges Tennis is good exercise for the man of 40 who is content not to play it too strenuously, but for a man past 40 golf is perhaps better fitted to his needs. Riding and walking are also excellent forms of exercise

"Calisthenic exercises will do much toward keeping a man in condition, but calisthenics should not be overdone. Men who are past 60 will often find that the exercises best fitted to their needs are simple ones that can be performed in bed while under the covers and out of danger from exposure to cold.

"But real play is the thing of which the middle-aged man is most in need. He should give a week-end or an afternoon each week to recreation He will find it will pay him to take a day off now and then and to make semi-annual vacations a regular practice—at least two weeks in the summer and a shorter vacation in mid winter. The chief object of these vacations should be to get into the open air and as far away as possible from the sights and sounds of the city and the thoughts of business"

Cecil Rhodes and Asian Independence

After describing the imperialistic aims of Cecil Rhodes in *The Chinese Students' Monthly* Dr Taraknath Das observes.—

Cecil Rhodes held that it is the will of God that Great Britain through the co-operation of the United States of America and through the superior genius of the Anglo-Saxon peoples would dominate the world for justice, peace and liberty. We find that Great Britain is ruling India and dominating major parts of Asia and other sections of the world keeping hundreds of millions of people under subjection, denying simple justice and freedom and we can safely assert that British imperialism has been a curse to the world and has been the cause of more wars than any other factor in recent times

God is not so unjust that He has decreed once for all that the peoples of Asia which were far more civilized than those of Europe many centuries before the Christian era, be kept under perpetual subjection of the Anglo-Saxons or other Europeans. The present degraded condition of the peoples of Asia is more due to their faults than any other reason They have to struggle to rise again Britishers do not depend upon the will of God to carry out the scheme of dominating the world, particularly Asia and Africa They use all possible means to attain their end of extension of British imperialism on a solid foundation, even by destroying a possible competitor or a rival by war, starvation and political isolation

Are there young men and women in India, China and Japan and other parts of Asia and also in Africa who see the vision that their God-given duty is to give all their energy of life and all the wealth in a well-calculated manner, particularly by spreading education, and with the co-operation of all peoples under subjection to secure freedom of the oppressed peoples of the world? A few Cecil Rhodes of new type are badly needed in all countries of Asia and Africa. They should inscribe in their hearts the ideal of Asian independence equal opportunity and no discrimination against any people, because of race, to be achieved through concerted action in all parts of the world

Their ideal cannot be achieved within a year or two nor can it be achieved by merely delivering speeches, by adopting resolutions or by rousing racial bitterness between the East and the West Life-long consecration to the ideal, untiring work to spread the gospel of freedom, augmenting wealth by developing national intelligence and efficiency, industrial and economic strength and proper international understandings are needed to win the victory. None with a light heart and hasty

lgment should respond to this call Only those who ve a vision and sustained energy should under-ke to perform the duty of crowning human free-m through many-sided activities—World Peace th Justice and Liberty to All Peoples, to be hieved Through Asian Independence

"Conquest of India by Alexander the Great"

P A Malpas remarks in *The Theosophic alh* that

The Greek and Latin histories of the 'Conquest India by Alexander the Great,' ought most em-atically to take their place among the first to be mated

Think how they were written! The chief offend-is Flavius Arrianus, or 'Arrian,' who lived out the time that Vespasian was destroying rusalem say nearly four hundred years after. exander's fairy-tale conquest Arrian took his story from the pages of Aristobulus and Ptolemy ose histories are lost to the world

But what of that? Well these good bookwrights rote their histories in turn on the evidence given the history of Megasthenes This was a Greek ho visited India some years after the 'glorious nquest' of that country by Alexander *(which ver happened !)*.

Now here is the point These second-hand reek authorities never once set eyes on a single ord written by Megasthenes! As for the third-nd Arrian . !

Could any history ever be a more illegitimate andchild than Arrian's history? It is a book itten by a man who took it from two other men io never saw a word of the history from which y took it in their turn

The Greeks certainly 'fancied themselves' at it date when Alexander invaded Afghanisthan l Beluchisthan—say between 325 and 330 B C d really their civilization was something of ich to be proud. Less than a hundred years) we English were content to base all our art l sculpture on Greece, and our polished men uld never speak more glossily than when quoting eek tags—in short, we were content to recog-e that Greece was greater than ourselves

But that does not in the least interfere with fact that Indian civilization was then far sup-or to that of Greece in almost everything ex-t boastfulness. Greek civilization was the infant ndchild of an India hoary with age—and that why today artists and theologians and folk-ists find Indian art and literature always show-*Greek influence* It is wonderful how heredity s But even so, our most learned authorities re-in from speaking of the 'influence' grand-babies re on their grandparents; they do not rhapso-e over the squalling infant and declare that "his ndfather takes after him wonderfully"!

Indian Medical Men and Medical Research

In the opinion of Major-General Sir Gerald ffard, I. M. S. (Retd.), as expressed in the *urnal of the East India Association:*—

It is a sad reflection that, up to the present, Indians have shown hardly any aptitude for medic-al research For more than twenty years I have urged the need for research on the students and young qualified medical men in the Madras Medical College, but so far without result The great dis-coveries in tropical medicine have all been made by Europeans I have discussed this matter with my Indian friends on many occasions The answers given to my questions generally are that Europeans have always held the appointments in India which provide opportunities of such work, and that the Indian medical student and practitioner are too poor to spend their time at unremunerative work. This cannot be the correct answer If it were correct, how comes it that Laveran, Ross, Rogers, Donovan and all the others have made such world-renowned discoveries They did not hold big appointments and were not attached to large scientific institutions yet they did their splendid work No one would be more pleased than the European medical men of the world if Indians followed in their footsteps and advanced the science of tropical medicine The future of medicine in India will largely depend on the advent of Indian medical discoveries

City Planning and "Regional Planning"

The New Republic says —

Most people are now fairly familiar with the phrase "city planning" and what it connotes We predict that in years to come "regional planning" will be heard even more frequently Among the engineers, architects and others who think about such things, the belief is growing that the problem of the great modern city cannot be solved except by working on a scale which includes as well a large area of the surrounding countryside. These men long ago realized that new transporta-tion lines do not relieve congestion, but only increase it that with land values left strictly in private hands, the problem of decent housing for people of modest means is unsolvable in thickly-inhabited areas, and that we must think, not of facilitating more growth, but of making cities smaller. This is to be done by creating satellite centres on the outskirts, and perhaps by limiting these satellites in size by encircling them with bands of agricultural or park land

The Women of Japan Today

The following items of information are gathered from an article in the *Japan Maga-zine*.—

In the towns, common school girls mostly wear foreign clothes In the provinces, they are not so westernized in dress as in the towns and it is generally the rule that all school girls wear maroon or purple *hakama* (skirts).

Girls are graduated from high school at 18 or 19. This age was the marriageable one in old days, but nowadays it is 22 or 23 although the old idea is still retained in the provinces where the daugh-ters are married soon upon their graduation from high school

Marriage is arranged mostly through third parties. A respected gentleman or his wife volunteers to match suitable parties from among friends or relatives. The parents of each are told of the lineage, age, character, education, looks, etc., of the other. If the proposal is found worthy of consideration the son and daughter are told of it by the parents, and if they are not opposed, they hold a formal interview at a fixed place, after which a match is made, if each is pleased with the other.

There are different methods taken nowadays for removing the evils from marriages arranged through match-makers. One of them is that after the formal interview, they have friendly intercourse with each other for about a year under the supervision of the parents, after which they marry, if each satisfactorily understands the other.

Even to-day, old marriage system is not considered objectionable, provided that the go-between has sense and high personality.

The love-match is not thought of in the middle order of Japanese society as quite ideal. There are, however, many men and women, who are free and fetterless of family restraint, and make good matches of their own selection, an unavoidable course taken by persons placed in such circumstances.

Middle-class men usually marry middle-class women. Japanese married women are unequalled in faithfulness. In large towns, newly married couples form new homes of their own as a result of the introduction of new ideas, but in the provinces, it is not allowed, and the bride is duty bound to serve the parents of her husband as faithfully as she serves him. This is an important item of the marriage conditions, the old idea being still held among the provincials that she is married into the family of the husband as well as to him.

Such wives must work busily as housekeepers as soon as they are married They cook the meals sometimes with the aid of a maid They sew and wash the clothes for their families. This regular household work keeps them so busy that they have scarcely time to rest. Upper class women have more leisure, their household affairs being left to the management of numerous maids Lower class women can be contented with a simpler life than the middle-class, as they need not maintain their houses as well as the latter. Middle-class wives are, therefore, in the hardest position among Japanese women and may be compared to German housewives.

Newly educated young men and women are inclined to speak disapprovingly of wives being so occupied at home which they regard as the outcome of antiquated ideas. Women of such homes are interested in social questions, although they form still but a fraction of society

---

Exchange of Christian and Moslem Inhabitants

P. Gentizon discusses in *L' Illustration* what has been done to give effect to the exchange of populations between Greece and Turkey according to the Treaty of Lausanne, and asks:—

What will be the result of this obligatory exchange of inhabitants? It is certain, in the first place, that even when it is complete it will not mean stability for either country or a definite localization of the newcomers. Hitherto the emigrants have been compelled to obey official orders and settle in the regions assigned to them. In other words, numbers of them have been taken to places which do not suit them at all, and it is perfectly certain that the exchange of populations, properly so called, will be followed in turn by a movement of the exchanged populations within their new fatherlands, which may reach very considerable porportions. Among the emigrants, some—the intellectuals, for example—will wish to live in cities others in more fertile districts or regions better fitted to their special skill. That is why a number of years must pass before all the sufferings which have been caused by this unique uprooting of the life of peoples can be effaced. From the economic point of view the exchange of populations will translate itself on each side into a large decline in production: but it is also certain that from a political standpoint the reciprocal departure of the minorities from Greece and Turkey will constitute the best possible measure for re-establishing peace and quiet in the Eastern Mediterranean It would indeed have been preferable that the conflict of races nationalities and religions should have ended in an ideal of concord and fraternity between all these nations that have been so inextricably intermingled, but human passions and human weaknesses would not have it so Instead of persisting in the quest for what may have been no more than a chimera the popular mind finally preferred a complete divorce to a marriage that for centuries has been unhappy The hour of separation for incompatibility has struck, and this solution however sad it may be, will certainly facilitate the regeneration of the Near East. Hitherto large majorities have spoken Greek in Turkey and Turkish in Greece, and misunderstanding arose because it was impossible to comprehend one another's language This time, with the exception of the Greek groups in Constantinople and Turkish groups in Western Thrace which have not been included in the exchange, a sharp line of demarcation has been traced between them—the Greeks on one side, the Turks on the other In this way the Christians need no longer complain of handicaps, nor the Mussulmans be submitted to exaction There will be no more master, no more *raja*, no more dominant race, no more of the eternal subject-race. Minorities having disappeared, there will no longer be that frenzied competition within the bosom of the same nation, that chaos of contradictory pretensions, that clash of opposed ideas, that silent warfare of different religions, that conflict of races whose qualities differ.

Hitherto most of the wrongs with which Turks have been reproached were due to the structure of their government. To dominate and control strong and unassimilable minorities, they felt themselves compelled to use the dogma of Islam with the greatest rigidity. Henceforward, being alone in their own country, they will be able—though without running any risk—to interpret these same conceptions in a broader way. The exchange of populations will have the far-reaching consequence of facilitating and making possible a kind of liberalism in Turkey. In Greece it will have the advantage of increasing national unity and homogeneity. It will therefore constitute a guaranty

of a more favourable future for the people of the Near East.

Soviet Russia's Secret Police

It is not merely autocracies, plutocracies, oligarchies and middle class governments which have secret police. The proletariate government of Soviet Russia has the same agency. Georges Popoff writes in *Pester Lloyd* of Budapest:—

What is the Cheka? It is a political secret police. But that alone would be nothing remarkable. It would not be worth wasting words over; for every country has something similar. England has Scotland Yard, France the *Surete*, America her Secret Service. Furthermore, all these institutions bear some resemblance to the Cheka, and vice versa. But the resemblance goes only part way. It exists to the extent that the Cheka, like the other bodies mentioned, performs the functions of a political police. But its activities do not stop there by any means. It is a far more important organ of the Russian Administration, it is far greater in every way, than the ordinary Secret Services of bourgeois countries.

Between December 1917 and September 1918 nine hundred people, in round numbers, were executed in Petrograd, and nine hundred more elsewhere in Russia.

But the system has produced even worse abuses than executions—even executions *en masse*. I need only mention the custom of seizing hostages, which the Cheka adopted—or rather resurrected from the darkness of the Middle Ages—as early as 1918. Its officers seized one hundred, two hundred, three hundred, and even more, perfectly innocent men, women, and children, incarcerated them in the damp cellars of the Lubianka Prison, and announced that they would all be shot the moment any person whatsoever tried to kill a Soviet leader. Mothers and wives were held as hostages until their sons and husbands surrendered to the Cheka, and even today the Cheka still regards the hostage system the main prop of its power.

A German's Indian Impressions

W. Staegli has recorded in *Berliner Tageblatt* his impressions of India. According to him, the Maidan in Calcutta:

Is surrounded by a row of ugly buildings in what some one has called 'the speculation style of architecture'. These accommodate several rather mediocre hotels, clubs that discuss the ideas of yesterday, and shops that sell the fashions of day-before-yesterday. On the north stands the old Government House, seat of the Indian Administration before its removal to Delhi. It is an imitation of a baroque country-palace, now happily concealed by a screen of trees and trellises. To the south looms a sort of marble wedding-cake, which I at first thought was a temporary exposition-building but learned later was a museum. Compared with the Taj Mahal, it is like Mrs. Newrich beside a princess.

The Victoria Memorial is spoken of as the marble wedding-cake. The writer continues:—

Scattered over the lawn that separates these two masterpieces of our superior European culture are some thirty statues. Happily they do not stand in a row like those in our Siegesallee, but in other respects they resemble them. They represent the Governors of India from Clive—that wonderful cross between Napoleon and a footpad who founded British rule in Asia—to the elegant, well-groomed lords of the present era, whose noble titles qualify them to rule for a period of five years over three hundred million natives.

Calcutta has a million and a half inhabitants; of whom about twelve thousand are Englishmen and practically all the rest Indians living in dust 'Black Town.'—among them Rabindranath Tagore. The city has no concerts or theatres, except a few mediocre movie-shows, but there is a university for Indians. The climate keeps Europeans from undertaking strenuous intellectual labor. All the hotels are surprisingly poor, especially in respect of food, for neither Indians nor Englishmen are good cooks. A couple of Italian restaurants are oases of European culinary culture.

On the other hand, football, golf, tennis, and horse-racing are very popular. Indeed, the Indians themselves have become excellent sportsmen. I saw an important match in which the Indians thoroughly drubbed the English. Most important of all, the natives have learned to follow such events intelligently and to bet on them, so that here in the land of the Vedas and Upanishads the sporting-pages in the newspapers are devoured with equal eagerness by whites and browns.

About "Tagore, the Poet", the German visitor writes:—

At length he appeared, a tall, slender gentleman with kindly, delicate features and a beard,—a rarity in Bengalese society,—wearing a long robe of yellow silk, a high lilac satin cap, and sandals on his bare feet. He removed the latter when he entered the room. I was introduced to him, and he spoke in a most appreciative way of Germany and her spiritual kinship with India. He regretted that a narrow-minded bureaucracy still keeps Germans from visiting India, and thus forcibly prevents direct contact between German thought and science and the intellectual life of his own country.

On Indian temples in general he observes:—

As a rule Indian temples are designed not so much to be seen with the eye as to be felt with the spirit. Only a person who is prepared to open his ears to the language of the stones and to feel the experiences and the emotions incorporated in them will discover the secret of their meaning. He must catch the swelling rhythm of the three or fourfold temple-design, rising from pinnacle to pinnacle to the loftier dome that covers its sacred shrine. He must let the language of these strange images of the gods, half-human and half-animal, sink into his soul until he feels in the depths of his own consciousness how truly they express man's primitive awe and secret terror before the mysterious forces of nature. He must interpret the lines of the towers not as he would in Europe where each stands out straight and distinct, but

in all their undulating and tendril-like confusion, as symbolizing clusters of human arms lifted in passionate appeal to God.

Of the black pagoda at Konarak in Orissa, he writes:—

Unlike many conventional Indian temples, this one shows evidence of being designed by an original mind and a master hand. Colors have been consciously and effectively used to emphasize structural details. The crossbeams of the pagoda contrast in deep black against the predominant gray of the building, while the dance-hall in front is of brilliant red sandstone. Conscious emphasis has also been laid upon individual members of the group in their relation to the whole, for example the dance-hall is managed so as to give a clear view from the main entrance to the dominant central edifice. Last of all, the Indian's passion for expressing movement manifests itself in a remarkable device, the whole temple is conceived as if it were moving away from the observer on an immense carriage; it stands upon ten gigantic wheels, which the four horses of the sun are drawing toward the neighbouring ocean—an arresting and truly Indian conception

---

A Huge Paper-making Scheme

We read in *Chambers's Journal* —

It is common knowledge that the paper on which most newspapers are printed is made from wood, and that large areas of forest abroad, more especially in Newfoundland, are being devastated to maintain the supply. The wood is literally ground up into pulp before it is fit for manufacture into paper, and this process requires a large amount of power. A huge scheme for producing the necessary power from water and for laying down a factory to produce 120,000 tons of paper a year is now being carried out for the Newfoundland Power and Paper Co, Ltd. by Sir W. G. Armstrong, Whitworth, & Co., Ltd., Newcastle-upon-Tyne,

The paper-making machines, which have been supplied by a Lancashire firm, are said to be the largest in the world They turn the paper out in a width of 219 inches. To supply the paper-mill, 200,000 cords of wood per annum will be needed and this huge quantity will be taken from forests estimated to yield 10,500,000 cords [A cord=128 cu. ft.]

Imperialism and Democracy

The American *Locomotive Engineers' Journal* writes:—

The American nation was founded on a protest against imperialism. The Revolutionary War was fought to vindicate the right of an exploited people to rebel against the empire which sought to hold the new continent as a colonial dependency. For a hundred years, the traditions and political policy of America vigorously opposed the imperialistic policies of the European powers. The famous Monroe Doctrine was a warning to the imperial rulers of the Old World that the United States would go to war, if need be, to prevent the extension of imperialism in the Western Hemisphere. The whole genius American democracy, as opposed to autocratic im perialism, is summed up in Abraham Lincoln's gre declaration. "No man is good enough to govern ar other man without that man's consent." Less the a generation ago we still cherished this principl when the American people became righteously indi nant at the suggestion that we should copy tl "dollar diplomacy" of Europe in dealing with Chi and Japan. But it is the gravest menace now m periling American democracy For imperialism ha become enthroned in America. Its spokesmen an apologists determine governmental policy.

Indeed, America has so far strayed from tl principles of its founders that today it leads tl world in the extension of economic imperialism, much more subtle and complete form of explo tation than the military imperialism of old Europ ever achieved.

Democracy and imperialism cannot be reconcile One or the other will have to go Which shall be?

Imperialism is caused by the lure of larger pro fits by exploiting a weak or supposedly "inferior people than can be made from legitimate busines enterprises at home Profit is the taproot of th whole imperialist system. If the victimized peopl object, the military forces are called in to establis "law and order" at the point of the bayonet. I they are powerless to make opposition, then the natural resources and public utilities are gobble up by the imperialistic interests "developing" th country.

The journal then mentions incidents and facts illustrative of American and Spanish im perialism, and concludes —

India stands out as the world's worst exampl of ruthless imperialism. Ever since the days o Warren Hastings the people of India have bee bled economically and dragooned by British mili tarism in order to supply British manufacturer with cheap raw materials and British investors wit tremendously profitable investments The articl by Mr Das in this issue is a scholarly, conservat ive presentation of fact, which does not attempt to depict the tragic cost of imperialism in huma agony. A dispatch, during the past week, state that three Indian members of the Bengal Provincia Council have been arrested without charges an imprisoned indefinitely without a warrant. The activities of imperialism in India are matched in Egypt and Ireland, only on a smaller scale. The victimization of China by the imperialistic "Christian" powers is equally shameful. As in India, the white man has forced opium on the natives to drug them into submission and extract still larger profits.

During the War we gnashed our teeth at German imperialism. Is British or French or American imperialism any better? Are they not all made from one piece of cloth, differing only in the colour of their uniform?

Mr Das's article, referred to above, is very well documented and ought to be reproduced by our dailies.

Women's Conference on the Cause and Cure of War

The Woman Citizen of America devotes a ›ll-illustrated article to the recently held merican Women's Conference on the cause ıd cure of war. The causes of war, as ought out in the discussions, have been immarised by the Committee.

They classified causes into psychological, economic, litical, social and contributory. Under *psychologi-l* they listed fear, suspicion, greed, lust of power, ibition, revenge, hate, jealousy, envy; under *nomic*—aggressive imperialism, economic rivalries, vernment protection of private interests abroad ithout reference to the general welfare, population essure, profits in war, disregard of the rights of ickward peoples. Under *political*—the principle balance of power; secret or unjust treaties and e violation of treaties, disregard of the rights of morities, partisan politics, political sanction of ar, and organization of the state for war, ineffective obstructive political machinery Under *social and ntributory* the Committee included, exaggerated itionalism, competitive armaments, religious and cial antagonisms, general apathy, indifference and norance, war psychology (created through otion pictures, textbooks, home influences, the ess), social inequalities, social sanctions of war, ck of spiritual ideals

As regards the cures we are told :—

If the causes were legion, the cures were a ultitude, but three or four stand out as the most essed subjects of discussion On one of these the nference was unanimous and ready to act at once the World Court

Other cures developed in the discussions were e codification of International Law, the League of tions, in various phases, the Protocol of Geneva, e operation of governmental international agencies r economic and social ends, education in its ternational aspects, the missionary as an agent for orld peace, the right teaching of history, medicine a factor in internationalism, the influence of the ess, and of diplomacy.

Back of all the Conference discussions ran the ilization that the world's interests—financial, litical, economic, social—have become one. A vid demonstration of international linking of terests came in Raymond Fosdick's account of ch agencies as the Rhine Commission, the Postal nion League of Nations Commissions on Opium, ealth, Traffic, etc. Health, for instance, is no nger a local or even a national matter, but ternational. Influenza was as international as the ir—starting in German prison camps, it swept ound the world, taking uncounted toll of civilians ho should rightfully be added to the war casual-s Bubonic plague comes out of the wastes of alia, is carried on to Southern Thibet, to China, d out to the ports of the world. So with infantile ralysis And with the modern round-the-table ethod these *common* enemies are combated by andardization of serums, so that they are the same erywhere; by an information bureau that sends t information on diseases and is "on the watchtower r the human race." This is the conference method, plied to social matters, that the League would ply—does apply—to the disease of war.

THE LEAGUE PARAGRAPH

The paragraph as passed, which was stronger than the original draft—and weaker than some would have wished, reads.

The Conference recognizes the immense service rendered by the League of Nations to the ideals that are dominant in the United States of America. It is the only functioning world organization providing for the realization of those ideals. The Conference therefore believes that, whether our Government enters the League or not, it should as far as possible enlarge our responsibilities in League plans and cooperate with its activities.

Inasmuch as the Protocol of Geneva is the most advanced proposal ever made for the outlawry of war, the Conference believes that the United States should hold itself ready to take sympathetic and cooperative action in the furtherance of the success of the Protocol

The text of the adopted report on cures combines the various points of vew about outlawry. It reads·

Work for the outlawry of War with the understanding that this involves two definite steps : (a) The enactment through an adequate agency of an international law declaring that war is a crime in which an aggressor nation should be dealt with as a criminal. (b) The use of international machinery through which such a law can become operative among all nations. This involves and actually compels permanent world organization, which shall be continuously operative.

This one law would be but one of a whole body of international laws needed to conduct the world on the visioned basis of law instead of force, and the Conference also endorsed in its program the progressive codification of international law. Arbitration treaties making for international conciliation, the revision of existing treaties that violate international justice and a share in movements toward reduction of armament were also endorsed.

But the most striking recommendation was the restoration in the Department of State of the office of Under Secretary of State for Peace, whose special function shall be to foster international understanding and peace.

Coming to Economic Forces, the Conference recommended access to essential natural resources and raw materials, development of channels of distribution, establishment of a commercial code between nations to define unfair competition and taboo the exploitation of weaker peoples by the stronger, establishment of a fair industrial code. As means of accomplishing them it recommended international conferences on world resources and the utilization of such agencies in the economic field as the International Labor Organization.

Discussion, from platform and floor, of the social and educational forces that contribute to peace had a wide range—such as exchange professorships and fellowships in the educational field, cultivation of inter-racial understandings and tolerance, even by such simple human methods as hospitality to foreign students. The moving-picture came in for its share of responsibility, and the proper selection of text-books. There is no space here for the sections of the report that sum up these things, nor to digest the speeches.

The claim of Professor Donald Taft of Wells College that the next war is being prepared in the text-books was perhaps the most striking. He

displayed charts showing by parallel extracts from school histories, the contrary impressions of the great war and the peace settlement that are being given to children of France and Germany. Here is one intance:

"As to the policy of the 'armed peace,' French children read: 'Germany's assertion that she was encircled by enemies was a mere pretense. The danger from the wicked Germans alone made European armaments necessary.' German children read 'Germany was encircled by her enemies and her armaments were purely defensive.'"

About this Conference we read in *The New Republic*:

Presiding over the five hundred were some of the notable figures in the contemporaneous history of women's affairs: Mrs. Currie Chapman Catt, veteran of forty battlefields for equal rights, looking forward to forty more struggles for causes not less worthy, a woman with a mind like a nickel-plated dynamo, and a personality which, if you insist on interpretation in masculine terms, is a combination of Gladstone and Savonarola, with a dash of Disraeli.……

About the results it is stated in the same paper:

Chief of these results is efficiency without cynicism; this reporter, who has been attending public meetings of various sorts for a fifth of a century, wishes to make deposition that no group of men whom he ever saw or heard of can assemble and conduct affairs so competently and yet spiritedly as these ladies. It isn't merely that the meetings began and ended on time, or that thirty minute speakers spoke for thirty minutes, but that the participating audience also played its part incredibly well. Questions from the floor were really questions, not minority reports, and they showed that the preceding speeches had been listened to and understood, a phenomenon incomparable.

The convention, furthermore, was honest in its agenda.

Not the least striking aspect of the conference, and a refutation of the charge that women do not know how to conduct their business in a business-like way, was the efficiency with which the facts presented before it were written into conclusions, and the groundwork laid for continuing action—action both in the detailed study of war's causes and cures, and in educating the general population as to what should, can and must be done if war is to be abolished.

The Geneva Protocol

Mr. E. E. Dillon writes in *The Commonweal* of Australia:

The framers of the protocol had three objects in view, viz., arbitration, security, disarmament. These three objects are also sought by the covenant. In drawing up the protocol they have not gone beyond the scope of the covenant. They have given definiteness to what is there implicitly contained.

As to Arbitration, they have sought to make it compulsory as regards all disputes except those arising out of domestic matters. Is not this practical common sense? The present system of periodically sacrificing the lives of thousands, nay millions of young and innocent nationals over matters that the moderate men of each nation could satisfactorily settle in 24 hours of conference amounts to criminal insanity, and is certain to bring about another Armageddon. But arbitration, by having both sides stated in public for the nationals of all countries to hear and weigh, coupled with the decision of able, honest, impartial and disinterested third persons, is more likely to accomplish justice, and avoid war, than the present system. The effects of the insidious propaganda, even now being carried on in the press of each country, and of which the young men who will die are quite ignorant, would be nullified by arbitration. To any one whose preponderant leanings are towards justice, humanity or civilisation, there should be no hesitation in choosing between universal arbitration and the present system of universal armed force.

As to Security, the protocol brands aggressive war as a crime, and defines an aggressor nation as one which goes to war in violation of its undertakings under the covenant and protocol, and directs the council to call on the rest of the nations to apply sanctions against the aggressor and to come to the assistance of the attacked or threatened State

One can understand Pacifists objecting to this clause, because they see no difference in objective miseries between aggressive and defensive wars, and because they think the League should have no sanctions at all. They waive their objection, however, hoping that there never will be any need to enforce arbitral decisions, and believing that wars (if there are any), will be far fewer than under the present system of organised universal conflict. But how can those who believe in armed force logically object to it? Moreover, the physical assistance which any nation is obliged to give against an aggressor is very much within its own choice. The League has no army of its own and can give no orders to any nations' armies. There is no compulsion on any nation to actually join in the fighting unless it likes.

As to Disarmament, it must be remembered that the protocol is not to come into force until a plan of universal disarmament has been universally agreed to, and it provides for the calling of a universal conference for that purpose in June next. "No plan, no protocol."

Louis XIV and Aurangzeb

Sir Theodore Morison, principal for years of Aligarh College, whom no one will accuse of anti-Moslem bias, has an article in the March *Contemporary Review* on Louis XIV and Aurangzeb. He begins it by drawing a parallel betwen the careers of the two monarchs, but observes:—

"These certainly were curious coincidences; but they were accidental and do not afford matter for instructive comparison. Indeed, I must own that historical analogies usually inspire me with distrust."

At the same time Sir Theodore says:

"Both Louis XIV and Aurangzeb were confronted ith the familiar problem of religious non-conform-y and both tried the yet more familiar remedy persecution. Both found on coming to power at religious toleration was the established practice their kingdom and both deliberately set it aside. ith what results to France? With what results India? Those are the questions which we must re consider."

After describing what Louis XIV did, Sir heodore Morison observes:—

"It was some time before France realised the ice that had to be paid for intolerance and longer ll before any one dared to breathe it to Louis imself. But Vauban ventured to speak the ipalatable truth.....In a memorandum addressed his official chief, Louvois, he thus tabulated e losses which the persecution has caused to rance

(1) 'The desertion of eighty to a hundred thousand ersons of all conditions who have left the king-om carrying with them 30,000 *livres* of good oney.

(2) 'The damage to our special arts and manufac-ures, most of which are unknown abroad, and hich brought to France considerable sums of oney from all the countries of Europe.

(3) 'The ruin of the best part of our trade.

(4) 'It has swelled the fleets of our enemies with ght or nine thousand of the best sailors in the ingdom, and their armies by five or six hundred ficers and ten to twelve thousand soldiers, better ained to war than theirs.'

"It would be difficult to frame a more damaging arge. The number of Huguenots driven into exile variously estimated at 150 to 400 thousand. very protestant country was enriched with a rain of Huguenot blood. The exiles spread a know-dge of the superior civilisation of France and at e same time a fierce determination to resist the mination of Louis XIV, out of which sprang e League of Augsburg, the great coalition which as to drain France of her strength in a long and inous war. But serious as were the wounds hich the policy of Louis inflicted on his country, ey were not mortal. France passed through the deal weakened but unbroken. The sentiment of tionality gathered strength in the course of the ghteenth century and gradually observed to itself e passionate emotions which had in the sixteenth ntury been associated with religion. By the ne of the Revolution, patriotism dominated all her claims to allegiance, and in 1789 the Cons-uent Assembly annulled the Revocation by oclaiming the equality of all citizens before the w without distinction of religion."

This is followed by Sir Theodore's observa-on on the career of Aurangzeb.

'Very different was the history of religious per-cution in India and far heavier the personal res-nsibiliy of Aurangzeb. The doctrines of his faith orded him little justification. Contrary to the inion generally current in Europe, Islam is tolerant religion. The duty of toleration is inly enjoined in many passages of the Quran; e clearest injunction is in the verse, "Let there no compulsion in religion', and forcible con-rsion is condemned in the text: "But if thy Lord pleased, all who are in the world would have believed together. Wilt thou then compel men to become believers? No soul can believe but by the permission of God."

In course of time the tolerant attitude enjoined by these texts and observed by the Caliph Umar and others changed to intoler-ance.

"There can be no question that the Hindus were grievously oppressed by the rough soldier Kings who ruled northern India between the thirteenth and sixteenth centuries and that the glory of Islam was often the ostensible pretext.

"But this oppressive policy of sectarian domi-nation was publicly reversed a hundred years be-fore Aurangzeb came to the throne. His great grandfather Akbar, laying aside the prejudices in which he had been brought up, abolished all invi-dious discrimination between his Muhammadan and Hindu subjects. In 1574 (i.e., twenty-four years before the Edict of Nantes), he established com-plete toleration by annulling the tax upon non-Muslims at an enormous loss to his revenue..... From this time forward there was genuine toleration throughout the Mughal Empire. ...

"Nationality was a conception that had not found its way to Asia in the sixteenth century and we should not be justified in saying that Akbar attempted to evoke a national spirit among his subjects. But unquestionably he established con-ditions which were propitious to the formation of a national sentiment, and I believe that even at this day we can find in Northern India some traces not quite obliterated of his unifying policy, such as are not to be found in those parts of the Peninsula to which his rule did not extend. Is it unreasonable to suggest that, had all the peoples of India been encouraged for another century to offer their undivided allegiance to the Moghul throne, loyalty to the monarch might, as in Europe, have broadened out into patriotism?

"Those hopeful possibilities were shattered by Aurangzeb...

"When Aurangzeb mounted the throne of Delhi, I have no doubt that he had convinced himself that it was his duty to extirpate idolatry from his dominions and, in spite of the obvious impossi-bility of the task, he set about it with fanatical vigour. Space forbids a recital of all the measures by which he attempted to bribe or compel Hindus to abandon their religion....

"At the close of his life some realisation of the disaster he had brought on his Empire seems to have visited Aurangzeb. In one of his last letters he wrote—'Old age has arrived. Weakness subdues me and strength has forsaken all my limbs. The instant which has passed in power has left only sorrow behind it. I have not been the guardian and protector of the Empire. My time has been passed vainly,' and he continues later: "I have dread for my salvation and with what torments I may be punished. In 1707 he died,...under his feeble successors the vast Empire, which had no organic coherence, tumbled to pieces......

"The evil Aurangzeb did lived after him and his dynasty. When a hundred years after his death the English extended their dominion to Northern India and re-established material order, they were unable to impose a moral peace. The age-long feud between Hindus and Mahammadans

which Aurangzeb had envenomed was still inflamed, and it has not yet healed. There are probably more causes than one which prevent the growth of a national feeling among the peoples of India, but without question the most conspicuous and the most important is the enmity between Hindus and Muhammadans. Nationality has been defined as a community of historical antecedents, as the common memory of sufferings endured and of triumphs achieved side by side. In the history of their country the Hindus and Muhammadans of India cannot bind this common memory. The Muhammadans feel a justifiable pride in the splendour of the Mughal Empire. To the Hindus the Mughal Empire is associated with the name of Aurangzeb and evokes memories of humiliation and suffering; for a past in which they can take pride they have to go back to the almost legendary days of Asoka, in whose renown the Muhammadans have no lot or part. Had the tolerant policy of Akbar, Jahangir and Shajehan been continued by Aurangzeb, the Hindus might have joined with the Muhammadans in a common pride in one of the most splendid epochs of Indian history, and on this basis an Indian nationality might have been established. It is the memory of Aurangzeb which still marshals Hindus and Muhammadans into separate and hostile camps."

NOTES

Japanese Rule in Korea

A copy of Korean paper, named *The Dong-a Ilbo*, dated Seoul, Korea, Wednesday, August 20, 1924, has reached us somehow. We learn on very high authority that, as in the case of some Indian papers, editor after editor of this Korean paper was imprisoned by the Japanese Government until at last it was suppressed. The copy of this paper in our hands contains one article in English, which we reproduce below, everything else being in the vernacular.

BARON SAITO'S POLITICAL FORMULA

I

Baron Saito is reported to have uttered to a foreign journalist Senator (?) Ralston and subsequently published in the *Foreign Affairs* in London that he pursued his policy according to the following formula. First make Korea economically prosperous, then educate the Korean people and finally give them political rights. That is to say, you must first of all be rich so that you may be able to afford to educate your children and you must first of all be an educated people in order that you may be able to meddle with politics. There is nothing new in this formula, for our people have been repeatedly told so ever since the annexation. Has the Japanese government done anything towards the materialisation of this formula? Those who look at things in Korea with spectacles made in Japan are inclined to believe that Japan has been "crowned with success". But the fact is that, after twenty years of the Japanese occupation of our country, we are now a bankrupt people in spite of all the boasts of economic developments, while our mothers and fathers are complaining that through the loudly advertised educational activities under the Japanese supervision our children and youths are dashing to the abyss of degeneration. These alleged economic improvements are of course made, it is boasted, *by* the Japanese, but they are also made *for* the Japanese. Roads, for example are made at the expense of our taxpayers for the Japanese quarters in a city and for the Japanese troops in a province. If the Government publishes statistics showing increases in numerical estimation of export and import, the alleged increase is that of the Japanese settlers in Korea, while any industrial effort of our people is either discouraged or directly hindered. We cannot compete with the Japanese who have more capital and are protected by the Government, while we are unprotected, discouraged and even intentionally hindered. Our memory is still fresh how the Japanese Government imprisoned a Korean inventor and tried to "squeeze out" his secrets last year. Examples of direct exploitations of our people by the Japanese Government and the private Japanese undertakers abound in number. We shall have opportunities later on for making known to the world the various methods of exploitations.

Baron Saito is the Japanese Governor General of Korea.

The reader will be able to judge to what extent the development and exploitation of India by the Britishers resemble the development and exploitation of Korea by the Japanese.

"Missionaries to Washington"

Foreign Affairs quotes from the New York *Nation* the following interesting declaration signed by twenty-five American missionaries in China and addressed to the American Minister at Peking:—

The undersigned, American missionaries, are in China as messengers of the gospel of brotherhood and peace. Our task is to lead men and women into a new life in Christ which promotes brothe

d and takes away all occasion of wars. We, refore, express our earnest desire that no form military pressure, especially no foreign military ce, be exerted to protect us or our property; that in the event of our capture by lawless sons or our death at their hands, no money be l for our release, no punitive expeditions be t out, and no indemnities be exacted. We take ; stand believing that the way to establish iteousness and peace is through bringing the it of personal goodwill to bear on all persons ler all circumstances, even through suffering ong without retaliation

In a covering letter these truly revered itlemen wrote as follows.—

We appreciate the fairness and justice which 'e generally characterised American policy to-rds China In spite of the enormous difficulties expect further advance toward reciprocity in lines We do not care for the "firmness" ich some are advocating, we do not care for 1-boats on the Yangtze

In its reply,

The American Legation pointed out that the tition was inconsistent with the necessity that ists for safeguarding Americans in Chinaa, and it no exception could or would be made in the cedure in emergencies with regard to the ners of the petition

Thereupon the New York *Nation* suggests it these American Christian missionaries ould petition the Chinese Christian Church send missionaries to Washington!

Perhaps Buddhism was the earliest mission-y religion to send missionaries to foreign untries. We are not aware that they were companied or followed by any ancient equi-lent of gun-boats, or that punitive expedi-ons were ever sent or indemnities ever acted in consequence of their persecution massacre abroad But, of course, that is reason why Christian nations should not um to be superior to all other nations, cient or modern, in all sorts of things, cluding spiritual ideals and methods.

The Russo-Japanese Treaty

By the Treaty that was signed at Pekin i January 20 by Mr. Karakhan, Soviet mbassador to Pekin, and Mr. Yoshizava, e Japanese Ambassador, on behalf of their spective countries, Japan has obtained luable oil and coal concessions in Northern ikhaline. Japanese troops are to evacuate orthern Sakhaline. The treaty marks another ep forward in Russia's development in the ast.

In refusing to come to some understand-ig with Russia, the British conservative government has been guilty of a blunder whose consequences not only Britain but India may have to reap.

Japan is not the only direction in which Russia has been strengthening her position. China is more pro-Russian than pro-British, and that partly on account of the British opium policy. Afghanistan is also more pro-Russian than pro-British. There has been also a sort of diplomatic and economic duel going on in Persia between Britain and Russia

Certain cautious remarks made by Mr. Chicherin on the significance of the Russo-Japanese treaty gives one some slight idea of the importance attached to it by the Soviet government.

"It marks not only the commencement of a period of friendly relations between Russia and Japan, but also a complete break in Eastern Politics, and in all contemporary Politics." "It provides a basis of security for Russia and the East" "It is a continuation in development of Russia's Policy in the East" "For Japan this treaty signifies the gaining of a friendly neighbour in her rear, in the event of threatening complications."

"All very vague and cautious", observes *Foreign Affairs*, "but it is clear that Soviet Russia has taken a further step towards the securing of a leading role as guardian of the rights of Eastern nations against Western economic imperialism"

Not that Soviet Russia is in every respect an improvement upon Czarist Russia, though that is no reason why other States should not have diplomatic relations with it. For example, Mr. John Turner, a member of the British Trade Union Delegation which recently visited Russia, tells the public in *Foreign Affairs* that a free press does not exist in Russia in any form, the Communist papers are the only ones allowed to be published and even they are severely censored.

"What is worse, it is more difficult to put any kind of illegal literature into circulation now than in the days of the Tsar. Then it was mostly a question of a secret printing press Today paper has to be obtained through a government depart-ment and without paper even a printing press is useless." "The publication of books is equally restricted All manuscripts have to be submitted to the censor and, if passed, permission to publish them obtained.

Mr Turner also says·

A witty Frenchman is reputed to have said of politicians, "The more you change them, the more they are the same!" Whether that is true or not of the rulers and would-be rulers in modern democratic countries, it must be admitted that so far as the present political rulers in Russia are concerned,

aminations of the University. But the most striking proof of the growing appreciation of his English works at Indian Universities is furnished by the fact that an American lady, Miss Dimmitt, Professor of English at the Isabella Thoburn College, Lucknow, has just come as a research student to spend a short time at the English Department of the Benares Hindu University, to write a thesis on Rabindranath Tagore as a dramatist with special reference to his *King of the Dark Chamber*. The Head of the Department, Prof. P. Seshadri, is the official "supervisor" of the thesis which is being written for an American University. Apart from the appreciation of Rabindranath's dramatic genius which the writing of the thesis implies, it is significant of the unique position of the English language in the world of to-day, that an American should write a thesis on the work in English of a contemporary Indian writer at a Hindu University in Benares under the official supervision of an Indian approved for the purpose by a University in America.

X

It is certainly good and necessary that theses should be written on the dramatic genius of Rabindranath Tagore But, if we are not mistaken, the usual practice is for theses to be based on the original works of an author, not on their translations, even though the translations be by the author himself. *The King of the Dark Chamber* in its English version undoubtedly possesses much merit; but justice to the poet constrains us to say that it can never be a substitute for the Bengali original. The English version is not racy of the Indian soil, and does not possess the music of the original, nor the haunting spiritual yearning pervading many scenes Miss Dimmitt would do well to study the original in addition to the English version. And in the Hindu University itself she would find some persons able to help her in such study.

India's and Japan's Military Expenditure

In the Indian budget for 1925-26, the revenues are shown as totalling 133 crores and 68 lakhs of rupees and the total expenditure as 130 crores and 44 lakhs. Out of this sum, military expenditure accounts for 56 crores and 95 lakhs, or in round numbers 57 crores of rupees. In 1924-25 our milit expenditure was 57 crores 43 lakhs.

In the Japanese budget for the ye 1924-25, the ordinary and extraordina revenue comes up to 1,409,054,086 yen, a the ordinary and extraordinary expenditu also reaches the same amount. This sum roughly equivalent to at least 211 crores lakhs and 81 thousand rupees That is say, the revenue of Japan is more than o and a half times as much as that India

Out of this revenue, Japan's ordina expenditure for the War Department is 17 452,000 yen and extraordinary expenditu for the same 13,661,000 yen ; total 193,113,0 yen, or roughly 28 crores 96 lakks 69 tho sands and five hundred rupees.

This means that, though Japan's incom exceeds that of India by more than fift per cent, her expenditure on her War Depa ment is about half that of India.

In addition Japan has also a Navy D partment, which India has not. For this Na Department Japan's ordinary expenditure w 126,322,000 yen and extraordinary expenditu 112,268 yoe;—total 238,590,000 yen, or rough 35 crores 78 lakhs 85 thousand rupees

Taking the expenditure for both t War and Navy Departments together, we fin it to be 64 crores 75 lakhs 54 thousand an five hundred rupees.

So for defence Japan spent 64 crores o of a revenue of 211 crores In 1925-26 w are to spend for that purpose about 57 cror out of 133 crores. Our percentage expenditure is therefore much higher tha that of Japan

It should also be borne in mind th by spending a lower percentage of he revenues Japan has both an Army and a Nav and that the two are so efficient as to suffic to keep her independent and make her re spected and feared by the great Powers the world.

By spending a higher percentage of he revenues than Japan, India has only a army but no navy, making her depende on England for protection from attacks b war vessels. Moreover, India's army has standard of efficiency which did not dete even small and backward Afghanistan fro invading India some time ago, and whic serves to keep up the Afghan and th Russian bogey.

Nor must we forget that India has no in digenous air force. Her air force is entirel manned by foreigners. And her artiller

(except some mountain batteries) is also manned by non-Indians.

In countries which are foremost in war, very great importance is attached to air planes, but in India Indians are excluded from the air force. They are also almost entirely excluded from the artillery. And, needless to add, Indians have no navy and consequently no place in a navy.

Such is the position of India and Indians, though her expenditure for defence and offence absorbs a larger proportion of her revenue than Japan's.

This is the result of the comparison taking the figures for India for 1925-26. In the five years immediately preceding this year, our military expenditure was even higher According to *the Bengalee*, it was 5743 lakhs in 1924-25, 5923 lakhs in 1923-24, 6527 lakhs in 1922-23, 6980 lakhs in 1921-22, and 8738 lakhs in 1920-21 This is the price at which we have to purchase *subjection* year after year Japan purchases her *independence* by paying a lower proportion of her revenue than India as its price And what Japan spends is paid to her own fighters and manufacturers of munitions and war vessels, etc On the contrary a very large fraction of India's expenditure goes to the pockets of foreigners

---

Unity in Religions and their Evolution

Those who call themselves "Fundamentalists" in America and many other orthodox Christians and possibly also Mahatma Gandhi who called Rammohun Roy a pigmy, may not like the following paragraphs, with which Mr C F Andrews begins his article on "The Body of Humanity" in *The Visvabharati Quarterly*, nevertheless the position taken up therein is right.

"Ever since I was able to think seriously, it has appeared to me self-evident, that if the theory of physical evolution is true, and human life in this planet is the crown of creation, then it is impossible that the religious instinct in man can be a disorderly and chaotic factor in human life,—a mere rivalry of warring creeds. There must be an organic unity between those different creeds, which have persisted in human development,—a relation between them that is intimately spiritual We can no longer think of each creed as a special creation. The genealogical tree of religion in man's long history has many branches, and these branches issue from a parent stem , they are not individual and distinct and cut off from one another, as we used to think of them in our pre-Darwinian days.

"Such thoughts have been with me all through my conscious life of seeking after truth. The difficulty has been, to trace out the main directions in which the different branches of religion have grown, and also to relate them to the parent stem I have come to one personal conclusion, which I have slowly made my own. Just as, amid the many names of those who dealt with the physical evolution of mankind, the name of Darwin stands first as a pioneer and discoverer, so in the realm of religious evolution, Raja Rammohan Roy's name will stand out greatest and highest of all

"What I am trying to describe in this article as a result of my own conscious experience in thought, owes its outline at least to the extraordinary stimulus which I receive from my first reading of the English works of Raja Rammohan Roy I would wish to acknowledge this, as a debt which is deeply due, before I go on"

Bengal Widow-Remarriage Conference

A conference to discuss the ways and means of promoting the cause of widow-remarriage in Bengal was held last month in the Albert Hall, Calcutta There was a large gathering of the Widow-remarriage Associations of Calcutta and mofussil as well as of the supporters of the cause from the different districts of Bengal Pandit Muralidhar Banerjee, M A, retired Principal of Calcutta Sanskrit College and President of the Bengal Social Reform League, was voted to the chair The President delivered a lengthy and appealing speech and the following resolutions were passed —

"This conference strongly approves of the introduction of widow-remarriage in the Hindu Society and for this purpose the following measures be adopted, viz, (a) carrying on a vigorous propaganda in favour of the reform by publishing booklets showing the opinion of Hindu Sastras in support of the cause delivering lantern lectures, and otherwise, (b) the formation of Widow-remarriage Associations in the districts and subdivisions (c) creation of a permanent fund and (d) inviting the co-operation of the various associations for social reform already existing in the country.

"That the Bengal Social Reform League be asked to take early steps to form a sub-committee consisting of representatives of different associations working for the cause to give effect to this resolution."

It is to be hoped the resolutions will be speedily acted upon. The remarriage of young Hindu widows in Bengal is an urgent need no only from the points of view of justice and humanity and for effecting social and moral improvement, but also

from the political point of view. The political strength and rights of the Hindu community in Bengal must go on dwindling, as they have been doing for some time past, with the continual decrease of the Hindu population. The remarriage of widows is one of the means by which this decrease can to some extent be arrested Of course, we would not have suggested this means if it had been in any way immoral, unspiritual or otherwise detrimental to the best interests of society But as it is conducive to moral and spiritual improvement and would make for social purity, we have no hesitation in pointing out that it would also prevent to some extent the decrease of the Hindu population in Bengal For, at present many childless Hindu women of child-bearing age do not become mothers, because they remain widows owing to social custom, and many men, too, remain unmarried owing to paucity of suitable brides

One other point requires to be mentioned in this connection Women who would re-marry after being widowed, would be generally of a maturer age than the Hindu spinsters who are married in Bengal, and hence these remarried widows would become mothers at a higher age than the child-mothers of Bengal, and their children are likely to be stronger and healthier than the offspring of those who have been not unaptly styled baby mothers That would be a national gain Indirectly, the re-marriage of young widows would have the effect of gradually raising the marriageable age of girls in Bengal, and that would be a very desirable result

Bengal Ministers' Salaries Rejected

The Bengal Legislative Council has, by a majority, refused to vote the salaries of the two ministers recently appointed by the Governor of Bengal

As all political parties are agreed in thinking that there ought to be full autonomy in the provinces, or, in other words, that all subjects ought to be "transferred" to Ministers responsible to the Provincial Councils, all efforts made by Government to prolong the life of dyarchy deserve to fail

But apart from the question of maintaining, mending or ending dyarchy, the two persons who had been appointed Ministers were not the best available Among the Hindu members of council, there were abler, more experienced, more public-spirited and better educated men than Raja Manmathanath Ray Chaudhuri. And among the Moslem members, too, there were better qualified persons than Nawab Saiyid Nawab Ali Chaudhuri. This we say without supporting the idea or the policy that the posts of minister should be divided proportionately among the religious communities. We are against communal representation and division of post There should be everywhere an open door to merit and talent alone.

In placing Nawab Saiyid Nawab A Chaudhuri in charge of the Education Department, Lord Lytton proved himself capable of unconscious humour No one can accuse the Nawab Bahadur of being an illiterate man But his worst friends will not, we hope, claim on his behalf that he is an educated man, qualified to shape and guide the policy of the Education Department in relation to primary schools, secondary schools, colleges, universities, technological institutions, research institutes, museums libraries, &c

The recent performances of Maulvi Fazlu Haque and Sir P C. Mitter in connection with dyarchy and ministerships have caused much profane mirth. There need not be any betting on who is the greater weather-cock

Far Eastern Medical Conference in Tokyo

It is reported that a plan has already been perfected to hold a Far Eastern medical conference in Tokyo from Oct 18, 1925, to Nov 7, 1925 Invitations have been issued and all the nations of Asia will be represented except Persia and Turkey The conference will not be exclusive of doctors from European and American countries and doctors from the United States and Cuba are also to be there The conference will discuss primarily the subject of public health. Two hundred thousand yen, it is said, has been appropriated for entertainment by the Japanese government

We wish to draw the attention of Indian medical men and national leaders to the above news item. Japan is the only nation in the Orient which has attained the status of nationhood She is regarded as one of the five great Powers of the world It is also a fact that possibly Japan stands next to Germany and America in the advancement of Medical Science Undoubtedly she is not inferior to Great Britain, France and other nations. It is quite fitting for Japan to take the leadership in calling the Far Eastern Medical Conference We hope that those who are talking about "Federation of the Asiatic peoples" and "closer relation among Asiatic Powers" will do all that is possible so that first-rate medical

men of India be sent in large numbers to participate in this Conference.

Indian medical men should take the leadership in this Conference by presenting original papers on their research. We hope they will take the leadership in having a thorough discussion on the Opium Question from the medical stand-point This is imperative because Mr, Çampbell, Lord Robert Cecil and others have given the impression in the last International Opium Conference held at Geneva that the people of India demand the continuance of "opium-eating which is not injurious to the people of India.'

Then again in sending the delegation of medical men to Japan to attend the conference, steps should be taken so that they might take advantage of the opportunity to study the Japanese educational system, Japanese governmental machinery, Japanese commercial and industrial expansion and scientific progress We hope that the All-India Medical Association, if there is any such organization, will take the lead in this matter We hope that all the medical colleges of India will be represented by Indian professors in this conference We hope that the Hindu University, Aligarh University, the Visvabharati and National Medical Colleges will play their part in participating in the proposed Far Eastern Medical Congress to be held in Tokio in 1926 There is not much time to lose and we expect that all necessary information about the conference can be secured from the Education Minister at Tokio or Japanese Consul General in India T D

Rockefeller's Present to Tokyo University

Following up the recent appropriation of 1,300,-000 yen by the Japanese government toward the rebuilding of the library of the Tokyo Imperial University, Mr John D. Rockefeller, Jr., recently gave as a gift to the University $1,600,000 or nearly [illegible],000 yen, to assist in the reconstruction and to replace books burnt in the 1923 quake The gift was made without strings attached to it and its disbursement is laid in the hands of President [illegible] of the University, Prof M. Anasaki, chief librarian, and Dr. Takuma Dan Mr. Rockefeller in [illegible] to Mr. Kozai said that he was pleased to [illegible] in hastening the day when the University [illegible] will be "provided with adequate library [illegible]ties"

If Universities are to become centres for [illegible] research, then first-rate libraries and laboratories are of equal importance with first-rate professors and research schools. It [illegible] be safely asserted that India has not one first-class library connected with its universities. There are rich Indians who lavish their money in various ways of luxury and there are Indian Princes who spend their fortune—which is the blood of poor people—in vicious ways as recent news about "Mr. A." from London indicates. We would like to see that the library established in the Visvabharati be endowed by some Indians with such an amount that it will be developed into the finest of its kind in the world. T. D.

American Women in the Political Field

As the result of the last presidential election in the United States, two women were elected as Governors of the States of Wyoming and Texas no less than 88 were elected in State legislatures, one Representative in Congress and a Secretary of State for the State of New York This is tremendous when we compare the achievement with the position of women even ten years ago, when they did not enjoy the right of equal suffrage The American women have won this position by silent non-violent but active work for more than 100 years Success of American women is not a unique thing so far as the western world is concerned. T. D.

America Takes Notice of Indian Legislature India Should Call the Far Eastern Immigration Conference.

All important American papers have taken notice of the passage of the bill, by the Assembly at Delhi, proposing reciprocal treatment for the United States and the Colonies which treat Indians as an inferior race. *The New York Evening Post* makes the following comment —

"The action of the Indian Legislature at Delhi in adopting a reciprocity measure on inferiority is something new in the line of internal relations Governments like the United States which treat the Hindus as inferior people will in turn to be put on the inferiority list by them The act seems plausible. Among the western nations it seems quite all right to apply to all other nations and peoples a sliding scale of disparaging appraisal—backward peoples here, arrested development there, corrupted, incompetent and the like. By the new Hindu Act the rule will be made to work both ways"—*New York Evening Post*, February 5, 1925

Of course, the Indian people must not forget that they cannot expect equal treatment in America unless they can acquire

equal status within the British Empire and in their own country. In their own country the Indian people are held to be inferior and incompetent by the British overlords and thus they have not full share in their own government. Indeed, the very sense of self-respect of the people of India has forced them to adopt reciprocity legislation But this Immigration question has a tremendous significance in international relations. Indian statesmen should take note that the Immigration discrimination in the Anglo-Saxon world is directed against India, China and Japan It is directed against Eastern Asia where about 900,000,000 people live. The question will never be solved unless China recovers her full sovereignty by abolishing all forms of extra-territorial jurisdiction and India achieves at least the same kind of independence as Canada or Australia enjoys It is nothing unusual to suggest that because China, Japan and India have common interests involved in world affairs, far-sighted Indian statesmen and scholars of these countries should co-operate in solving these problems in a way which will lead to better understanding between the East and the West

As a matter of concrete suggestion for Indian statesmen who are discussing the probability of holding a congress of all Asiatic nations in India, possibly through the leadership of the Poona Sarvajanik Sabha (as suggested in the *Marhatta*), in the near future, we propose that India should call for a Far Eastern Immigration Conference to be held in Cawnpore during the session of All-India National Congress during the Christmas week of 1925 in which all the peoples of the Far East particularly are to be invited. Of course, other nations will be allowed to participate. Japan is going to hold a Far Eastern Medical Conference in Tokio in 1926 Is it too much to expect that India will take the leadership in calling the Far Eastern Immigration Conference in the near future ?

Nepal and Her Future

The abolition of slavery in Nepal by the wise ruler of the land of the Gurkhas has attracted world-wide attention. *The New York Times*, which rarely pays any attention to what is happening in India and the adjacent countries like Tibet and Afghanistan, has devoted about two columns of its valuable space on the front page to t generous act of the ruler and a brief hist of Nepal and its traditional friendship w the British Government.

The potentialities of Nepal are no l than those of Afghanistan or Switzerla That spread of education and democr institutions, which are the most import requisites for national awakening and natio greatness, would receive greater attent from the Nepal Durbur, is our earnest ho But if Nepal is to attain that status wh Switzerland enjoys among the comity nations, steps must be taken to establ international relations Nepal's great a is its friendship with Great Britain. It known to all that Great Britain, through recent treaty with Afghanistan, has m it easier for the Amir to establish indepe ent foreign relations with various pow particularly Russia, France and Turkey W not the same thing be possible for Nepal ?

We are inclined to believe that British Government in India will have depend more upon Nepal's support than t of Afghanistan, to check Russian penetrat in Central Asia Nepal will have more do with Britain in North-Eastern In particularly in the affairs of Tibet a South-Western China and even Mongo Closer relation between India a Nepal in terms of offensive and defens alliance is desirable for the pre vation of mutual interests We hope t those who are directing the affairs of Ne will do their best to cement friends between Britain and Nepal on the basis equality. In this connection, may we suggest that a Nepalese Consulate-Gene at Delhi or Calcutta and a Nepalese Legat at London will be the first steps to en into the comity of nations? Some time a *Forward* of Calcutta published a letter fr a Bengalee gentleman, a Professor of Eng in the Maharaja's College, Nepal, to the ef that some Asian State should take the ini tive to nominate Nepal as one of the meml of the League of Nations There is no ha in making an attempt to enter the Lea by Nepal, and if that is to be done at it is most desirable that steps should taken for Great Britain or India as a fr or ally of Nepal to take the initiative render this friendly service of nomina Nepal as a member of the League Ne in entering the League of Nations, will h to pay for her membership by bearin

share of the burden of maintaining that international diplomatic body; and this fact must not be forgotten. The amount that will be necessary to meet the demands of the League of Nations, may be as well used by establishing a Nepalese Legation in London and Nepalese Consulate-General in India May we not suggest that, as the future of Nepal depends upon the increase of efficiency of the people of that State, it is necessary that first-rate Nepalese scholars be sent to foreign lands to acquire scientific education?

Nepal's future is intimately connected with that of India This being the case, it will be well that some Nepalese students be given opportunity, by special arrangement, to study in the Visvabharati, Hindu University and Science College of Calcutta University

T D

The British Government's Opium Policy

In a telegraphic account of the proceedings of the International Opium Conference, dated Geneva, Feb 7, published in the *New York Times*, we read —

India fighting to maintain the Indians right to eat opium if they wished to do so announced that India would accept the American principle if it were applied only to opium exported, and not to opium grown

India never did anything of the kind It is the foreign government of India which has been misrepresenting India This is clear from several well-known facts All Indian-owned newspapers of India, as far as we are aware, have condemned the opium policy of its Government. The Indian National congress is against it. A representation signed by Rabindranath Tagore, Mahatma Gandhi and others and presented to the Geneva Conference condemns the cultivation of the poppy and the manufacture of opium for any other purpose or requirement than medical and scientific Mahatma Gandhi, as president of Congress and representative of our people, sent a telegram to the Conference conveying the same opinion. Lastly, the Indian Legislative Assembly has recently condemned the opium policy of Government and demanded an enquiry

The telegraphic message from which we have quoted above opens thus.—

GENEVA, Feb. 7 (Associated Press).—China, following the United States, dropped out of the International Opium Conference today, thus producing another dramatic situation which had as its climax a violent attack on Stephan G. Porter, head of the American delegation, by J. J. Loudon, Dutch Minister in Paris, who is known as the master diplomat of the conference.

In ignorance of the storm Representative Porter packed his trunk and with Dr Rupert Blue left for Paris, en route to Washington, where he will make a personal report to the State Department and probably to Persident Coolidge

Alfred Sze, Chinese Minister at Washington, heading his nation's delegation here followed the same method as Mr Porter He did not appear at today's plenary session of the conference, called to discuss the draft of the anti-narcotic convention but sent his personal secretary with a letter to Dr Herluf Zahle, President of the Conference, announcing the withdrawal of the Chinese delegation and a memorandum setting forth the reasons for this action

Mr Sze recalled, he had always held that no proposal was acceptable to China unless it gave definite assurance that the legalized traffic in opium for smoking would be ended within a reasonable time.

"It is apparent now from the proposals made by the delegations of Great Britain France, the Netherlands and Portugal and insisted upon by them that the Governments they represent are not at this time prepared to agree to adopt measures which will meet the desires of the Chinese Government. his communication continued

'China sincerely hopes that the policies of of these governments will have so altered that they can see their way to the common adoption of measures that will lead to the early total suppression of that legalized traffic which now is bringing such misery and moral degradation to hundreds of thousands of the citizens of China living within their respective territories

The reasons for America's withdrawal the Conference are stated in a memorandum from which we quote the opening paragraphs.

The League of Nations on October 8 1923 extended an invitation to the powers signatory to The Hague convention including the United States to participate in an international conference called for the purpose of giving effect to the following principles, subject to reservations made by certain nations, regarding the smoking of opium

Firstly, if the purpose of the Hague Opium Convention is to be achieved according to its spirit and true intent, it must be recognized that the use of opium products for other than medical and scientific purposes is abuse and not legitimate.

"Secondly, in order to prevent abuse of these products it is necessary to exercise control of the production of raw opium in such a manner that there shall be no surplus available for non-medical and non-scientific purposes"

CITES CONGRESS ORDERS

"The joint resolution adopted by the Congress of the United States on May 15, 1924, authorizing our participation in the present conference quoted the principles referred to in the preamble and expressly stipulated 'that the representatives of the United States shall sign no agreement which does not fulfil the conditions necessary for suppression of the narcotic drug traffic as set forth in the preamble'

"Despite over two months of discussion and repeated adjournments, it now clearly appears that the purpose for which the conference was called cannot be accomplished. The reports of the various committees plainly indicate that there is no likelihood under present conditions that the production of raw opium and coca leaves will be restricted to the medicinal and scientific needs of the world. In fact, the nature of the reservations shows that no appreciable reduction in raw opium is to be expected."

The Salt Duty

By a majority of votes the Indian Legislative Assembly had reduced the salt duty from Re. 1-4 to Re. 1-0 per maund. The Council of State restored it to the former figure. When the matter was again placed before the Assembly and the members were told that if the duty were reduced by 4 annas per maund, relief would not be afforded to the provincial exchequers to the extent that had been done, most of the M. L. A.s voted in favour of Re 1-4 !

The Inchcape Committee had recommended that the military budget should not exceed fifty crores of rupees and had pronounced their expert opinion that that was a practicable limit. But in the budget for 1925-26, the military department absorbs more than 56 crores of rupees. Why could not this enormous figure be reduced in order to reduce the salt tax or abolish the cotton excise duty ? We propose to show that though Japan has a far stronger and more efficient army than India, and a navy to boot, she spends a smaller fraction of her revenues for her army and navy than India does for her army alone. The Finance Member's argument is always the stereotyped one that if some popular demand has to be met, some other popular demand cannot be met. Why should not extravagant civil and military expenditure be cut down ?

The abolition or reduction of the salt duty is generally advocated on the ground that it is a necessary of life, particularly for the poor, and hence the poor man's salt ought not to be taxed. It is a just plea. But it must be said that so far as India's poor are concerned, a reduction of the price of salt to the extent of four annas per maund could not have made the commodity cheaper for them than it is ; for there are not many among them who buy even so much as a seer of salt at a time. If the duty, and consequently the price, were reduced by ten annas to the maund, t price per seer would be lower than what now is by one pice. That would be so relief. But a reduction of four annas p maund would not at all bring down t retail price per seer, not to speak of t retail price per any smaller quantity course, any reduction, however small, n be rightly justified on the ground that ev if it does not make salt cheaper for small retail purchaser, it would increase grocers' profits, and, as they are also p of the people, their enrichment to any ext would mean the enrichment to that ext of the people as a whole.

Reduction may be advocated as a prot against Government's flouting of pu opinion and against extravagance in vari directions. And in fact, the larger the re nues in the hands of Government, the m extravagant becomes its expenditure.

The Age of Consent

We were glad to read in *The Bengalee* t the Indian Legislative Assembly had passed Chanda's amendment by sixty-five to twen two (Government members remaining neut making the age of consent in Sir Hari Si Gour's Bill sixteen in case of non-mar relations, in place of the present age twelve and also of fourteen as origin provised in the Bill and supported by Select Committee.

We were also pleased to read that

"Regarding married girls the Assembly, des opposition from the orthodox section voiced Pundit Malaviya and Mr Rangachariar and ot and opposition from Government on the gro of a possible serious agitation in the cou passed Dr. Datta's motion by forty-five to fo three votes fixing the age of consent at fourt in case of marital relations."

We know, of course, that the reacti ary and conservative Council of State still to be reckoned with, but after th votes did not apprehend any danger to Bill from the Assembly itself. But we w wrong. *The Bengalee* announced next that Dr. Gour's Bill had been rejected in Assembly.

As the matter is of great importance, would be proper to consider in detail debate on the subject as reported in t paper.

Delhi, Mar. 2'

When the Assembly met after lunch, the ther consideration was taken up of the S

...mittee's report on Dr. Gour's Age of Consent

...Chanda moved an amendment that the age ...sent be raised to sixteen in the case of un... girls and fourteen in the case of the ... girls. He said there were clearly two ... one of the relations with a married girl by husband and the other with an unmarried girl ... man who is not her husband. The conse... of the later case were very deplorable. ... was an outcaste and if she happened to ... Hindu she might not get married. A girl had ... of understanding what would be the ...quences of her foolishness at the age of four-...

Of course, Mr. Chanda meant and it is ... understood, that when the male person ...cerned is not the husband of a girl ...cerned, the age of consent is to be sixteen ... is to say, in the case of unmarried girls ...age of consent is to be sixteen, but in ...case of a married girl it is to be fourteen ... relation with her husband and sixteen, against other males.

... Rangachariar: Is there any country ... age of the consent is sixteen?
... Chanda: England is one and Egypt has raised the age of the consent to sixteen.

GOVERNMENT'S POSITION

...r Alexander Muddiman, explaining the position ... Government said that the House was ... the criminal law of the land and must ... hasty. He quoted the opinions from the ... provinces, official as well as non-official ...said that it was unanimously against the rais... of the age. The Government would do its best ... social reform, but they must have a clear lead ... Home Member emphasised that there was a ... volume of opinion against raising the age ... consent and this opinion should not be ignored ... arriving at the decision. However the Government ... members would not vote on this motion and ... official members might vote and speak ... they liked. Regarding raising the age outside ... marriage tie, the Government would support ... it to thirteen and if the House decided it to ... fourteen the Government would have no objec... He did not think the amendment of Mr ...nda had the support of this house. If there ... support, he would be agreeably surprised.

Of course, in the event Sir Alexander had to ... "agreeably" surprised. But we do not ...all understand why even outside the ...riage tie, "the Government would support ...ing" the age of consent only to thirteen. ... do not want the government to be Dra... in the case of any offender of any ... But we do not see why Government ...ld be overcautious or overtender ...st those who would injure girls outside ...marriage tie. "The Home Member em...sed that there was a large volume of ...ion against raising the age of consent, ...this opinion should not be ignored in arriving at the decision." There was at least an equally large volume of adverse opinion in 1891 when it was raised to 12; yet it was raised. *But in consequence not the least evil result has followed.*

Mr Harbilas Sarda supported the Bill of Dr. Gour. He said that no girl should be married before she was sixteen years of age. The Hindu belief that a girl should be married before the age of puberty was wrong. Public opinion was sufficiently advanced to raise the age of consent to thirteen years at least.

Captain Hira Singh in supporting Mr. Chanda's amendment regretted that more members of the House did not visit the last Baby Show in Delhi. If they had gone there, they would have seen the rickety children of baby mothers. These children were the result of early marriages. How could such children make a future Sandhurst. People who are opposed to the raising of the age of consent were ruining the future generations of India.

Both Mr Harbilas Sarda and Captain Hira Singh were quite right, and be it noted that they come from provinces where "martial races" dwell and where education had not made so much progress as in the home lands of some learned and eloquent opponents of the amendments of Mr Chanda and Mr Datta.

Dr. Gour agreed that the age of consent could be raised to sixteen for unmarried girls and quoted authority in support, but he advised caution and requested Mr Chanda to withdraw his motion. The House divided and Mr Chanda's proposal to raise the age of consent from twelve to sixteen in case of unmarried girls was carried by 65 votes to 22 votes.

Dr. Datta then moved at Mr Chanda's suggestion that the age of consent in the case of the married girl within the marital relation be raised from twelve to fourteen instead of thirteen as proposed by the Select Committee. He referred to the agitation and the passing of the Act of 1891 and said the arguments used against the raising of the age then were being used to-day. He asked why we wished to raise the age of consent. It was because the evils of early marriages were recognized by all. The last Act was passed in 1891 and it was high time that further step was taken in the direction of the social reform.

Mr. Amarnath Dutt said, though he was in favour of raising the age of consent in the case of unmarried girls, he strongly opposed the age being raised in the case of married girls. The Government constituted as it was by aliens whose social and moral ideas were quite different from those of the people of India, this Government had not any right to legislate and thrust upon an unwilling people a law that no husband could have relations with his wife unless she was thirteen. The present age of twelve must remain and the raising of the age to fourteen or even to thirteen would be to offend the feelings of the people.

Mr. Dutt referred to the "feelings of the people." Have not the child wives any

feelings or sensations? Does not the whole of society suffer and degenerate because of the untimely subjection of these girls to sexual life and motherhood? Why is it that the alien Government's right to legislate in a matter like this is challenged, when everybody knows and ought to know that this Government has actually legislated in many similar matters already? We cannot understand how any decent man can insist upon a husband being free to "have relations with his wife" even before she is thirteen The natural instinct of brute beasts is better than that.

Social legislation under present circumstances is not really the act of Government alone, but of a legislature possessing a somewhat representative character

COL. CRAWFORD'S SUPPORT

Col. Crawford supported the age being raised to fourteen and read out a telegram received from a woman's organisation

(Mr. Rangachariar.—Do you know the strength of the organisation? When it was started and what its representative character is?)

Col Crawford strongly asked the Assembly not to shirk its responsibility, but to take a bold step

Mr Rangachariar asked his question with impunity, because the Assembly had no woman member to shame him. He ought to know that even a single woman who cries out for justice and humanity to girl wives has a more truly representative character than all the M L. A.'s combined And the more so, as in the matter under discussion, the female sex is the aggrieved party whom there was not a single member specially to represent We are sure, if there is to be any sectional representation at all, special representation of the female sex ought to come before the special representation of any religious community or depressed class There is no greater depressed class or unrepresented class in India than her women

RAISING OF THE AGE OPPOSED

Pundit Malaviya opposed the age being raised in a country where unfortunately a large number of early marriages took place This legislature had no right to pass legislation raising the age in the case of married girls, although individually he would wholeheartedly support the motion of Dr Datta. Already there was some progress of social reform and the number of early marriages were decreasing. They must therefore trust to social reform and progress in education to act as corrective to the situation.

We are sorry to find Pandit-ji in such company. We should think that the fact that "unfortunately a large number of early marriages took place" in this country and that leaders like himself have not been able practically to do much to improve the situation, is really a justification for supporting the measure and not for opposing it. If one is practically powerless or without the effective will to do a humane and necessary thing, has one the right to challenge the right of someone else to take a beneficent step? It is too late in the day to call in question the right of Indian legislative bodies to make laws relating to social and religious matters From the abolition of *suttee* downwards much has been done in that direction with good results, even when there were no legislative bodies or when the legislative bodies were less representative than they now are

The progress of social reform and the decrease in the number of child marriages are due more to the efforts of the social reform party (to which the Pandit does not belong) who advocate such legislation and also partly to such legislation itself, than to the obstructive speeches of socially conservative members

We are believers in social reform and progress in education. But we also believe in quickening their pace by legislation when necessary

To make mothers of little girls of 13 or 14 is really a crime of which our society has been guilty for generations Socio-religious sanction has prevented its punishment in courts of law, but the laws of biology and ethics have punished us all the same If legislatures have the right to make laws against other crimes there can be no objection in principle to making laws against a great social crime

Mr. Rangachariar in a vigorous speech said 'there was no harm in raising the age to thirteen, but to raise it to fourteen was unwise If Dr Datta utilise his eloquence on the platforms he would perhaps get the country round to his views in about ten years It was wise and prudent to proceed slowly and cautiously in this matter Let it not be forgotten that for one supporter of raising the age of consent in this House there were hundreds outside to oppose it. This legislature should not force down the throat of unwilling people a law making it penal for husband to have relation with his wife. If a husband was sent to jail then he was sent out of caste and the life of the girl would consequently become a misery In the name of doing good to the girl this House ought not to create misery for her' (Applause)

There is no substantial difference between thirteen and fourteen When in 1891 it was proposed to raise the age from 10 to 12,

many people said it would be unwise to do so; but the lapse of more than three decades has shown its wisdom.

Dr Datta and men like him have been using their eloquence on platforms for about four times ten years, but without success in bringing round such a learned, intelligent and eloquent man as Mr Rangachariar to their views. Why then pin one's faith on "about ten years'" platform eloquence in the years to come?

Far from being a girl under fourteen, Mr Rangachariar is not a woman at all So it is very easy for him to prescribe a delay of ten years, during which numberless girls are to suffer, large numbers of weaklings are to be born and the race is to continue to degenerate And all because some persons of the male sex have not yet been brought round to Dr Datta's view!

The proposed law was *not* for "making it penal for a husband to have relation with his wife", it wanted to penalise such relation with only those girls of tender age whom even Mr Rangachariar and others like him tacitly consider unfit for conjugal life,—for he says that in about ten years such girls would be considered by "the country" immature for conjugal life

We are sure very few husbands would have been sent to jail if the Bill had been passed How many husbands have been sent to jail uptodate since in 1891 the age of consent was raised from 10 to 12? The law has really been more an instrument for bettering the treatment of girl-wives and of raising the age of marriage than as means of punishing bad husbands The proposed law would have been a still better instrument of the kind Mr Rangachariar's argument has really a wider application than merely to the proposed law. Would he plead for all crimes committed by husbands against their wives on the ground that "if a husband was sent to jail, then he was sent out of caste and the life of the girl would consequently become misery?"

Mr Rangachariar says that if a girl-wife's offending husband were sent to jail, her life would be made miserable. That may be true But in this imperfect world of ours, we have often to make a choice of evils. Would it not be better for a few bad husbands to undergo just punishment and their wives to be made unhappy to some extent than that a far larger number of child-wives should continue to be victimised and the race should continue to degenerate without anybody being brought to book?

Sir Henry Stanyon said the relations between the husband and the wife below the age of consent could not be regarded as dishonourable but they were punishable because they were against the interests of the race. Public opinion ought to be mobilised. Criminal law was hardly the proper instrument for social reform and the limit of 14 years would be regarded as in excess He endorsed the remarks of Mr Rangachariar in that direction. In summing up, Sir Henry said that he would suggest to leave alone the law as it was to-day.

We endorse Sir Henry Stanyon's view that the relations between the husband and the wife below the age of consent (of course only when they do not involve any bodily suffering) could not be regarded as dishonourable, but they were punishable because they were against the interests of the race When, however, the wife is so immature that they involve suffering, they are worse than dishonourable

Criminal law may not be the proper instrument for social reform, but it is necessary when social reform propaganda fails to put an end to or check a social abuse It also helps forward social reform

Would Sir Henry Stanyon say in and with reference to his own country that the limit of 14 years would be regarded as in excess?

Sir Henry seems to have forgotten that neither individually nor racially was he in a position to judge where the shoe pinches.

Sir A Muddiman's Warning

Sir Alexander Muddiman gave a serious warning to the Assembly not to go far beyond the opinion. He confessed he was not prepared to see the Assembly show itself in favour of drastically raising the age of consent in the case of married girls by two years From administrative point of view Sir Alexander Muddiman feared there might be serious violation if Dr. Datta's amendment was passed It was a very serious step which the Assembly was asked to take. Let every member consider the consequences before voting in favour of the amendment as the consequences of accepting the amendment would be serious. The Government members would vote against it.

At the time when in 1891 the Bill for the age of consent from 10 to 12 was under discussion, various serious consequences were apprehended, none of which came to pass after the bill became law When Sir Alexander Muddiman expressed the fear that there might be serious violation if Dr Datta's amendment was passed, he ought to have supported his apprehension by giving statistics of prosecutions for violating the present age of consent law since 1891 up to date. As lakhs of girls are married before

12 and even before 10, it would have been instructive and would have given the members some idea of the forces making for violation, if such figures had been quoted. It may be asked, what is the use of making a law which must largely remain a dead letter? One may reply that it is needed if only for its moral effect and influence

The Assembly divided and amidst loud applause Dr. Datta's motion to raise the age of consent to fourteen in the case of married girls was carried by a majority of two votes, forty-five being for and forty-three against it

The clause as amended was put and carried by fifty-five against twenty-three votes.

Delhi, Mar 24

After recess Dr. Gour's Age of Consent Bill was further considered Discussions on various amendments being over Sir A. Muddiman rose to express Government's attitude to the Bill. He said that the House superseding the recommendation of the Select Committee altered the age of consent outside and inside marital relations to 16 and 14 years respectively. That was too big a change, considering that the present law laid down 12 as the age of consent for all purposes. He was afraid if the house wanted to pass the Bill as it now stood, he would have to oppose it on behalf of the Government. The Government of India was not aware of local Governments' opinion on the matter yet and he moved that the debate on the Bill be adjourned till September when he said the Government would be able to make its considered statement.

Mr. Jinnah opposed the adjournment motion He said he found no reason to adjourn passage of the Bill. The House after long deliberation decided to raise the age of consent to this figure Let the Bill be passed he said, and let it go to the Council of State and it will leave ample time for the Government to try to amend it before it is passed into law.

Sir Muddiman then withdrew his motion. But Pandit Malaviya stood up to move that further consideration of the Bill be adjourned. But he was evidently out of order as a similar motion was just withdrawn. Pandit Malaviya then remarked that the Bill having been vitally altered required recirculation. The motion for passage of the Bill was then put to vote and lost by 54 votes against 36.

There is one feature of the debate which, in spite of its infructuous character, seems to be hopeful None of those who opposed the raising of the age of consent contended that a girl was fit for sexual life and maternity before she had completed the fourteenth year of her age. And they also appeared tacitly or explicitly to hold that social reform was the proper means to prevent consummation of marriage and maternity before the fifteenth year

May it, therefore, be hoped that Pandit Madan Mohan Malaviya, Mr. Rangachariar and other opponents of the amendments would make unceasing efforts to raise th marriageable age of girls to a minimum (fourteen? For that is the only effecti means for preventing maternity before fiftee

One thing might have been done whic has not been done. It is generally a soun principle that no penal law ought to hav a retrospective effect The present age o consent inside and outside marital relation is twelve. It was proposed to raise i to fourteen So those whose conduc was quite lawful according to the presen law might have had the feeling that they were offenders if the limit had been raised even if they were not brought before a court of justice For this reason, the age of consent in marital relations might have been raised to fourteen years with this proviso that this section was to come into effect after two years Sometimes laws are passed with similar provisoes

A woman cannot dispose of her property before she is 21, but she can "consent" to her ruin, body and soul, when she is only twelve ! Such an absurd incongruity should be put an end to at once A woman's body and soul are infinitely more precious than any property So the goal to be reached is that *outside marital relations* the age of consent should be twenty-one Inside the marital relation it may be sixteen as in England and Egypt

Contradictory arguments have been urged against raising the age of consent inside marital relations It was said by some that if the age were raised, the law would remain a dead letter—we need not inquire why It was said by others that the raising of the age would be followed by serious consequences, that there would be serious agitation, that people's feelings would be hurt, etc.

Now, if a law remains a dead letter, there cannot obviously be any serious consequences, such as stormy agitation, etc On the other hand, if there be serious consequences as the result of the passing of a law, it must be because of the enforcement of the law—because of the law being set in motion against offenders, not if it remain a dead letter

Moreover, if the argument that the law, if passed, would have remained a dead letter, be true, the opposition of those who say so loses force If a law must needs be stillborn, why bother about it, one way or the other? But our opinion is that, though if the age of consent, inside marital relations had been raised, there would not have been many prosecutions, it would still have acted

as a deterrent by its moral effect as setting up a standard of conduct and as an indirect aid to social reform, and so it would not have been altogether a dead letter.

Sir Alexander Muddiman's profession of fear of agitation sounds somewhat curious when repressive laws are passed in the teeth of opposition in and outside the councils, where remains this fear of agitation? The real truth is that the Government considers the opposition to repressive laws as confined to the 'microscopic minority' of educated men, whereas the cry of religion in danger may convulse the masses. The latter contingency Government does not like to face

---

Rabindranath Tagore on His Mission

After returning to India Rabindranath Tagore stayed for a few days in Bombay taking advantage of that opportunity, a representative of the Free Press interviewed him Among other questions he asked —

Q Can you explain to me more fully the purpose and method of your mission of cultural unity?

A My idea is to establish contact with the whole world In my view, India should not remain in utter obscurity We should be able to take our part in helping the world in her present situation and occupy an honoured place in the reconstruction of civilization I also know that the West is eager to know the East and specially India and to seek light from the store of wisdom which has come to us from ancient times It is our duty in India to fulfil these expectations I hope the movement of Visvabharati will help to bring India out from her spiritual and intellectual segregation into contact with the West. This is the one service I can render to my Motherland. We have to know that in the modern age the problems of each country are parts of the world problem No country to-day can live segregated. And until we (Indians) find our true place in this greater world we shall remain obscure and neglected, and there will be no chance of our real civilization asserting itself in the life and making its contribution to world progress.

How to be Achieved

Q How do you propose to achieve your object?

A By some good chance, I have been able to win my place in the heart of the world outside India. Therefore, I feel a responsibility born of this special position I want to take advantage of this and open a channel of communication that would link India with other countries India should be linked both with the East and the West. It is for that purpose that I travelled to China and Japan. As a result of my visit to those far Eastern countries, something was accomplished towards the fulfilment of this object. For it is my belief that the recent visit to the Far East has helped to establish a cultural connection between India, China and Japan After this, I have been seeking to attempt a similar contact with the Western countries, and my conviction is that if I succeed in however meagre a measure, in my mission, I shall have done something which would not be without permanent results

Another question which was put to the poet ran as follows —

Q Do you think that in any scheme of life the West and the East with their seemingly conflicting interests and cultures, can fit in harmoniously with each other?

C F Andrews and Rabindranath Tagore

A Yes, I think they can When geographic boundaries were real even the people developed unity among themselves. Those people who formed that bond of unity came to be great They were great in their literature, science and arts Those who always fought against that unity, sooner or later perished and went down in the scale of civilization Conditions have now changed It is no longer individuals who have met together within geographical limits Different human races have come together closer than ever before owing to easier communication and this nearness to each other must be developed into a living and real fellowship Until all the races of the world become fully conscious of their unity—the unity of the interests and culture—there can be no lasting peace The fulfilment of the mission of world unity depends upon the realisation of this great truth by mankind

A Gift to the Country

"Through Visvabharati", continued the Poet, "I endeavour to give expression to the truth of the

indivisible entity of the human race. This institution is going to be my last gift to my country. I hope it will be accepted. I also hope India may have reason to be proud of the fact that this message of world-unity first took shape on her soil It is this expression of truth and nothing more, the expression of faith in the ideal of human oneness and the divinity in man that the "Visvabharati" seeks to achieve. This is also the Truth which the great utterances of our Upanishads preach and it is the special spiritual mission of India to give expresssion to this Truth by precept and practice and to secure its acceptance by the whole world. This is the voice of India and the voice of Truth.

Asked whether he did not think that his efforts were premature and he was attempting the impossible, Rabindranath replied —

Does not the Gita warn us 'Action is thy care(?), not the fruits thereof"

It is the "effort that counts and not the result' The effort is the most valuable of all things I do not know whether my efforts will have any effect nor do I seek to know I know it is the truth and I know that Truth has to be asserted against all contradictions Only Action is our duty,—not the greed of results I know that it can be said that my message has not been fully accepted by my country. I mean that I have struggled for the co-operation of my countrymen in my work I have sought acceptance of my work at their hands by their sharing in my labours I have not so far fully succeeded in enlisting their active support But this does not discourage me. The fact that the vision of Truth has been seen and testimony has been borne to it even by a few seekers after truth is quite enough

India's Segregation

Rabindranath Tagore was also asked

Q. Do you not recognise that the practical difficulties in the way of India accepting your message are great, specially in view of the complications arising from her political subjection ?

A. Yes, I do recognize that the difficulties in the way of our countrymen accepting the message of world-unity are very great. What counts is not the difficulty In any great cause, these are bound to be seemingly insurmountable obstacles. What I deplore, is not so much the lack of progress and practical achievement in the direction of the ideal as the inertia and apathy even to visualize the possibilities of such an ideal India is suffering from the effects of segregation. It seems exceedingly difficult for us to see things in their proper perspective We have no right background against which to place our own experience in the different departments of life. The outcome of this is that it makes our national values and efforts so petty and futile as to shut out all possibilities of our spiritual expansion. The process of enlightenment is highly difficult in this country owing to our poverty of mind. We do not lack in intelligence. We are spiritual by temperament and race, and there can be our national life I do recognize that our system of education, the system of administration and a number of extraneous causes have all contributed to our degeneracy I do not blame our people, but I do feel that we have lost and continue to lose faith in ideals and are becoming more and more utilitarian and materialistic, I would even say, more materialistic than the West

Our Materialism

The last sentence in Rabindranath's reply quoted above, naturally made the interviewer inquire whether the poet really maintained that we are more materialistic than the West , whereupon he said —

Yes. In the broad sense of the term. What is 'materialism,' if it is not the formalism that dominates our religion ? The belief that external observances have spiritual meanings,—is that not a materialistic view ? Is it not materialistic to believe that sin can be washed by water, by touching people's feet or taking dust ? The fact is our country comprises a multitude of races in various stages of development, acting and inter-acting on each other, until our average standard has gone down It is difficult to raise the average level

OUR HANDICAP

Further, we have a mill-stone round our neck—the complex social organism which had its existence purely as a device to regulate the inter relationship of the different groups of people at varying stages of development This has now taken root as a part of religion and imparted sanctity even to our dividing castes The continuance of our old social organism, after it had ceased to have any meaning or purpose has helped to raise walls around us, to perpetuate our differences and to offer permanent obstacles to our inherent natural tendency to unite The artificial barriers which divide us had their origin in causes which have now ceased to operate and can be overcome only if we can cultivate the Will to overcome them Our greatest handicap is not permanence except without concurrence and complicity. Our real difficulty is the mixing up of the fact of the existence of these barriers with the religious conception that they are rightly there, that they had always been and will always be there I cannot think of a greater anachronism than the belief deliberately cultivated in the name of religion that, from the beginning of beginnings, the Lord of all creations had instituted all our differences as an abiding factor, which no course of evolution can change This handicap is peculiar to our country.

CONCLUSION

Q Is not this conception of 'materialism' different from the common usage of the term ?

A Yes. I am using the word 'materialism' in its wide sense. I imply by 'materialism' the meaningless ritualism, which has become a large part of us. Ritualism may have its place in life. But only that ritualism is permissible which does not obstruct or obscure the vision of the unity of life. The realisation of unity lies essentially through the mind and the soul, and not through the body or the object There is always scope for unity, when, even though

...emingly divided by vast differences, we ...e dividing medium as a fact and not as the ... I only want to emphasize that great as our ... are, we must rise to the height of our rich ... of spiritual tradition and remind ourselves ... are sons and servants of all humanity, ... through success and failure constant to ...

Curious Explanation of "Tower of Silence"

The reader is aware that the Parsis, who are Zoroastrain by faith, neither bury nor cremate their dead, but place them in towers known as towers of silence. But *La Nacion*, a Spanish paper of Buenos Aires, dated 29th December, 1924, prints a picture of a tower of silence with a few lines of description which mean

> This is probably the first photograph of one of the famous 'towers of silence' of India. The British Government is studying how to suppress them Rudyard Kipling has described marvellously these tombs for living men where the violators of the religious laws are put"

We do not know where Rudyard Kipling has given this marvellous description But it is certainly a most marvellous misrepresentation of India to describe a tower of silence as a tomb of live men which the British Government is endeavouring to suppress The philanthropic zeal of European bureaucrats and missionaries has been credited with many wonderful achievements, but it is to be hoped the conversion of a repository of dead bodies into one for entombing living men is not one of them. We wonder where the editor of *La Nacion* got hold of this malicious traveller's tale As we have never maligned South America, we do not deserve his good turn

Lesson of America's Withdrawal from Opium Conference.

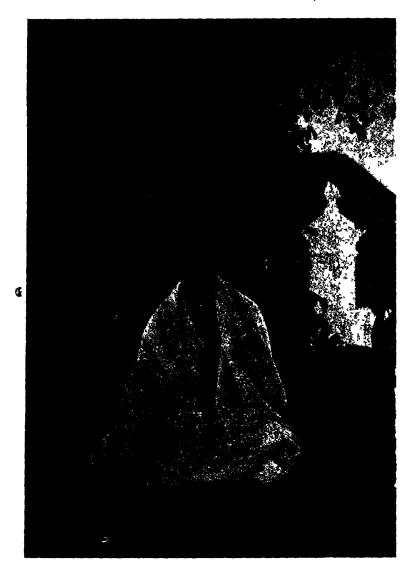
From the American action withdrawing from the International Opium Conference, Indian statesman have much to learn. The American delegation under the leadership of Hon Stephen G Porter played the honest ... heroic part of upholding a principle ... even were willing to make certain concessions about the method of carrying out ... programme and wanted to extend the ... for the final abolition of opium-smoking ... but they flatly refused to be a party to ... a compromise as would mean abandonment of the principle. Indian statesman are often asked to participate in Commissions and Conferences to decide upon questions involving vital interests of the Indian nation. It is invariably the case that some of them sacrifices national interests by making compromises with the British statesmen Let us hope Indian statesmen of whatever school will learn from American, Japanese, Chinese and Turkish statesmen that they must not sacrifice India's national interests to please their British masters British people and statesmen are free people and they at heart loathe those contemptible Indians who like slaves submit to them and sell away Indian national interest, and the Indian people cannot but have a feeling of contempt for Indian leaders who betray them in the council of the nation or in their dealings with British statesmen

In connection with the last International Opium Conference, one thing must never be forgotten by the people of India, viz, that India has been betrayed internationally by the British Government and the so-called representatives of India It has been reported that the British officials representing India were willing to accept the American programme of limitation of production of opium for medicinal and scientific purposes so far as the export opium was concerned, but refused to agree to any such proposition so far as home consumption in India was concerned This makes it clear that the British Government has a double standard of international morality, one for Britain and one for India, and it does not matter to the British Government, if the people of India are drugged to denigration

Jyotirindranath Tagore

By the death of Jyotirindranath Tagore, at the age of 76, Bengal loses one of the few surviving members of an earlier generation of Bengalis who were inspired with love of the motherland and who tried to serve their countrymen in various fields of culture as well as of business enterprise

He wrote some original plays in Bengali which were very popular in their day both among readers and playgoers One of these plays, *Puruvikram*, received high praise from Prof Sylvain Levi in its Gujarati translation, the learned reviewer mistaking the translation for an original production

He was one of those who in those early days got a good play written by offering a

Jyotirindranath Tagore

prize. He was a good actor and encouraged others possessed of histrionic talent

Jyotirindranath later gave up writing original works and devoted himself to translating books from Sanskrit, English, French and Marathi. The output of his translations was enormous and their quality high He was, we believe, the first among his contemporaries to translate from the French. His translations of Tilak's, *Gita-rahasya* and Mrs. M. G. Ranade's reminiscences of her husband were highly appreciated

He compsoed some hymns and other songs, and set numerous hymns and other songs) to music—including many by his brother Rabindranath Tagore. He was well versed in both instrumental and vocal music For some time he edited, one after another, two musical periodicals, named *Vinabadini* and *Sangit-Prakasika.*

He was possessed of no mean artistic gifts He cultivated the hobby of drawing portraits of relatives, friends and acquaintances at sight. These were thought so highly of that Mr. William Rothenstein has published some of them with an introduction.

Phrenology and spiritualism were among his other hobbies.

He was instrumental in founding the
...rat Sangit Samaj in Calcutta for the
...tivation of music and the histrionic art.

He was the founder of the Bengali maga-
...e Bharati.

In the days of his youth, there used to
...held in Calcutta a patriotic annual fair
...l festival, called the Hindu Mela, in which
...eches were made, patriotic poems were
...ited, national songs were sung, paintings
... Indian artists exhibited, indigenous
...nufacture kept for show and sale, various
...ts of strength and skill performed, etc
...otirindranath was one of the promoters of
...s Mela He himself underwent training
... wrestling and horsemanship He was
...o a fearless huntsman, though mostly inno-
...it of bloodshed

In social reform, particularly in remov-
...g the purdah, he was an ardent supporter
...his elder brother Satyendranath Tagore He
...s so great an enthusiast that he and his
...fe would go out together on two Arabs
... the Maidan, where they rode at full gallop
...en now in purdah ridden Bengal, the most
...ahead reformers would consider this going
... far

For some time he tried to promote inland
...vigation, incurring enormous losses in
... undertaking He also engaged in the
...e business and in indigo-planting

During the latter part of his life he lived
... retirement at Ranchi, where he had built
...house on a hill-top, with a garden, a
...otto, and a chapel on the highest peak for
... worship of the One, Formless, Supreme
...nit He continued his work of translation
...til his last illness He had some advanced
...ories of education, according to which he
...ight some grandchildren of his brother
...tyendranath Tagore. He had a genial per-
...nality and was a perfect gentleman. In
...uth he was noted for his bright and fair
...mplexion and his strikingly handsome
...nly figure.

In his youngest brother Rabindranath's
...eminiscences" we get many tantalising
...mpses of Jyotirindranath. Writes the poet :—

"My fourth brother Jyotirindra was one of the
... helpers in my literary and emotional training
... was an enthusiast himself and loved
... evoke enthusiasm in others. He did
... allow the difference between our ages
... any bar to my free intellectual and
...emental intercourse with him. This great
...m of freedom which he allowed me,
... else would have dared to do; many even
... him for it. His companionship made it
...ble for me to shake off my shrinking sensi-
...ness. It was as necessary for my soul after its rigorous repression during my infancy as are the monsoon clouds after a fiery summer.

"But for such snapping of my shackles I might have become crippled for life Those in authority are never tired of holding forth the possibility of the abuse of freedom as a reason for withholding it, but without that possibility freedom would not be really free And the only way of learning how to use properly a thing is through its misuse. For myself, at least, I can truly say that what little mischief resulted from my freedom always led the way to the means of curing mischief. I have never been able to make my own anything which they tried to compel me to swallow by getting hold of me physically or mentally, by the ears. Nothing but sorrow have I ever gained except when left freely to myself

My brother Jyotirindra unreservedly let me go my own way to self-knowledge and only since then could my nature prepare to put forth its thorns, it may be, but likewise its flowers This experience of mine has led me to dread, not so much evil itself, as tyrannical attempts to create goodness Of punitive police political or moral, I have a wholesome horror The state of slavery which is thus brought on is the worst form of cancer to which humanity is subject

"My brother at one time would spend days at his piano engrossed in the creation of new tunes. Showers of melody would stream from under his dancing fingers while Akshoy Babu and I, seated on either side, would be busy fitting words to the tunes as they grew into shape to help to hold them in our memories This is how I served my apprenticeship in the composition of songs"

These extracts show to what extent the poet is indebted to his fourth brother for the development of his genius

The reader of the poet's 'Reminiscences' will also remember the paragraphs beginning,

My fourth brother, Jyotirindra was responsible for a political association of which old Rajnarain Bose was the president Mere child as I was, I also was a member'

We need not quote the description of all the doings of this association but one passage must be reproduced

"My brother Jyotirindra began to busy himself with a national costume for all India, and submitted various designs to the association The *dhoti* was not deemed business-like, trousers were too foreign; so he hit upon a compromise which considerably detracted from the dhoti while failing to improve the trousers That is to say, the trousers were decorated with the addition of a false dhoti-fold in front and behind The fearsome thing that resulted from combining a turban with a *sola-topee* our most enthusiastic member would not have had the temerity to call ornamental. No person of ordinary courage could have dared it, but my brother unflinchingly wore the complete suit in broad day-light passing through the house of an afternoon to the carriage waiting outside, indifferent alike to the stare of relation or friend, door-keeper or coachman. There may be many a brave Indian ready to die for his country, but there are but few I am sure, who even for the good of the nation would face the public streets in such pan-Indian garb"

We shall close this note with one more extract—a long one—from "My Reminiscences."

"Lured by an advertisement in some paper, my brother Jyotirindra went off one afternoon to an auction sale, and on his return informed us that he had bought a steel hulk for seven thousand rupees, all that now remained being to put in an engine and some cabins for it to become a full-fledged steamer.

"My brother must have thought it a great shame that our countrymen should have their tongues and pens going, but not a single line of steamers. As I have narrated before, he had tried to light matches for his country, but no amount of rubbing availed to make them strike. He had also wanted power-looms to work, but after all his travail, only one little country towel was born, and then the loom stopped. And now that he wanted Indian steamers to ply, he bought an empty old hulk, which, in due course, was filled, not only with engines and cabins but with loss and ruin as well.

"And yet we should remember that all the loss and hardship due to his endeavours fell on him alone, while the gain of experience remained in reserve for the whole country. It is these uncalculating, unbusinesslike spirits who keep the business fields of the country flooded with their activities. And, though the flood subsides as rapidly as it comes, it leaves behind fertilising silt to enrich the soil. When the time for reaping arrives no one thinks of these pioneers, but those who have cheerfully staked and lost their all, during life, are not likely, after death, to mind this further loss of being forgotten.

"On one side was the European Flotilla Company, on the other, my brother Jyotirindra alone, and how tremendous waxed that battle of the mercantile fleets, the people of Khulna and Barisal may still remember. Under the stress of competition, steamer was added to steamer, loss piled on loss, while the income dwindled till it ceased to be worth while to print tickets. The golden age dawned on the steamer service between Khulna and Barisal. Not only were the passengers carried free of charge, but they were offered light refreshments *gratis* as well! Then was formed a band of volunteers who, with flags and patriotic songs, marched the passengers in procession to the Indian line of steamers. So, while there was no want of passengers to carry, every other kind of want began to multiply apace.

"Arithmetic remained uninfluenced by patriotic fervour; and while enthusiasm flamed higher and higher to the tune of patriotic songs, three times three went on steadily making nine on the wrong side of the blance sheet.

"One of the misfortunes which always pursues the unbusinesslike is that, while they are as easy to read as an open book, they never learn to read the character of others. And since it takes them the whole of their life-time and all their resources to find out this weakness of theirs, they never get the chance of profiting by their experience. While the passengers were having free refreshments, the staff showed no signs of being starved either, but nevertheless the greatest gain remained with my brother in the ruin he so valiantly faced.

"The daily bulletins of victory or disaster which used to arrive from the theatre of action kept us in a fever of excitement. Then one came the news that the steamer *Swadeshi* had fouled the Howrah bridge and sunk. With this last loss my brother completely overstepped the limits of his resources, and there was nothing for it but to wind up the business."

Mahatma Gandhi's Advice to Labourers

Without any intention to disparage the other speeches which Mahatma Gandhi made during his recent visit to Madras, we think it necesserry to call particular attention to the advice which he gave there to labourers of both sexes. He said in part:—

Friends and fellow labourers, I thank you for the addresses that you have presented to me. I call you fellow labourers, i.e., I call myself a labourer because I take pride in calling myself a spinner, weaver, farmer and scavenger. I have thrown in my lot with you so far as a man like me can do so. And I have done so, because I feel that India's salvation lies through you. I have done so, also because I realise that there is a joy in manual labour which is not to be had in reading books or mental gymnastics. I have realised that man is born to labour with his hands for his bodily sustenance. In mixing with spinners, weavers, farmers and other labourers I incessantly tell them never to cease to be labourers, but to add to their bodily labour, mental education. But I know that the joy I can derive from labour is not your lot. Labour to most of you is painful toil without pleasure, partly because your labour is exploited by moneyed men, but mostly because of your own defects and limitations. Another reason, therefore, why I have become a labourer is to be able to draw from the same level that you occupy your attention to your limitations and defects.

Therefore, I am never tired, when I speak at labour gatherings such as these, of drawing the attention of the labourers to their own limitations. I want you to realise that you should be in no way inferior to any other class of people in the country. I want you to develop the capacity for understanding national affairs and ruling over them. And, if you will be all these things, you must give up drink. You ought to give up insanitation and filth. Whether you are living in houses for which you are paying rent or living in houses built for you by your employers, you should decline positively to live in dirty houses where there is no sunshine and where there is no air. You must keep your houses and your yards absolutely clean of all dirt and insanitation. So must you keep your own bodies clean by washing them properly every day. And, as your bodies and your surroundings must be absoutely clean, so should your life be. You, men and women, should be absolutely chaste. You must never gamble. Send your children to schools that may be appointed or made by you, not so that your children may become clerks and cease to be labourers, but that they may remain labourers and be able to use their intelligence. If you have no temples, if you are Hindus, and if you have no mosques, if you are Mussalmans, you would lay by a certain sum and build these places of worship for yourselves. Those of you who

Hindus should not regard any body of Hindus as untouchables, Panchamas or Pariahs. No man may cast his lustful eye upon another's woman. And lastly, if you are wearing, as I know many of you are wearing, *foreign cloth or cloth even from* Bombay or Ahmedabad, you shall cease to wear that cloth, but wear only hand-spun and hand-woven khaddar, because every yard of khaddar that you buy means a few annas into the pockets of fellow labourers like yourselves. I am asking every labourer in India to learn and practise hand-spinning, carding and, if possible, even weaving.

If you are sufficienly industrious, you can spin and weave your own clothing, I have nothing more to say save this, early in the morning, getting up at 4 o'clock, ask God before you do anything else to help you to do the things that you have listened to this evening. May God bless you and enable you to lead good lives!

Lord Curzon

By the death of Lord Curzon of Keddlestone, England has lost one of its distinguished politicians. As viceroy and governor-general of India, he gave evidence of great industry and administrative capacity, but not of far-seeing statesmanship or sympathy with the political aspirations of the people whom he had come out to rule. He possessed great intellectual powers, command over the English language, and the gift of eloquence. Some of his dicta may find place in history; *e.g.* administration and exploitation were only different aspects of the same thing, *viz.*, British rule in India (we are unable to quote his exact language).

He will be remembered as the *author of* the partition of Bengal, though after he had ceased to be viceroy, he disowned this child of his. By the partition he wanted, it is believed, to drive deeper the wedge between Hindus and Moslems, and to counteract the predominant influence of Hindus in Indian politics and of Bengali Hindus in Bengal politics by the creation of a Moslem province where Moslem influence would be predominant. All this he did in order to increase the stability of British rule. But the measure produced results not intended or anticipated by him. Nationalism received a great impetus, and for the first time in the British period of the history of Bengal, a party of *English-educated* men came into being who wanted to put an end to India's political connection with Britain;—The Sepoy Mutiny was not predominantly a rebellion of those who had received English education. The revolutionary movement to which the Bengal partition gave rise has not been killed, though it has been scotched several times. Probably it will die out only when India becomes free.

The Bengal partition had also some noteworthy economic consequences. People's minds were turned toward articles of indigenous manufacture—swadeshi articles, as they are called. Though the boycott of foreign, particularly of British, goods largely failed and though many of the swadeshi enterprises of Bengal were unsuccessful, the indirect results were important, and Bombay mill-owners were able to convert Bengal's swadeshi zeal into hard cash, and some loss was inflicted on Lancashire.

Owing to the unprecedentedly persistent and extensive agitation against the partition, an agitation which for the first time in the history of political agitations in modern India was able to enlist the active sympathy of the masses, the Curzonian division of Bengal was unsettled and a new partition was made. When it was announced, some Indian politicians welcomed it. But there were others who could see through the game. In the days before the first partition, Bengal, Bihar, Orissa and Chota Nagpur formed one administrative province in which Hindus formed the majority and Bengali Hindus had the predominant influence. Lord Curzon's object was to give the Moslems a province in which they would form the majority and to decrease the influence of the Bengali Hindus as a whole. When the first partition was undone and followed by the second partition, it was found that the same object had been attained in a different way. Musalmans still form the majority in the province of Bengal. We are far from contending that Moslems ought not to be predominant and in the majority anywhere; they ought to be in some regions. But if regions must needs be divided to give them their due influence, Bengali Hindus ought also to have a province of their own.

Lord Curzon created a Moslem province in pursuance of the 'divide and rule' policy. But it is noteworthy that in recent months Lala Lajpat Rai, whose patriotism is unquestionable, has suggested the creation of Moslem provinces in the north-east and north-west of India for an exactly opposite purpose, *viz.*, to set at rest the ceaseless Hindu-Moslem bickerings and jealousies in some provinces.

Lord Curzon had travelled extensively in Asia, but probably had acquired an unwarranted and exaggerated belief in the absolutely static character of the civilisations

of Asia and her unchangeableness. Had his earlier travels been followed by later ones, he would have found an East which had in recent decades covered the march of previous centuries; and it would have done good to his contemporary compatriots if he had recorded that fact.

All departments of the administration in India felt the influence of his active and masterful personality. By his Universities Act he probably wanted to arrest the spread of higher education and to bring the universities under full official control This object was not gained,—particularly in Bengal owing mainly to the efforts of Sir Asutosh Mookerjee.

In a notorious address Lord Curzon branded Asia, the birth-place of Mahavira, Buddha, Zoroaster, Christ and Muhammad, and the home of all the great religions of the world, with untruthfulness and claimed superiority for the West in truthfulness ! Sir Rash Behary Ghosh gave a fitting reply in a memorable address.

His lordship will be gratefully remembered for inaugurating an enlightened policy for the restoration and preservation of ancient monuments and the pursuit of archæological researches. He will also be remembered for converting the Calcutta Public Library into the Imperial Library and adding largely to its stock of books

Calcutta Corporation Against Intoxicants

The Calcutta Corporation has passed the following resolution *nem con*—

That this Corporation do recommend to the Government of Bengal that all wine and liquor shops including shops for the sale of opium, ganja and other intoxicants, within the Municipal town of Calcutta, be removed therefrom and that in future licenses be granted only to recognised chemists and druggists for the sale of such quantities of wine liquor and other intoxicants within the Municipal town of Calcutta as may reasonably be required for medicinal purposes.

This is a good resolution But supposing the Government of Bengal accepted the recommendation, which is quite unlikely, who would pay for the large staff necessary for preventing smuggling ? Simultaneously with passing the resolution, the corporation ought to have tackled that question. By not doing so the Calcutta aldermen have simply courted refusal Or perhaps they never had any serious hope or intention, but wanted only some cheap praise from the unthinking crowd at the expense of the Bengal Gover ment.

If Calcutta had been a walled city wi a few closely guarded gates, even then would have been difficult to prevent smu gling. But as it is not walled and can reached by rail, river, highways, etc., at indefinite number of places, the preventi of smuggling is not a practicable propositioi

Prohibition to be successful, must tried in the country as a whole, not in citi or other areas individually. Still the Calcu gesture is an encouraging sign of the times.

Inconsistency of Some Bengal M. L. Cs

As we are opposed to dyarchy and wa full provincial autonomy, we have support the rejection of the Bengal ministers' salari as an individual act But we cannot overlo the fact that a substantial majority of tl councillors had previously voted for the appoi ment of ministers The recent voting, how ever, means that a majority of the membe do not want ministers at all Therefore, it clear that there are some members who ha a few days ago, voted for the appointme of ministers now declare that ministers ai not wanted. Men who change their minds i this fashion cannot expect to be respected trusted Such men cannot be believed to ha any sense of responsibility

President of Council as Dictator and Bully

Owing to two recent rulings of Sir Eva Cotton, president of the Bengal Council, th Nationalists and Swarajists walked out twic It happened in this wise, as described in th following letter addresed to the Presiden by Mr C R Das and Mr. B. Chakravarti o behalf of their respective parties

To the President, Bengal Legislative Council

Dear Sir,—It is apparent from what took plac yesterday that it is impossible for the members c this Council to do their duty by their electorate as they are not permitted their legitimate freedor of debate. It appears that Mr A C. Banerje in course of his speech said, "It is a departmen (referring to the District Intelligence Staff), th ostensible object of which is to detect crimes, bu we find that in some cases at all events its activitie were more identified in manufacturing evidenc than in detecting crimes." Sir Hugh Stephenson having objected to that statement you ruled tha you could not allow it without having heard yourself what Mr. Banerjea had said and withou asking Mr. Banerjea as to what he had said It is clear that Sir Hugh Stephenson made a misre presentation and although Mr. Banerjea re-stated t

you what he had actually said, you called upon him to withdraw the statement. It is further clear that your ruling subsequently given shows that your first ruling was wrong. We cannot but regard your order calling upon Mr. Banerjea to withdraw as an infringement of the liberty of speech to which every Councillor is entitled and we find it extremely difficult to discharge our duty as members of the Council if rulings are given in this manner and if members who insist on their right are treated with such scant courtesy. We have further to observe that this is not the first time that the members of our parties have taken exception to the offensive tone in which they are addressed and the temper displayed by you.

Yours truly,
B. Chakravarti,
(On behalf of the Nationalist party)
C. R. Das,
(On behalf of the Swarajya party).
Dated, Calcutta, the 25th March, 1925.

We have read the report of the proceedings of the meeting where all this took place in *The Servant*, *Forward* and the *Amrita Bazar Patrika*, and are of opinion that the President behaved in a rude and dictatorial manner, and wanted to extract an abject apology from Mr. A. C Banerji by bullying him and some other councillors Sir Evan practically showed that in his opinion no courtesy was due to the Bengali members, and that Sir Hugh Stephenson was to be implicitly believed, not any Bengali councillor

We cannot pronounce any authoritative opinion on what is or is not a parliamentary expression; but this we can say that what Mr. A C. Banerji stated is a fact, and that neither he nor any other Indian member behaved in a discourteous or disorderly manner

---

Bengal Repression Acts

The Bengal Ordiance Bill was thrown out by the Bengal Legislative Council, but was passed by the process of certification The Bengal Ordinance Supplementary Bill was thrown out by the Indian Legislative Assembly twice. Of course, some members spoke out very strongly against the Bill But the always subservient Council of State has passed it, only three members dissenting and none walking out by way of protest

"Passing bills, including finance bills, in spite of the opposition of a majority of legislators" has almost become the usual procedure Regard for reality therefore demands that the legislative bodies be summarily suppressed or guillotined.

Was It a Trick?

When on the 25th of March the Nationalist and Swarajist members of the Bengal Council walked out for the first time, we read in the report of the proceedings,

> The Nationalists having withdrawn no less than 59 motions for refusal and reduction in the Police Budget were placed The President called them one after the other which however necessarily fell through. As amended the original demand was then put and carried.

The subsequent walking out of these members and its advantages are thus referred to and described in the report:—

> At this stage the Nationalist members again walked out of the Chamber. and the demands for Ports and Pilotage and Scientific Demands were put and carried without any discussion or opposition.
>
> In the absence of the Ministers, Mr. Donald moved for the demands for Education. Medical, Public Health, Agriculture and Industries, which were similarly carried

The proceedings of Thursday the 26th instant are thus briefly described in the *Bengalee*.—

> Within a brief period of half an hour the business of the Bengal Legislative Council was concluded on Thursday afternoon and the demands for Civil Works, Famine Relief and Insurance, Superannuation Allowances and Pensions. Stationery and Printing, Miscellaneous Expenditure in England, Loans and Advances etc, having been made and passed in full without any discussion or opposition the Council was prorogued As a protest against the ruling given by the Hon'ble President against Mr. A. C. Banerjea on Wednesday, the Nationalist and Swarajist members absented themselves from the chamber. and the opposition benches remained empty

A wag suggests that, as in these days some legislator or other is bound to make strong remarks, it was pre-arranged that taking advantage of some such remark, the president should lose his temper and make a display of his strength, which was sure to lead to the opposition walking out. and then the bureaucrats should make hay while their sun shone un-obscured by the vaporous speeches of Indian members If the wag is right, the bureaucracy in the other provinces should follow their example. It is easy to learn and do the trick

---

Sun Yat Sen

Reuter has killed Sun Yat Sen, the great Chinese statesman, for the third time, without giving any explanation as to why he was killed twice before, or without following up the latest news of his death with any information regarding his funerals, the tribute of gratitude

paid to his memory by his fellow-countrymen, or other similar details. We cannot be sure, therefore, that he is dead. But whether his body be dead or alive, he will live for ever in history as *par excellence* the maker of modern China, a statesman who framed for China a constitution which was not a mere copy of the constitutions of some occidental countries and a true patriot who, though he overthrew the Manchu dynasty and set up a republic, did not covet the office of president of the Chinese Republic.

A Festering Sore

Guglielmo Ferrero is one of the greatest European historians living to-day What he writes will be remembered for many generations, and his verdict on many subjects is likely to be final for posterity, far beyond anything that is uttered by statesmen and politicians, with whom financial and party considerations are paramount He has recently written and published, under his own signature, this opinion as an historian on the Opium Question :—

> Opium is a festering sore on the face of modern civilization.
>
> In olden days consumption of opium was necessarily limited by inadequate means of production, but now with modern industrial and agricultural methods there is an overproduction which threatens extinction of the race
>
> It is surely patent that the only solution is to rigorously limit production and that limitation of consumption is bound to follow I cannot see how any other plan can be seriously adopted, especially by a nation which is conscious of its responsibilities.
>
> The scandal becomes criminal when the State itself is engaged in the traffic, as is the case with opium.
>
> It is an international shame that a society of nations is so linked with commercial interests that its members are unable to act to blot out this scourge.
>
> The moral conscience of the world must be profoundly low when a small number of vile traders are able to sway the councils of nations which vaunt themselves as masters of civilization and pretend to govern the world.

Sir Basil Blackett has now, in India, the chief responsibility for deciding whether India's part in the Opium Traffic shall be subject to revision by an impartial enquiry or whether old worn-out platitudes shall still be repeated, as the Indian Government verdict, and no impartial enquiry granted My hope is, that the opinion of the provincial Governments by not definitely taking a hostile position will make an enquiry possible.

C. F. A.

Mr. John Campbell's Libel

Mr. John Campbell, the representativ(the Government of India, declared at Gen that no Indian leader, not even Mr. Gandh himself, had any fault to find with the Govern ment of India's opium policy. In contradic tion of this outrageous libel, which has neve been apologised for and withdrawn, the cleare references have been given and published i the press from the writings of Mr. Dadabha Naoraji, the Hon. Mr. G K. Gokhale, and als from almost every living Indian writer an statesman. The Debate in the Legislati Assembly, in which the clearest pronounce ments were made by leading Indian politician the Government suffering defeat on a divisio should dispose once and for all of th calumny which Mr Campbell made to th World Press The petition to the League (Nations under the signatures of Mahatm Gandhi and the poet, Rabindranath Tagor demanding the limitation of cultivation to th medicinal and scientific needs of the worl should also help to dispel the falsehood whic unfortunately obtained a long start in th world's news Quite recently, since the poet return, he has pointed out to me that, a early as the year 1881, when he was Edito of *Bharati*, in Bengal, he published an edi torial review on the Opium Traffic betwee India and China. The review is of such im portance, in the light of the scandalous state ment made by Mr John Campbell, that I ha asked permission from the Poet to get i translated and reproduced I hope that may appear in the next issue of the Mod r Review.

C F. A.

Sir J. C. Bose at the Central Anti-Malaria Society's Annual Meeting

The Central Anti-Malaria Society of Ben has been doing much good work for a num ber of years Public appreciation of it services was evidenced recently by th crowded and influential attendance at i annual meeting In opening the meeting its president Sir J C. Bose made an appr priate speech He departed somewhat fro the beaten track by concluding his addr with the following passage:—

> In this connection, I would venture to sug an additional item which may be carried out some of your workers. My own researches m me increasingly realise the influence of mind o the body. The body easily succumbs, when t mind is in a state of depression. Hence it is ess tial to cultivate cheerfulness by increas

...ces of healthy amusement. We were once a appy people, there were a succession of fairs and melas all the year round, at which people used to congregate, but the innocent joys of life are fast disappearing. There also used to be numerous forms of indigenous play, meant to develop physical strength and agility, every organ of the body thus became alert and active, and resistant to physical ills. I make my own scholars spend two hours every afternoon in "lathi-play"; this particular form of exercise renders their hands and wrists very supple, without which the extreme delicacy in adjustments of my sensitive apparatus would have been an impossibility. Most astonishing has been the effect of physical culture on the health of my scholars. On an average more than thirty per cent of my staff used to be incapacitated by illness; since the introduction of "lathi-play", the illness has been reduced to less than five per cent. I am deliberately of opinion that physical training should be made compulsory in our schools and colleges.

The Cotton Excise Duty

To handicap an indigenous industry of India for the benefit of a British industry is not inconsistent with the British sense of justice, though it may be an unrighteous policy. In opposition to this policy, there has been a persistent demand for the abolition of the cotton excise duty. But self-interest has stood in the way of justice being done even in this year of a surplus budget.

Popularising Indian Civil Service

In order that stay-at-home Britons might readily feel the urgency of increasing the emoluments of British Covenanted Civilians in India service in India had been evidently so effectively painted in the most unattractive colours that even repeated increase of pay, etc., the latest being the "Lee Loot", has not succeeded in inducing the young university men of Britain to think of an Indian career, which was formerly so highly prized. The need has therefore, now been felt to counteract the effect of the previous propaganda by propaganda of a different kind. The services of ex-governors of Indian provinces have been requisitioned to bring home to the young students of Oxford, Cambridge, etc., the advantages and attractions of service in India. In England you have to pay for everything—a smile, a pose, a gesture, everything has its price. It goes without saying, then, that this propaganda would cost a certain amount. And as official Englishmen have always come out and would come out in future also to rule India absolutely and entirely in the interests of India, what is more just and more natural than that this country should pay the whole cost of this propaganda? England has never gained even half a cracked farthing by her sons coming out to rule India in return for starvation wages. Hence it would have been the height of injustice to saddle England with the expenses of this propaganda. And mark how merciful and high-minded the ruling class of England is! Lord Winterton has declared from his place in Parliament that the cost would be trifling. Should we not in gratitude worship Lord Winterton and his ilk? "Bow down, ye slaves, bow down."

Government of India Civil Services Bill

Another example of the sense of justice and generosity of the British ruling class is furnished by the introduction in the British parliament of the Government of India (Civil Services) Bill, which is described as—

> A bill to amend the provisions of the Government of India Act by exempting proposals for expenditure upon certain salaries, pensions and other payments from submission to the Indian legislatures and to enable rules made under the said Act relating to the civil service of the Crown in India to be dispensed with or relaxed in certain cases.

Of late the gratitude which Indians feel for the rulers of India has been increasing by such leaps and bounds that, overwhelmed by it, the Indian legislatures might any day pour out at the feet of these neo-Brahmins not only the public but the private wealth of India as well, as *dakshina* for their highly unselfish and spiritualising services. But the British Parliament does not want to utterly impoverish India by taking advantage of her superabundant and overflowing feelings of gratitude. Hence that body has determined to deprive the Indian legislatures of any power to increase the salaries, pensions and other payments made to India's white rulers.

Now there will be great economy and the Indian treasury will be quite safe.

Reforms Enquiry Committee Reports

Two reports, a majority report and a minority report, of the Reforms Enquiry Committee have been published. The former is for leaving things almost as they are, the latter for a substantial advance, and automatic progress in the future.

As regards the Reforms there are two demands which may be called national: the establishment of full responsible government in the provinces, all subjects being transferred

to ministers responsible to the provincial legislatures ; and the establishment of responsibility in all departments of the internal civil administration of the country by the central government. There is no political party in the country whose demands fall short of these two, though there are persons and parties who want much more.

The majority report does not meet even a fraction of these two demands; and is therefore quite unsatisfactory.

The majority report has arrived at the absurd conclusion, not warranted by facts, that the system of dyarchical government in the provinces has on the whole worked satisfactorily. Every one, outside the ranks of the bureaucracy and their partisans and hangers-on, knows that the truth lies the other way.

The minority report has met with general acceptance. It has recommended that, whether by the appointment of a royal commission or by any other agency, the Government should take steps to place the constitution on a permanent basis with provision for automatic progress in the future so as to secure stability in the government and willing cooperation from the people As since the publication of the two reports, Sir Muhammad Shafi, late Law Member of the Government and a signatory of the majority report, has supported this recommendation of the minority, it has now become practically the recommendation of the majority of the members of the Reforms Enquiry Committee As such, it should be given effect to by the British Parliament, though it would be too much to hope that it would be

Officiating Governors

Before the enactment of the law which has enabled the Viceroy, the Governor of Bihar and Orissa, and other high functionaries to leave India on long leave, it was the rule for the senior members of the provincial executive councils to officiate for provincial rulers After the passing of the above-mentioned law also the practice is not to be departed from in Assam and Bihar and Orissa, where the the senior members of the executive councils, who are Englishmen are to officiate for the Governors But in Bengal the "senior member, Sir Abdur Rahim, is an Indian. Hence his claims have been overlooked. On a previous occasion, years ago, when Sir K. G. Gupta was the senior member, he was placed in charge of the fisheries depa ment in the nick of time, in order that t Bengal satrapy might be given to an Engli man, and the Indian claimant might fish f consolation in the wide wide ocean.

As between Indian and Indian, the theo of the favourite wife may and often do come handy, but when the time comes f choosing one who is to play the husband, must always be the Englishman. Once upo a time the experiment was tried of Engli manising and husbandising Satyend Prasanna Sinha by be-lording him, b according to Englishmen, the experiment w a failure.

Why High Officials Go Home

It is no longer a secret that Lord Readi is going home to confer with Lord Birke head, the Secretary of State for India, outstanding Indian problems—whatever they m be Some provincial governors who are al going home are to help him in the conferen As none of these public servants are know to advocate self-rule or justice for Indi their advice can only confirm the Tories their Toryism. Of course, India pays for t conference, though it will do her no good

Though no public report of the conferen may be published, the enterprising Press England will be sure to publish some accou of it. It would be good if some accredit and well-informed representatives of Ind were on the spot to correct misrepresentatio Not that we expect any immediate or di gain from such corrections. What we wa is that British opinion and world opinion India should not be formed on wrong da supplied by either interested or ignora persons It is foolish and futile to compla of misrepresentation of India if we do n take care to supply correct information.

Military Training for Students

University after university is going for compulsory military training for i students. We have written adversely on th subject and wanted to see what other pape had to say. So far we have not found an other paper opposing it. *Young India,* w have been told, has written nothing on th topic.

On the whole, it may, therefore, be sa that Indian papers are ahimsaists as a matte of policy so far as armed rebellion goes, bu are not thoroughgoing ahimsaists.

Militarist Propaganda in Schools

The Guardian writes:—

The Education Minister on the Labour Government of Victoria states that he is determined to put an end to militarist propaganda in schools. He has therefore issued an order that no articles or songs extolling wars, battles or heroes of past wars are to be printed in text-books or school magazines in Victoria In South Australia, the Education Department have gone one better and ordered that a copy of a book on the League by Mr G L. Ellis, a Melbourne barrister, should be placed in every school library.

The National Council of Education, Bengal

The Foundation Day of the National Council of Education, Bengal, which was established in 1906, was fittingly celebrated last month at Jadavpur, where its Technical Institute has permanent class-rooms, hostels, laboratory, etc The subjects at present taught, by a competent staff, are Mechanical Engineering, Electrical Engineering and Chemical Engineering It has about 700 students, candidates for admission having been double this number during the last four years The Council has an endowment worth about 25 lakhs of rupees Babu Hirendranath Datta has worked for this educational institution with a zeal and quiet persistence worthy of all praise and emulation

Vykom Satyagraha

'Satyagraha' at Vykom has taken a new turn In handing over for publication the correspondence between himself and the police commissioner, Trivandrum, Mr Gandhi observes.—

It is only necessary for me to point out that the agreement embodied therein marks a step forward in the movement now going on at Vaikom. The Satyagrahis' respecting the boundary line in spite of the removal of the barrier and the removal also of the order of prohibition would, on the one hand show completely the non-violent nature of the struggle and, on the other, prove the *bona fides* of the Government declaration that they favour the reform for which the Satyagrahis are fighting. I am hoping that the opponents of reform will reciprocate the gesture made by the Satyagrahis.

The barriers and the order of prohibition have been removed. According to the agreement:—

The effect of this would be that a very small number, not larger than at present, will continue to march up to the boundary line by way of pleading their cause and stand or spin as they are now doing in front of the lines They will no cross it on any account whatsoever whilst this agreement lasts, and I expect that if ever it becomes necessary to challenge in a court of law the so-called right or custom under which the so-called untouchables are prohibited from making use of the roads round the temple, the prosecution would be under the ordinary criminal law of Travancore I am hoping with the assistance of the Travancore Government to formulate public opinion so that it becomes irresistible, and that without recourse to law on either side The common right of using the public or semi-public roads is not denied to any class of people by reason of their birth. I have already discussed with you three proposals made by me, namely, referendum by taking the vote of Savarna Hindus in select areas, arbitration, or interpretation and examination of the authority of the texts from Hindu Sastras supposed to be available to the orthodox in support of their contention as to the uses of roads round certain temples It must be a very simple matter to adopt one or all of the suggestions.

Let us hope this non-violent struggle will soon be crowned with success. Orthodox people can now agree with good grace and honour to themselves to the so-called untouchables using the roads round certain temples

The Indian Chemical Society

The Indian Chemical Society was established last year The Society publishes a quarterly journal in which only original contributions approved by a committee of publication find a place It is a matter of sincere pleasure to note that the Society enjoys the support of about 200 qualified chemists, including most of the prominent scientific workers in chemistry in the country. The spirit of goodwill and co-operation in a common cause has united the European and the Indian in common effort We have had occasion to refer more than once to the achievements of our young chemists It is pleasing to note the increase in the number of successful investigators in chemistry in our midst The foundation of a society with the status of the Indian Chemical Society brings home to us that India is after all awaking from her deep slumber The contribution of chemists working in India to chemical knowledge is no longer quite negligible.

It is in the fitness of things that most of the Indian Universities should recognise the importance of the efforts of the society in the cause of chemistry and be contributing to the funds of the Society It is a truism that in the development of the natural resources of India lies our future Chemistry is a branch of science which has a fundamental and leading bearing on problems of industrial, agricultural and biological processes. If India is to realise her dream, of taking her proper

place in the scientific and industrial progress of the world, she must devote more attention to the growth of a spirit of research in the country. She must not remain satisfied with simply supplying skilled labour but must also have the power to initiate ever new and more and more effective processes through inventions and discoveries. A society such as the one under reference is the fittest institution to realise this object. Our motto must be to encourage by all means research in pure science and the spread of the scientific spirit and knowledge in the country. It is the experience of the world that this is the surest way towards the industrial development of a country. We appeal to the public and to the State to do their duty by the Society by contributing substantially towards its research and publication funds. We would mention that the annual income of the London Chemical Society and the American Chemical Society is from 3 to 7 lacs of rupees and that Britain and America have each no less than 10 thousand qualified chemists It is through their joint and organised effort that these countries are zealously and successfully maintaining their position in the van of the industrial progress of the world.

The Black Man's Burden

The following letter which appears in the 'New Statesman' of Jan 28, 1925 under the heading of "the Black Man's Burden' gives a picture of what is happening in Africa with regard to the use of African labour for the white settlers —

"Sir,—The following notes from my diary, made when passing by Kenya twelve months ago, may throw some additional light on the labour problem in Kenya. Perhaps I am not an unbiassed observer having lived for more than thirty years in South Africa, where similar though less drastic methods for making the black man work "for his own good" are in use. Walking along the three-mile road from Killindini to Mombasa, I turned aside to read the notices on the board outside the police offices. One notice announces the introductian of regulation for the registration of natives which will bring 500,000 natives under control Each is to be furnished with a pass upon which employers are required to supply certain particulars. That giving these particulars is irksome to the white man is suggested by the fact that the notice gives a number of reasons why it is to the interest of employers to fill them in. Briefly, they resolve themselves into the argument that it will be possible more effectively to keep the native in subjection. A recent speech in the legislative chamber at Nairobi begged the Indians and Arabs to leave politics alone (what a familiar ring this advice has !) and with the Europeans concentrate on developing the resources of the province The chief of these resources is cheap native labour, and this registration regulation is to help to secure it.

It is an amusing commentary on this attitude toward native races that in the English "memorial church" a brass tablet erected to the memory of Sir E. S Mackenzie records, that "the first act of his administration was the redemption of 1,422 domestic slaves at Rabar." Thus does Europe strain at our 1,422 gnats and swallow 500,000 camels ! The system of registration includes the taking of finger-prints of these 500,000 natives. I suppose it goes without saying that finger-prints are not taken of Europeans, nor, as yet of Arabs and Indians, these latter being numerous and intelligent enough to make such a measure difficult of application to them What is the fate of the native who comes into conflict with the laws—in the making of which no pretence is made of consulting him—is shown by the fact that on my walk I came upon two gangs of native convicts at work on the roads, both under the guns of native police warders.

A sidelight may be thrown on the situation by the following facts In order to secure reforms and greater economy in the working of the Kenya railways a new and experienced general manager was sent from the offices of the South African Railways at Johannesburg. In the monthly magazine published by the S.A.R., I saw an extract from the first report of this new manager. From it I gathered that one of his first administrative acts in the pursuit of this bubble economy was to reduce the wages of native and coloured servants of the Kenya Railways. No mention is made of similar reductions of the emoluments of the white officials, indeed, it is probable that these were increased in a manner which must be familiar to all who have inner knowledge of bureaucracies It was bad enough to make the burden fall upon the shoulders of the already badly paid black and coloured men, but it was adding insult to injury to say, as Mr. Felling said in the report referred to, that the reduction was made for the coloured man's own good.—Yours, etc.,

Wallasey, January 17, 1925. J. F NAVI

I should add to this letter that by the word 'coloured servants' the writer, who is a South African, evidently means the Punjabi railway workman who have gone out on contract Every effort has been made by this new General Manager to retrench them in favour of white employees.

C. F. A

Christian Missions and Oriental Civilization

Our readers' attention is drawn to a review in a previous page of this issue of "Christian Missions and Oriental Civilizations" by M.T Price.

PRINTED AND PUBLISHED BY A. C. SARKAR AT THE PRABASI PRESS,
91, UPPER CIRCULAR ROAD, CALCUTTA.

INDIA & EAST AFRICA

BY ADVERTISING IN

HIND MAHILA.

women's weekly edited by Mrs. Gokhale, President, Hind Samaj, Bombay, Member, Bombay Municipal Corporation.

particulars to:

Manager, The Hind Mahila,

Bombay 4.

Agents :

B. DUTTARAM & CO.,

GRANT ROAD, BOMBAY 7.

Agent :

GHOSE'S ADVERTISING AGENCY,

SUKEA STREET, CALCUTTA.

W. M.REYNOLD'S

BOLD-TYPE EDITIONS. Rs. A.

		Rs.	A.
of the Court of London, in 17 Vols.		17-	0
Do, Single vol.	...	1	2
8 vols.	...	5	0
8 vols.	...	5	0
Duchess, 4 vols.	...	3	0
Lambert, 4 vols.	...	3	0
of the Harem, 4 vols.	...	3	0
4 vols.	...	3	0
of Glencoe, 4 vols	...	3	0
Kiss, 4 vols.	...	3	0
House, 3 vols.	...	2	4
of Old London, 3 vols.	...	2	4
3 vols.	...	1	12
Wife, 2 vols.	...	1	8
Squire, 2 vols.	...	1	4
	...	0	12
Fisherman	...	0	10
	...	1	8
2 vols.	...	1	4
2 vols.	...	1	8
vols.	...	3	0
Timothy's Book-Case, 3 vols.	...	1	12
vols.	...	3	0
vols.	...	1	12
	...	1	0
vols.	...	1	8
4 vols.	...	3	0
Wilmot, 8 vols.	...	5	0
of Paris by Eugene Sue,	...	1	0
the Diamonds.	...	1	0
Plots, 4 vols.	...	3	0

—SUPERIOR WATCH CO.,

Post Box No. 167(m.) MADRAS

a mind and soul food. It is the only All-India psychical review contributed by leading thinkers inland and foreign. Join for SELF-CULTURE, ENLIGHTENMENT, AND BENEFIT. Privileges Free Associationship, Diploma and other rights. Remit lowest Annual Subscription Rs. 3. Foreign Rs. 4, sample copy As. 8 only.

SPECIAL OFFER—Some choicest, tried invaluable YOGIC AND MYSTIC SECRET LESSONS of Health, Happiness and Success, etc., sold for Rs. 2-8 will, for this year, be given away absolutety free to our 5,000 new subscribers, who will remit their fee at once.

Apply to Secretary,

All-India Occult House Dacca (India)

THE PLANCHETTE—Purchase this spirit-invoking instrument from us and compare results. Hold communication with your beloved dead. Seek their aid and advice in your difficulties. Price Rs. 3-4 only.

GHOST-MIRROR-BOX—A wonder of wonders. See the appearances of your departed friends and relatives. Get your difficulties solved. Know your stolen object. Get enlightened about your past, present and future. Develop clairvoyance and exalted vision. Make the Ghost Box your constant joy and advisor. Price with direction Rs. 2-8 only.

BOOK-DEPOT FOR PSYCHICAL LITERATURE. WRITE TO US

"The Indian Point of View in Economics" By D. A. Shah, M.A., LL. B., The Modern Review—"Ably written," "the problems of currency, high prices, the 'drain' and fiscal policy of Government.. are discussed. The brief study of the problem of Indian poverty... is one of the best we have seen." Price per copy, exclusive of postage, Re. 1. Write to the Author, Nanpura, Surat.

Sett Dey & Co.

Homeo-Chemist,

42, Strand Road, Calcutta.

Dealers in Boericke and Tafels.

Original Homoeopathic Dilutions and Biochemic Triturations.

CATALOGUE FREE ON APPLICATION.

ASTOUNDING PROPOSITION

We can publish your address under different headings according the nature of your business in our "Indo-Foreign Business Directory" [free of charge] if you get a copy of our "Oriental Business Directory" that contains over 15,000 addresses and priced Re. 1 only. This book is highly applauded by all and will be a most useful Guide for you. Apply at once to—T. S. NAIDU & SONS, Tinnevelly, (S. India).

DIPLOMA EXAMS.

B. LITT., SAHITYABHUSAN, etc.

Send stamps for particulars.

Educational Institute,

ALLAHABAD.

Rare Books For Sale

1. Observations of the Musalmauns of India: descriptive of their manners, customs and ha... by Mr. Hasan Ali, very rare Rs. 20. 2. The Indian Mussulmans by W. W. Hunter, 1871, very r... Rs. 10. 3. The Portuguese in India, A.D. 1481—1571 by Danvers in 2 vols., Rs. 35 4. The N... History of Great Britain from the year 1783—1822 complete in 5 vols. by Brutan 1823, rare Rs. 5. Life in Bombay and Neighbouring Out-stations, with illustrations 1852 rare Rs. 8. 6. Bombay ... Western India: a series of stray papers in 2 vols. by James Douglas Rs. 20. 7. England to Del... a narrative of Indian travels 1870 by J. Matheson, Rs. 12 8. Orme's History of Hindustan, compl... in 2 vols. Rs. 15. 9. Hindustan under Free Lancers 1770—1820 by Keene, rare, Rs. 10. 10 ... Mogal Emperor of Hindustan by Holden A D 1394—1707, rare, Rs. 10. 11. Gladwin's Aveenee-Akb... Rs. 6. 12. Dirom's Narrative of Campaign in India with Tipoo Sultan in 1792, rare, Rs 22. 13. Buchanan's Journey from Madras through the countries of Mysore, Kanara, Malabar etc. in the domin... of the Rajah of Mysore complete in 3 vols Royal hf. cf. 1870, rare, Rs. 35. 14. Travels in the Himal... and Provinces of Hindustan, and the Punjab in Ludakh Kashmir etc from 1819—1825 in 2 vols... Horace Hayman Wilson 1841, rare, Rs 25 15 Cutch: or, Random Cases of Western India by Pos... 1839, rare, Rs. 25 16. Travels in India by Jean Baptist Tavernier, Baron of Anbonne, translated fr... the original French edition of 1676 by V. Ball, complete in 2 vols. very scarce. Rs 60. 17. Simla P... and Present, Rs. 10. 18 Good Old Days of Honourable John Company complete in 2 vols, rare, R... 19. Early Records of British India, A History of the English Settlements in India by Wheeler 18... rare, Rs 12. 20. A Voyage from England to India in the year 1754 and an Historical Narrative... Edward Ives, 1773, very rare, Rs. 28 21 Travels and Adventures in the Province of Assam durin... residence of 14 years by Butler, with illustrations 1855, rare, Rs. 20. 22. Sir Thomas Roe's Journ... rare, Rs. 12. 23. Chronicles of the Pathan Kings of Delhi, illustrated by Coins, inscriptions and ot... antiquarian remains and the revenue resources of Moghul Empire in India from A D. 1593—A D 17... A supplement to the Chronicles ..... Delhi, complete in 2 vols by Thomas, 1871, very scarce, Rs ... 24. Bengal under the Lieutenant Governors 1854—1898 with 14 illustrations complete in 2 vols, Buckler, Rs. 10. Rambles and Recollections of an Indian Officer complete in 2 vols. by Sleeman Rs... 26. Campaigning Experiences in Rajputana and Central India, during the suppression of the Mut... 1857—1858 with maps, by H Duberley 1859, rare, Rs. 9. 27. The Crisis in the Punjab from the 1... of May until the Fall of Delhi with a map 1858, by F. Cooper, rare, Rs. 7. 28. Two Native Narrati... of the Mutiny in Delhi, by Metcalfe, rare, Rs 7. 29. History of the Siege of Delhi 1861, rare, Rs... 30. A Personal Narrative of the Siege of Lucknow from its commencement to its relief, by Sir Col... Campbel and etc. by L. E. R. Roes. 1858 Rs 7. 31. Narrative of the Indian Mutiny of 1857, r... Rs. 6. 32. History of the Indian Mutiny 1857-59 and History of the Sepoy War in Indian comp. 7 Vols. by G. B. Masleson and J. W. Kaye Library Edition. Rs. 60. 33 Official Writings of M... stuart Elphinstone etc. by Forrest Rs. 6. 34. Ras Mala or Hindu Annals of the province of Gooz... in Western India with illustrations comp. in 2 Vols. 1856 by A. K. Forbes very scarce. Rs. 82 The *Archaeology* and Monumental Remains of Delhi by Carr Stephen with illustrations, rare, Rs ... 36. The Arctic Home in the Vedas by B. G Tilak, very scarce, Rs. 50, 37. An Introduction to Popular Religion and Folk-lores of Northern India by W. Crooke 1894 rare Rs. 6. 38. The No... Western Provinces of India, their History, ethnology, administration by W. Crooke, Rs. 6. 39. ... Gods of India, A brief description of their history, character and worship by E. O. Martin, rare, Rs... 40. Descriptive Ethnology: Eastern and Northern Asia—Europe, by R. G. Latham 2 Vols. 1859 ... Rs. 12. 41. R. L. Mitra's Indo-Aryan, comp. in 2 Vols, rare, Rs. 40. 42. A History of the Anci... Sanskrit Literature by Max Mueller, rare, Rs. 30. 43. Ram Raj's Essays on Architecture of the Hin... rare, Rs. 45. 44. Lady Harringham—Ajanta Frescoes rare, Rs. 150. 45. Belnos—The Sandhya on daily pray... of the Brahmins, rare Rs. 125. 46. Radha Kamal Mukherjee—The Foundation of Indian Econom... Rs. 8. 47. History of Indian Shipping and Maritine activity by Radha Kumud Mukherjee Rs. 5. 48. L... Governments of Ancient India by do Rs. 6 49. Wilke's History of Mysore, 1st. Edt., comp. in 3 V... Hf. Morocco. very scarce Rs. 80. 50. Arabian Nights Entertainments, comp. in 17 Vols. posses... original black cloth binding with terminal essays, published by Kam Shastra Society by Sir R. F. Bur... Rs. 250. 51. Fergusson—Tree and Serpent Warship with plates, nice copy, Rs. 200. 52. Mosley Life... Gladstone, comp. in 3 Vols., Library Edt. Rs. 50. 53. Boswell's Life of Johnson, Library Edition co... in 3 Vols. Rs. 15. 54. Francis Rabelais, comp. in 3 Vols., Library Edition, by Unquhart and Mathux Rs. 55. Moliere's Work in English, Library Edition, comp. in 6 Vols. Rs. 50. 56. Byron's Work, Libr... Edt. comp. In 13 Vols. with Prose and Poetry, published by Murray, Rs. 65.

Sheikh Nayimuddin

Rare Book Seller,

23 Bhawani Dutt Lane, Calcutta.

CONTENTS:

CONTENTS:

CONTENTS:

PAG

To be had of

THE MODERN REVIEW OFFICE,

91, Upper Circular Road, Calcutta.

RISE OF THE CHRISTIAN POWER IN INDI

BY MAJOR B. D. BASU, *I. M. S. (Retd.)*

Complete in 5 Volumes **Rs. 25** for the Whole Work
For Subscribers to "Prabasi" **Rs. 18-12.**
Postage Extra.

PRESS OPINIONS :

'This history should prove a most useful work, and it should be read by all alike We hope that it may have a wide sale in England especially at this crisis in the history of the world

'We are struck by the very fair way in which the whole h been treated by this author, for in the volumes that have co to our hand there has been no word of condemnation for crim or expression of bitterness for sufferings imposed It is a f. history of events, sparing the faults of none and expressi admiration where admiration was due and commending actio when those actions were disinterested and done for love truth, justice

'In concluding this "Notice" we must again say that this sho note is not worthy of those volumes, and we hope that this histo will have a wide circulation It deserves it from the point of v of the well written history but more from the standpoint of t impartiality which will commend itself to all readers alike a must inevitably carry great weight in placing the subject befo those who hold adverse opinions on many points ---*New India*

FORWARD says in a LEADING ARTICLE :

"Major B D Basu, I M S (retired) has laid all publicists India under a deep debt of gratitude by writing a book in fiv volumes entitled the "Rise of the Christian power in India" In the light of our present knowledge, the materials contained this important book may be regarded as disclosures of a carefu plot among text-book writers of British Indian History to conce all real facts about this most important period of our nation evolution It will not do for anybody writing after him to strin up all the governor-generalships and viceroyalties of India in on common story of benevolence and good-will towards the India people Our estimate of each of them must needs be revised

"Major Basu's book will take the same place in the historic literature of our country which Mr R C Dutt's famous 'Econom History of British India' has done in economic literature We hop to utilise his book in future for discussing problems and danger against which our author has warned us."

The Hindu of Madras says:—

"Right through Mr Basu has based his conclusions upon the unimpeachable records of the ruler themselves and that is the distinguishing merit of the work."

The Amrita Bazar Patrika of Calcutta says:—

"Major B. D. Basu (Retired I. M. S.), who has devoted considerable time and energy in resuscitating the true facts with regard to the most instructive period of Indian history, has presented his countrymen with the accounts culled mostly from the records of Englishmen embodied in a work of five volumes In the light of our present knowledge, these facts appear to us to be as nothing short of disclosures."

"Major B. D. Basu has completely succeeded in proving the incorrectness of almost all the favourite theories of the Anglo-Indian historians and of those Indians who derive inspiration from them and repeat them in their text books."

"It is impossible within the brief space of this paper to draw attention to the many important topics which are discussed in this book, but it may be hoped that Major Basu's book will be widely read by those who want to have a correct view of the circumstances which metamorphosed a handful of traders into imperialists."

N.B.—This work is one of the books recommended for study by the Allahabad University for its M. A. degree examination in the Modern History group.

INVENTED BY MR. P. C. BHATTACHARYYA, B A., B.E., DISTRICT ENGINEER, TIPPERA.

"KILL-BUG"

Kills Bug instantaneously. Throw a few drops in the joints and corners where the Bugs hide themselves. The bugs will be killed instantaneously. It is non-sticky, non-poisonous neither acid nor Alkaline, does not stain clothing or furniture. 4 oz. phial As. 6. Quart Bottle Rs. 1-4. Special rates for heavy quantities.

APPLY TO:—**BENGAL TRADERS, Ltd. 84-1, Bowbazar Street, Calcutta.**

Wonderful Remedies of

Evil Influence of "Planets"

If you be not benefited by the Kavacha, money will be refunded.

We send a letter of guarantee with each Kavacha.

Nabagraha Kavacha—Its wearer is sure never to lose any lawsuit and will easily secure good jobs and promotions. He will not die heirless. It effects easy delivery in case of women. Price Rs. 4-4.

Sani Kavacha—It will save you from adversity and misfortunes, and while lengthening your life, will increase your wealth, fame, peace of mind and success in undertakings. Price Rs. 3-6.

Shyama Kavacha—It is many in one. While making you free from debts, it will give you plenty of wealth with a happy band of joyous children, at the same time, make you proof against all attacks by enemies. Moreover, it is sure to make its wearer free from the wrath of Saturn and avert its evil influence. Price Rs. 9-10.

Dhanada Kavacha—Its wearer earns immense wealth with little struggling. Whenever a wearer thinks of something he gets the result without delay. The goddess Lakshmi always resides at his house and gives him son, wealth, long life and fame. In conclusion, it will give even a beggar the wealth of a king. Price Rs. 7-10.

Shatrubashi Bagalamukhi Kavacha—It will help you to overcome your enemies and to take revenge on them. Moreover the wearer gets his desired object and a Bhakta or Sadhak is released from the court when he is prosecuted as an accused or is a plaintiff through some accident. Price Rs. 9-2.

Akshoy Kavacha—It is unparalleled in the world. Mahabir Karna in ancient India was powerful this kavacha which is described in the Mahabha It can be kept up in hand which will save from all the dangers and calamities and will impr your situation. Ordinary Rs. 13-5. Puraschai Siddha Pratisthita Mahamullya Akshaya Kava Rs. 29-10.

Surjya Kavacha—Its wearer is sure to shake the most obstinate of diseases. Price Rs. 5-3.

Mahamrityunjoy Kavacha—It will ward off serious disasters and accidents that might otherw end in premature death. Price Rs. 8-2.

Nrisingha Kavacha—It will cure Leucorrh Barrenness, Hysteria and other diseases in wor and enable them to bear healthy and long-liv children It is sure to save you from the influe of bad spirits Price Rs 7-5.

Mahakala Kavacha—By wearing this even men who are hopelessly barren will get child and those whose children never live will be mot of children who will live long. One wearing t Kavacha comes out winner in disputes and lawsu And even a fool becomes learned as an effect this kavacha. Price Rs 11-9.

Dhanwantari Kavacha—It proves most help to those ladies, who for fear of losing their hea and beauty caused by excessive shedding of bl in having many children, or for some other rea or reasons are averse to child-birth. Price Rs. 7-

Wealthy persons involved in distress may pass their whole life in peace and prosperit by wearing the following Maha-Purascharan Sidha invaluable Kavachas.

1. Rajlakshmi Kavacha, 51-2. 2. Rajeshwari Kavacha, 51-9. 3. Brihat Bagalamukh 34-2. 4. Brihat Nrisinha, 63-9. 5. Mahakala, 76-0. 6. Maha-Mrityunjaya, 80-1 7. Brihat Dhanada, 129-11. 8. Apatya (children) Janaka, 137-9. Bamsaraksha 487-14. Tara Kavacha, 782-9.

--: SOME OPINIONS :--

Mr. A. H. Cumming, Judge, High Court, Calcutta.—On examining my fore-head, the exact time of birth of me and my son were correctly stated. He made some wonderful predictions about me which were proved to the last letter.

Mr. Dwarakanath Chakravarty, Judge, Calcutta High Court—Pt. B. K. Jyotirbhusan is an expert in astrology. I am sure he will satisfy any body.

Mr. K. L. Dutt, Retired Accountant General, Madras and Registrar, Calcutta University—Jyotirbhusan possesses extraordinary power in Astrology and Palmistry.

Babu Nabinchandra Das, Late Offg. Distr Magistrate, Noakhali, Member, L. G. Council E and Assam—He is an adept in astrology and P mistry. His reading of the past and future in man's destiny is wonderful. His readings fr horoscope and hands are accurate & satisfactory.

Mr. Hariprasanna Mukherjee, District Jud Sylhet—Pt. B. K. Jyotirbhusan is an expert reading lines and palmistry and is a success astrologer. He has made me greatly astonished calculating quite exactly the date of birth of a s of mine by examining my fore-head.

All India Astrological & Astronomical Society.

President—Pandit B. K. Bhattacharya, Jyotirbhusan, Jyotirbbidyaratna, Tattabharati, Vidyabhusana, F. T. S.

370 (M) Upper Chitpore Road, Jorasanko, Calcutta.

TEDDY
CAMERA
Model A

Contract & Advance Rates for Advertisements

In The Modern Review.

Discount on Advance for:

1 Year	12½ %
6 Months or less than 1 year	6¼ %
Less than 6 Months	3⅛ %

on the net sum paid.

No discount will be allowed on advertisements costing less than Rs. 5. Such sums are always payable in advance.

Contract Discounts on:

1 Year's contract	6¼ %
Less than 1 year and more than 3 months	3⅛ %

Contracts are not entered into for any space less than ½ column per insertion. The contracted space must be utilised every month.

TO Our Advertisers

THE MODERN REVIEW is India's greatest advertising medium. It circulates widely in every part of India, Burma, Ceylon, F. M. S., S. S., South Africa and all over the world wherever Indians and people interested in things Indian are found. That it is a paper well worth advertising in is proved by its long list of advertisers who have used its columns for giving publicity to their wares for years without a break.

The Modern Review makes every effort to keep its printing, paper, get-up as good as possible and for an all-round advance in popularity, circulation and quality of articles and pictures This means extra profits to its advertisers. In view of the above facts advertisers always find it well worth having their publicity done through the Modern Review.

1. Our rates are fixed.
2. Our advertisement charges should be paid strictly in advance. Known parties only may remit their charges within 15 days after publication.
3. Advertisements will be received up to the 22nd of each month.
4. Changes and stop orders will be accepted up to the 15th of each month. The advertiser will be responsible for mistakes arising out of non-observance of this rule.
5. Outstanding bills will automatically discontinue advertisements.
6. We do not undertake any responsibility for blocks damaged in the process of printing, nor for any errors caused by our inability to read or correct illegibly or incorrectly written copy.
7. Advertisers may be sure of our best attention to good display and neatness in printing.

Scale of Charges

	Single Insertion, Rs.	As.	P
Per Ordinary Page	40	0	0
" Half-Page or 1 Column	21	0	0
" Half-Column	11	0	0
" Quarter-Column	6	0	0
" One-eighth Column	4	0	0

Rates for other special pages can be had on application.

Manager, The Modern Review, 91, Upper Circular Road, Calcutta.

THE SPIRIT OF THE ROCK

Artist—Abanindranath Tagore

Prabasi Press, Calcutta

THE MODERN REVIEW

OL. XXXVII. NO. 5 | MAY, 1925. | WHOLE NO. 221

TRUTH

By RABINDRANATH TAGORE

IT is evident that life in the West, like an ice-berg tottering under the weight of its growing hugeness, has lost its moral balance. She knows that things are behaving in a drunken manner, but she does not know how to stop. She is casting about for all kinds of devices whereby she may save herself from a crash, not by closing her drinking booths, but in spite of them

The young generation of the East, who in their intoxication with the new wine of boisterous energy from the West are likewise growing unstable in their gait, are content jeeringly to remark that our pursuit of the cult of perfection which gives balance has led us to inertia. They forget that balance is even more needed for that which moves than for that which rests.

I had a good illustration of this on board ship whilst I was travelling to China. It has made me think deeply about the contagion of this moral drunkenness that spreads from shore to shore

One, of my Indian friends asked his Japanese fellow-traveller why Japan neglected to cultivate friendliness with China. Without giving a direct answer, the Japanese asked a German passenger, who was there, if he could ever think of Germany and France uniting in the bonds of friendship. It clearly shows the spirit of the schoolboy in the present generation of the Eastern youth brought up under Western school-masters. They have learnt by rote their texts, but never their lesson. They are proud when they mimic the voice and gesture of their teacher, reproduce his language, earn their full number of marks and a patting on the back, while they are not even aware that the living lesson has escaped them.

It evidently caused great satisfaction to this Japanese young man, who, I am sure, does not represent the best minds of his people, to know that the feeling of animosity that exists between China and Japan has its analogy in Europe. He failed to realise the fearful meaning of the hatred which furiously drives Germany and France to ruin, in a vicious circle of mutual destruction.

This conversation set my mind thinking how the carefully nurtured noxious plant of national egoism is shedding its seeds all over the world, making our callow schoolboys of of the East rejoice because the harvest produced by these seeds,—the harvest of antipathy with its endless cycle of self-renewal,—bears a Western name of high-sounding distinction.

And yet the time has come when we must realise the ancient truth, which has been relegated to the lumber-room of truisms that what saves us is not pride, nor the satisfaction of hatred, nor the black lies of diplomacy, nor the power represented by money, or muscle, or organisation.

Great civilisations in the East as well as in the West, have flourished in the past because they produced food for the spirit of man for all time; they had their life in the faith in ideals, the faith which is creative. These great civilisations were at last run to death by men of the type of our precocious schoolboys of modern times, smart and superficially critical, worshippers of self,

shrewd bargainers in the market of profit and power, efficient in their handling of the ephemeral, who presumed to buy human souls with their money and threw them into their dust-bins when they had been sucked dry, and who, eventually, driven by suicidal forces of passion, set their neighbours' houses on fire and were themselves enveloped by the flame.

It is some great ideal which created great societies of men; it is some blind passion which breaks them to pieces. They thrive so long as they produce food for life; they perish when they suck life dry in insatiate self-gratification. We have been taught by our sages that it is Truth which saves man from annihilation. Let me try to explain what this Truth is.

It has been the tradition in India closely to attach our mind to some *mantram*, some great text, and daily to concentrate our thought upon it, while its meaning grows one with our being, and gives our wordly life its equilibrium in the truth and peace that dwell in the eternal. One such *mantram*, which has been of great help to me, begins with the word *satyam*, indicating that the Supreme Being is *satyam*, which means Truth

Man is afraid of the numerous, of numbers, which add but do not connect. It is wearisome for him to approach things through their several individual doors and pay to each one of them its separate homage of recognition.

At the beginning of life's experience a child puts everything into its mouth, until it gets to know that all that comes to its hand is not food. In the primitive stage of our intellect, our mind, in its indiscriminate greed, grabs at detached facts and tries to make a store of them. At last the mind comes to know that what it seeks is, not the things themselves, but, through them, some value.

Where can it be that man may realise *satyam*, the Supreme Reality ? Nothing is ever in a state of quietude; things rapidly change their form and become something else, even as we try to fix our gaze on them. The very mountains, which are looked upon as the symbol of solid permanence, behave like shifting screens on time's stage, and one never knows when they may shortly be folded up as the play proceeds and one act gives way to another. The stars are bubbling out into light on the bosom of darkness and dissolving into oblivion. So, in Sanskrit, our term for the world phenomenon is *samsara*, or that which is ever on the move,—and this *samsara* we know as *maya*, we call it a dream. Where then is Truth ?

Does it not become evident that Truth must have its full expression only in this movement itself,—in the current which always leaps over the fixed boulders of finality and can therefore suggest the indefinable, the infinite? In a dance it becomes possible for the different gestures to move together and yet not thwart each other, because they are the expression of a certain musical truth which is ineffable, which is one, which comprehends and yet trascends each separate part of its manifestation.

Moralists have often lugubriously cried out that the world is vanity, because everything in it moves and changes They might as well say that a song is not real because every note of it is transient, giving place to another. We have to know that this moving and changing world, because of its mutability, is giving expression to a truth which is eternal. It would come to a standstill in a crash of discord, had it not such truth permeating and transcending it.

It is to the person, who keeps his eyes solely fixed upon this aspect of the world which is an unceasing series of changes, that the world appears as delusion, as the play of Kali, the black divinity of destruction To such a one it becomes possible for his dealings with this world to be superficial and heartless The world being, for him, an unmeaning progression of things, and evolution that goes blindly jumping from chance to chance on a haphazard path of survival he can have no scruple in gathering opportunity for himself, dealing cruel blows to others who come in his way. He does not suspect that thereby he hurts his own truth, because, in the scheme of things, he recognises no such truth at all. A child can tear, without compunction, the pages of a book for the purposes of his play, because for him those pages have no serious truth.

The way to be considerate in our dealings with the world is to realise the permanent meaning which underlies it and makes each one of its changing facts touch its end every moment. It happens in this way with our own movements of vital growth; they are innumerable, and yet they have their joy for us, because every passing fraction of their totality immediately reaches its end, which is life itself. This very moment, when I am speaking, all the separate words of mine

would be a burden to me, if they were not the expression of my life, of my mind, which is the source of their truth.

What is evident in this world is, the endless procession of moving things; but what is to be realised is, the Supreme Truth by which the world is permeated. When our greed of wealth overlooks this great truth and behaves as if there were nothing in this world but the fact of these moving things, then, our pride rises with the amount of things produced and collected, and jealous competition thunders down the path of conflict towards dark futility.

All our true enjoyment is in the realisation of perfection. This can be reached, not through augmentation, but through renunciation of the material for the sake of the ideal. The material which an artist uses is the minimum which is possible for his purpose. It would be barbarism to make it too gorgeously profuse, forgetting the final value of the ideal. When the artist reaches that ideal he reaches his enjoyment, and not a mere possession.

Thus, according to the Upanishad, the complete aspect of Truth is in the reconciliation of the finite and the infinite, of ever-changing things and the eternal spirit of perfection. When in our life and work the harmony between these two is broken, then either our life is thinned into a shadow, or it is set on fire.

TO THE CHILD.

By RABINDRANATH TAGORE

ONCE upon a time when I was busily engaged in writing, I suddenly felt a call from the young I was spending my life in a solitary place in a house-boat near a sand-bank of the great river Ganges, when all of a sudden across the mustard fields, the village market with its beautiful bamboo-groves, across the sands, where the wild ducks had their noisy haunts, came the cry of the young, "Comrade, poet," it said, "where are you hiding yourself ? Come to us" It said, "We are suffering from the hands of the School-master, come and rescue us. Give us freedom, bring the magic touch of the spring-time into our school-house, for our hearts, like buds, are thirsting for sunlight and the warm south breeze"

I was sorely puzzled. I did not know how to help these suffering souls, how to get access to them through the stony walls and gates of the citadel of the Education Department. For, from my childhood I did play truant ; I neglected my lessons I was typically a bad boy, who according to the prediction of the wise, always comes to grief. And so one day, though I was a poet, I had to disguise myself as school-master and open a school, which was a camouflage of a school.

It is a beautiful spot, this place Santiniketan, away a hundred miles from Calcutta, open all round to the verge of the horizon, bare of vegetation Only just about my school, there is an avenue of sal trees, big tall trees, which give good timber and bear beautiful clusters of sweet-smelling flowers in summer. There is a shady mango-grove and a few other trees from which we get the green life of the forest. It has something of the aspect of the great Chinese and Japanese pictures I have seen. What that is, let me explain. One thing I have found in the character of these artists and painters,—they are not afraid of open spaces. It has often struck me that in their pictures they wanted to make us realise the great space itself, with the help of just the slight outline of a mountain or of a pine-tree top, which, like the index finger, pointed out that which could not be seen but be felt. In their paintings a few touches of a crooked branch or the flying wings of a bird represent that shock to the immensity in response to which it breaks out in a great silent cry.

Last time when I was in Japan, I was present at a dramatic performance, and I found the same genius at work there. While the

great actor gave expression to his part, the rest sat absolutely still, as if they were in a picture, mute and motionless. This one man had around him the expanse of silence and stillness. On the European stage every actor is doing something. They are restless. But on the orthodox Japanese stage, you see life and its intense expression but in the surroundings of an infinite quiet. The West densely crowds its space with cities, with factories and hotels, with chimneys and sky-scrapers. The contagion of this we saw in Hankchow in China, where the fashionable beauty-seekers trample down the beauty of the lake scenery with the proud march of gaudy comfort and convenience They choke the great voice of space with brick and mortar, with din of advertisements and throng of things.

In their drawing-rooms in the West they are busy with covering space with articles that are unmeaning. They are afraid of the infinite; they pull down blinds to shut out the sunlight, they close their door to keep out the breeze

The flood has been let loose. The cheap and the vulgar which have no value, which kill space, kill time, but which are being enormously overproduced have come to make our mental atmosphere dense We have come to the point where we are about to lose our infinite, the infinite in our space, in our life. Before long, the sky over the whole human world, East and West, will be smudged with factory-smoke and the green of the living nature will be licked grey by the demon of the utilitarian spirit But that is another story.

In this beautiful spot, Santiniketan, I tried to gather a few children. They came from the overcrowded cities, hungering for food at the breast of their Mother Nature, the food of life. I brought them to her. I became their playmate and they found out before long that I was of their own age, not very much different from them. In this beautiful spot I came into the world of the young and there found my own place.

As I felt the youth within me when I was in their company, I wanted them also to be fully conscious of their own youthfulness, conscious that they were not grown-up people. You may laugh at this statement of mine. I speak from my personal experience. There was a time when I went to school, and though it was not for long, yet I know. In proper schools boys must behave as if they were not boys, they must never be boisterous, they must not laugh too loud. But boys are born savages and must pass through the stage of savagedom. I let them run and climb and swing and when the rain fell, go out and get thoroughly drenched in the open air. I waited the poor boys to realise that they had been made *to be boys* at least for fourteen or fifteen years of their life.

As in the best Eastern pictures there is ample space, so in human and especially in child life there should be ample space of surroundings. What is space? It is freedom, not emptiness. Through this freedom of space child life finds its own voice. Most people, and especially schoolmasters, forget this. They want to fill every moment with tasks, with discipline and rules. So their life becomes a single solid thing, one hard lump of lessons without any space for the poor cramped mind to find its outlet of energy.

I myself got this lesson from the work that I started, that he who gives freedom gets freedom The taskmaster is as much a slave as his victim I wanted to make these children happy in an atmosphere of freedom. I never cared to watch them too much, to distrust them. I did not keep an eye on their conduct, I never suspected them. Even when they took their examinations, I trusted them and when I gave them freedom I found my own freedom through trust, through my faith in human nature and child nature In this atmosphere of happy youth I myself began to grow from the age of forty. I find I am still growing and that life itself is still full of surprises, of new manifestations. The reason is this, that I offer freedom, and therefore that I get freedom, the freedom which has the power to stimulate the creative mind and life

But I have not come here to give you my idea about education, but to say to you that I love children, not as those elders say it in a loud voice from their great distance of the grown-up world. But I have my passport, as a poet, to enter into the mystery of the child life, and my love for the child is not patronizing; it is full of respect. Somehow children soon find it out, in spite of the exaggeration of my grey beard. I have nearly always been fortunate to win their love. I have come to claim from you your love which is my due Maybe I am a little too hasty, but I assure you that only if I had more time every one of you would have fallen in love with me.

I am afraid I have been talking at cruel length to you, that you will accuse me of having no consideration for your own desire for freedom, of being nothing but a garrulous

man, and that I am contradicting my own ;trine. If I have given you that impression, ;rave your pardon. I am really an inoffen-e creature. I can play and laugh and ıle. That I am somewhat human my friends ıo know me will acknowledge and therefore would not be at all in accordance with my 'n ideas to give a monotonously long mono-;ue to your young minds which crave for shower of new impressions, sparks of de-light. I give you leave to go, and to dispense with what older folk love so much, formal talks. Before I leave, let me tell you once again that my heart dwells with the young and I feel grateful to them for bringing new hopes, generation after generation, to the world of man

[Spoken at Kyoto Girls' College, and specially contributed to *The Modern Review*.]

MY SCHOOL

By RABINDRANATH TAGORE

I have been told that you would like to hear of the educational mission I have taken up, but it will be difficult for me to give you a distinct idea of my institution which has grown gradually during the last twenty-four years. With it my own mind has grown and my own ideal of education has come to its fullness, so slowly and so naturally, that I find it difficult now to analyse and put it before you.

The first question you may all ask is: what urged me to take up education I had spent most of my time in literary pursuits till I was forty or more. I had never any desire to take my part in practical work, because I had a rooted conviction in my mind that I had not the gift. Perhaps you know the facts, or shall I make a confession? When I was thirteen, I finished going to school. I do not want to boast about it, I merely give it you as a historical fact

So long as I was forced to do so, I felt the torture of going to school unsupportable. I often used to count the years that must pass before I should find my freedom. My elder brothers had passed through their academic career and were engaged in life, each in his own way. How I used to envy them, when, after a hurried meal in the morning, I found the inevitable carriage, that took us to school, ready at the gate. How I wished that, by some magical spell, I could cross the intervening fifteen or twenty years and suddenly become a grown-up man. I afterwards realised that what then weighed on my mind was the unnatural pressure of the system of education, which prevailed everywhere.

Children's minds are sensitive to the influence of the great world to which they have been born. Their subconscious mind is active, always imbibing some lesson, and with it realising the joy of knowing. This sensitive receptivity of their passive mind helps them, without their feeling any strain, to master language, that most complex and difficult instrument of expression, full of ideas that are undefinable and symbols that deal with abstractions. And through their natural gift of guessing they learn the meaning of words which we cannot explain.

But it is just at this critical period that the child's life is brought into the educational factory,—lifeless, colourless, dissociated from the context of the universe, within bare white walls staring like eyeballs of the dead. We had the God-given gift of taking delight in the world, but such delightful activity was fettered and imprisoned, stilled by a force called discipline which kills the sensitivity of the child mind, the mind which is always on the alert, restless and eager to receive first-hand knowledge from mother Nature. We had to sit inert, like dead specimens of some museum, whilst lessons were pelted at us from on high like hailstones on flowers.

I rebelled, young as I was. Of course this was an awful thing for a child to do,—the child of a respectable family! My elders did not know how to deal with this pheno-

menon. They tried all kinds of persuasion, vigorous and gentle, until at last I was despaired of and set free. Through the joy of my freedom, I felt a real urging to teach myself. I undertook the task of playing schoolmaster to myself, and found it to be a delightful game. I pored over any books that came my way,—not school-selected text-books that I did not understand,—and I filled up the gaps of understanding out of my own imagination. The result may have been quite different from the author's meaning, but the activity itself had its own special value.

At the age of twelve, I was first coerced into learning English. You will admit that neither its spelling, nor its syntax, is perfectly rational. The penalty for this I had to pay, without having done anything to deserve it, with the exception of being born ignorant.

When in the evening time my English teacher used to come, with what trepidation I waited! I would be yearning to go to my mother and ask her to tell me a fairy story, but instead I had to go and get my text-book, with its unprepossessing black binding, and chapters of lessons, followed by rows of separated syllables with accent marks like soldiers' bayonets As for that teacher, I can never forgive him. He was so inordinately conscientious! He insisted on coming every single evening,—there never seemed to be either illness or death in his family. He was so preposterously punctual too. I remember how the fascination for the frightful attracted me every evening to the terrace facing the road; and, just at the right moment, his umbrella,—for bad weather never prevented him coming,—would appear at the bend of our lane

One day I discovered, in a library belonging to one of my brothers, a copy of Dickens's *Old Curiosity Shop*. I persisted in reading it, and, with the help of the illustrations supplemented by contributions made by my own imagination, I made out some kind of a story. In this manner, with no help from any teacher, but just as a child learns by sheer guessing, I went on reading and reading and a twilight atmosphere of colourful vision was produced in my mind

This was the experience of my own young days and I believe that a large part of such success or reputations I may have acquired, I owe to that early freedom, won with wilfulness.

In our childhood we imbibe our lessons with the aid of our whole body and mind, with all the senses fully active and eager When we are sent to school, the doors of natural information are closed to us: our eyes see the letters, our ears hear the abstract lessons, not the perpetual stream of ideas which form the heart of nature, because the teachers in their wisdom think that these bring distraction, that they have no great purpose behind them.

When we accept any discipline for ourselves, we try to avoid taking in anything except what is necessary for our purpose, and it is this purposefulness, which belongs to the adult mind, that we force upon the children in school. We say "Never keep your mind alert, attend to what is before you, what has been given you". This becomes torture to the child, because it goes against Nature's purpose, and Nature, the greatest of all teachers, is thwarted at every step by the human teacher who believes in machine-made lessons and not in the lessons of life, so that the whole growth of the child's mind is not only hurt, but forcibly spoilt.

I believe that children should be surrounded with the things of Nature, which have their own educational value. Their minds should be allowed to stumble on and be surprised at everything that happens in the life of to-day. The new to-morrow will stimulate their attention with new facts of life. This is the best method for the child But what happens in school is, that every day, at the same hour, the same book is brought and poured out for him. His attention is never hit by the chance surprises which come from learning from Nature.

How quickly the child, left to himself, is capable of gathering facts! In its early days it is always picking them up, and even if, for the time being, it does not grasp all their meaning, yet because of the immense receptiveness of the subconscious memory, nothing that passes across the mind really ever leaves it. Our grown-up mind is always full of the things we have to arrange and deal with, and therefore the things that happen around us, the coming of morning, celebrated with music and flowers, leave no mark upon us. We do not allow them to, for our minds are really crowded; the stream of lessons perpetually flowing from the heart of Nature does not touch us, we merely choose those which are useful, rejecting the rest as undesirable because we want the shortest cut to success.

Children have no such distractions. With

hem every new fact or event comes to a ɪind that is always open, with an abundant ospitality; and, through this exuberant, ɪdiscriminate acceptance, they learn innuɪerable facts within a very short time, mazing compared with our own slowness. hese are most important lessons of life hich are thus learnt, and what is still more onderful is, that the greater part of them re abstract truths. I cannot even imagine ow it is possible for a child to understand bstract ideas through mere guessing, to ɪaster that most complex organism of exression, our language, while its mind is so nmature.

Knowing something of the natural school hich Nature herself supplies to all her creaures, I chose a delightful spot and used to old my classes under some big shady tree taught them all I could. I played with hem. In the evening I recited our ancient pics and sang my own songs. I trusted o the presence of the spirit of freedom in he atmosphere. I had to fight the teachers ho assisted me, who had been brought up in a different environment to that of mine, who had no faith in freedom, who believed that it was impertinence for the boys to be boys.

Then I tried to create an atmosphere of culture. I invited renowned artists from the city to live at the school, leaving them free to produce their own work, which I allowed the boys and girls to watch if they so felt inclined. It was the same with my own work. All the time I was composing songs and poems, and would often invite the teachers round, to sing or read with them. Our boys would also come, and peep in since they were not invited, and listen to the poems and songs fresh from the heart of their composer. This helped to create an atmosphere from which they could imbibe something impalpable, but life-giving.

We have there the open beauty of the sky, and the different seasons revolve before our eyes in all the magnificence of their colour. Through this perfect touch with nature we took the opportunity of instituting festivals of the seasons. When nature herself sends her message, we ought to acknowledge its compelling force. When the kiss of rain thrilled the heart of the surrounding trees, if we had still behaved with undue propriety and paid all our attention to mathematics, it would have been positively wrong, impious.

The seasons of the rains often brought us unexpected release from duty. Some voice suddenly would proclaim from the sky. "Today is your holiday!" We submitted gladly and would run wildly away. Such sympathy is so easily crushed by routine which takes no count of nature's claims, and does not keep open the path for this great world to find its place in the soul of man. I do not believe in such barbarity

Our children began to be of service to our neighbours, to help them in various ways and to be in constant touch with the life around them. They had their own freedom to grow, which is the greatest possible gift for the child life. There was also another kind of freedom at which we aimed, the freedom of sympathy with all humanity, a freedom from all racial and national prejudice.

The sympathies of children, like the undergrowths of a forest, are allowed to cling to the dust of the soil to which they belong and not to grow up to that height from which they can send their branches in all directions. Therefore their hearts remain stunted, incapable of understanding other people with different languages and customs. This causes us, when our growing souls demand it, to grope after each other in darkness, to hurt each other in ignorance, to suffer from the worst form of blindness of this age. The missionaries themselves have contributed to this evil. In the name of brotherhood and in the arrogance of their sectarian pride, they create misunderstanding. This they make permanent in their text-books and poison the minds of children. The worst of fetters come when children lose their freedom of sympathy.

I have tried to save children from such vicious methods of alienating their minds which are fostered through books, through histories, geographies and lessons full of national prejudices. I have done it with the help of friends from the West. In the East there is a great deal of bitter resentment against Western races, which rankles in our hearts, and in our own homes we are brought up in feelings of hatred. I have tried to save the children from that and these friends from the West, with their understanding, with their human sympathy and love, have done us a great service.

We are building up our institution up[illegible] the ideal of the spiritual unity of all races. I want to build it with the help of all other races, and when I was on the continent of Europe, I appealed to those great countries, to their scholars, and I was fortunate enough

to receive their help. They also came to this institution, with is poor in material things, leaving their own centres of learning, and spent a year or more with us, helping to build it up.

I have in mind not merely a University—that is only one of the aspects of our Visva-bharati,—but I hope this is going to be a great meeting place for individuals from all countries who believe in our spiritual unity and who have suffered from the lack of it, who want to make atonement and come into human touch with their neighbours. Such idealists there are and when I travelled in the West, even in out-of-the-way places, many unknown persons of no special reputation wanted to join this work.

When the races come together, as they have done in the present age, it should not be merely the gathering of a crowd. There must be some bond of relation, otherwise they will knock against one another.

Our education must enable every child to grasp and to fulfil this purpose of the age, not to defeat it by acquiring the habit of creating divisions, and of cherishing national prejudices There are of course natural differences in human races which should be preserved and respected and the mission of our education should be to realise our unity in spite of them, to discover truth through the wilderness of their contradictions.

This we have tried to do in Visva-Bharati. Our endeavour has been to include this idea of unity in all the activities in our institution, some educational, some that comprise different kinds of artistic expression, some in the shape of service to our neighbours by way of helping the reconstruction of village life. As I wanted this institution to be inter-racial, I invited there great minds from the West. They cordially responded and some have come permanently to join hands with us and build a place where men of all nations and countries may find their true home, without molestation from the prosperous who are always afraid of idealism or from the politically powerful who are always suspicious of men who have the freedom of spirit. *

* Specially contributed to THE MODERN REVIEW

THE DEATH TRAFFIC

By RABINDRANATH TAGORE.

Written in Bengali in 1881

[THE Article which follows was written by the Poet in May, 1881, exactly forty-four years ago, for the Bengali magazine called '*Bharati*'. At Geneva, in May, 1923, as I have related elsewhere, Mr. John Campbell, the official representative of the Government of India, made the statement to the World Press assembled, that "*from the very beginning, the Government of India had handled the opium question with perfect honesty of purpose; and not even its most ardent opponents. including Mr. Gandhi, had ever made any reproach in that respect*". Although called upon to withdraw the lattter part of this statement, Mr. Campbell has never done so. Mahatma Gandhi contradicted it in '*Young India*': many passages have been quoted also, in contradiction, from the writings of Mr. Dadabhai Naoraji, G. K. Gokhale, Surendranath Banerjea, and others of a quite early date as well as later expressions of opinion, but still the statement remains as it was uttered. This article, written by the Poet in Bengali when he was twenty years of age and now for the first time translated, is a further convincing proof of Mr. Campbell's inaccuracy. In the original Bengali, the article takes the form of an editorial review of Dr. Christlieb's book entitled "The Indo British Opium Trade." C. F. A.]

We have never before heard such a revolting story of Thuggism, as is contained in this book by Doctor Theodore Christlieb which lies before us for review.

A whole nation, China, has been forced by Great Britain to accept the opium poison,—simply for commercial greed. In her helplessness, China pathetically declared: "I do not require any opium". But the British shopkeeper answered: "That's all nonsense. You must take it."

Both the hands of China were tightly bound. Opium was forced down China's

throat with the help of guns and bayonets, while the British merchants cried, "You have to pay the price of all the opium you take from us".

For nearly a century, the British traders have been carrying on this disgraceful trade in China. The article, which the customer does not want, is shoved into one pocket by force, while the money to pay for it is forcibly extracted from the other pocket, and its full price realised. Such a method of carrying on business and accumulating wealth can only by courtesy be called by the name of traffic. *It is sheer brigandage. The very* nation which had become an object of gratitude to thousands of African negroes, by removing from them the chains of slavery, is now saying to China: "I want more money, and therefore you must take opium."

This poison of opium, eating at the vitals of one of the greatest and oldest countries of Asia, has been spreading like an infection over the whole body politic. It has been killing slowly by inches mind and body alike. A strong nation, like Britain, is using its strength to sell death and destruction to a weak nation, and thus make profit; though the profit made is pitiably insignificant compared with the vast destruction wrought.

If we trace the history of the way in which this traffic was introduced, it is enough to arouse indignation against Great Britain and pity for China even in the hardest hearts. When we read the history of unnatural and inhuman bloodshed in war, we have simply a feeling of horror mingled with that of wonder. *But, in the Indo-China* opium traffic, human nature itself sinks down to such a depth of despicable meanness, that it is hateful even to follow the story to its conclusion.

In 1780, the British East India Company sent two small ships full of opium into the Gulf, at the entrance of the Canton River, near Macao Before this time, only two hundred chests of opium had been imported into China as a medicinal drug. Therefore, there was no customer at first for the two ship-loads carrying 2,800 chests, which were exported by the East India Company in 1780-81. So the Company worked very hard indeed to find out some means of introducing this vicious traffic into China. The British are past-masters in the game of commercial strategy. This game began in China; and it was played by the East India Company with such success that in the year 1799, the Chinese Government had to pass legislation prohibiting the import of opium into China altogether. But in spite of these laws, the British merchants went on smuggling opium into China. Legal or illegal, open or secret, China was obliged to take opium. That was the settled policy of the Company, and they carried it out like brigands.

Apprehending some trouble, the ships that were loaded with opium were removed to Whampoa. Then the Chinese authorities took security bonds from all the Hong Kong merchants, that no ships should enter the harbour with opium on board. The law was *enacted that if opium was found on any ship,* it should be sent back at once, without unloading, and the security holders should be punished. This law was renewed from time to time; but it had no effect. At last, in the year 1821, the Governor of Canton tried his hardest to prohibit opium smuggling altogether. He earnestly requested the English, Dutch and Americans to give up the detestable practice which they had employed of demoralising the Chinese officers with bribes.

The East India Company removed its own ships from Whampoa to the island of Liu Tiu. Opium was smuggled in from the ships there, and the traffic was still carried on secretly. The English merchants continued to corrupt the Chinese officers in order to introduce the drug into the interior of China. There had never been before such a method adopted of bribing Chinese officials with heavy bribes to violate their own laws and to disobey their own superior officers.

Then, a new law was passed against the Opium Traffic by the Chinese Government; but the smuggling increased to such an extent that there was a great agitation against the British. The Chinese patriots proposed the boycott of British goods. Then the Chinese Emperor being greatly concerned about the possibility of danger to his subjects, sent Commissioner Lim to Canton as his representative. Commissioner Lim destroyed all the opium that he found in the ships in harbour, stopped all trade with England, and expelled from China all the officers of the East India Company who had carried on the traffic. In the end, war was declared.

Everyone knows what was the end of this Opium War. The Chinese were defeated and had to sue for peace. Five seaports were opened for the English merchants. Hong Kong was ceded to the British and twenty-one million dollars were paid as indemnity. The British consented that a clause should

be inserted in the treaty allowing the Chinese to confiscate all illegal goods. At the same time they tried their utmost to get their traffic in opium made legal. But that attempt failed. Then the British representative agreed, that opium might be confiscated, but refused to help in any way in preventing smuggling. He knew full well that all the opium ships were fully armed, and that the weak Chinese, without his help, would not dare to approach them. Thus openly, after the war, before the eyes of the helpless Chinese, the trade was carried on the same as before.

After this, the Chinese people became so enraged against the red-haired foreigners, on account of their repeated violation of the laws of the country, that they were becoming more and more determined to turn them out of China altogether. The Chinese authorities captured an English opium ship, called the 'Arrow', and this led to the Second Opium War with China, in which France sided with Great Britain.

The unfortunate Chinese, defeated again, were obliged this time to open seven more sea-ports to the foreigners. Opium henceforth was not to be considered an illegal traffic. Only a nominal tax was imposed upon it. The Chinese people repeatedly sent petitions asking that at least a heavy tax should be imposed; but the British rejected all such petitions. Therefore, after this Second Opium War, the trade flourished to such an extent that in the year 1875 as many as 90,000 chests of opium were imported into China from abroad.

Now we have reached the year 1881, and millions of men and women have become addicted to the vice of opium-smoking. The opium smoked is grown in India. Just as in our country of India, we offer the hookah to a guest on his arrival, so wealthy people and rich merchants in China offer their visitors and their customers opium to be smoked. Opium shops are to be seen in every street. Nankin is so notorious for opium-smoking that the inhabitants lie intoxicated during the day and work at night. In the city of Ningpo, we are told that 2700 shops of opium have been set up in the poorest quarters. It has been noticed that wherever opium-eating was most prevalent, the [illegible] of famine was greatest. The reason for this is not far to seek. For people who smoke opium become lazy and inactive : and the cultivation of opium leaves less space for the cultivation of rice and corn. During the famine when the Chinese people could not buy any food, they then realised that opium alone could not satisfy their hunger.

In 1832, two hundred opium-smokers were returned out of one thousand troops, who were sent against the revolutionaries Since the revolutionaries at that time were against opium-smoking, they easily defeated the royalist soldiers over and over again The Chinese assert that the crafty Englishmen have introduced opium in order that they might easily conquer the country.

China is becoming poorer and poorer every day, because so much money is being drained out of the country for opium alone. In the year 1872, China bought opium worth £4,261,381. This proved an excessive drain on her resources. We read that those who become addicted to the drug, are so degraded that they will sell their own children and their own wives One of the Chinese addicts has recently said, that all the bamboos of the Southern Hills (which are used for making pens) could not exhaust the story of the woes caused by opium and all the waters of the northern sea could not wash away its stains. In this way, owing to the selfishness and greed for money on the part of Great Britain, the millions of the Chinese people are drifting towards political and social destruction. It would appear that the British people are not really moved by the promptings of religion, but only by those of money. This is what they call 'Christianity', in the Nineteenth Century after Christ !

Once an American missionary went to the city of Ki Fung Fu, and he was turned out by the people. They said to him: "You have killed our Emperor, demolished his palace, brought poison to destroy us,—and now you want to teach us religion!"

An Englishman went into one of the opium dens and a confirmed opium-smoker confessed to him, that he spent 80% of his whole income on opium. When the Englishman told him that he came from England, the reply was: "Then you are one of those who deal in this fatal poison. What sort of a person is this Queen Victoria ? We send her the finest silk and tea ; and she sends us instead this poison to kill us". This is the way in which the Chinese people think about the English.

This distrust of all foreigners has gone so far, that, owing to this curse of opium traffic, the Chinese do not want to construct railways in their own country for fear lest the opium should spread into the interior.

They fear that with the increase of trade in opium the foreigners will invade their country. This fear is so strong, that the Chinese Government has not ventured to develope the mines, except those of coal and iron to some extent, lest they should have to employ the foreigners and thus increase the foreign trade

The English people are really sustaining a great loss in moral prestige owing to the utter distrust with which the Chinese have begun to regard them. The English trade also has actually suffered in the long run through this short-sighted and immoral opium policy

We have written at length about the effects of the opium traffic in China and the hostility of the Chinese Now let us consider the evils that have been done to India itself by this opium traffic, which the British have been keeping up A large part of the Indian revenue is obtained from this opium traffic But as the traffic is a fluctuating one, there is a universal fear on account of the dependence of revenue on this uncertain quantity Furthermore, the cultivation of Chinese opium is increasing At the same time, there is a strong feeling growing up in China among the people against the use of opium altogether Thus, the cultivation of home-grown opium in China is on the increase, while the actual consumption is likely to decrease. These factors will make the Indian revenue from opium more variable than ever.

Furthermore, the cultivation of an opium crop requires highly fertile land, where good grain crops could be produced In 1877-78 one million men died of famine in Bengal alone. Yet the half a million acres, which are now employed in opium cultivation could easily supply the food for a million men and save them from starvation. Dr Wilson declared in Parliament recently that the cultivation of opium in Malwa had done such harm to other crops, that twelve lakhs of people had died of starvation in the neighbouring parts of Rajputana. It would almost seem as if the whole of Rajputana were going to commit suicide owing to the growth of the opium habit. It is hard indeed to think of such a brave and chivalrous people becoming stolid and inactive, lazy and lifeless. Whereas the ancient kingdom of Rajputana was a kingdom of noble dreams, the present kingdom ot Rajputana is a kingdom of dull sleep. Such a great people has become of so little worth !

Again, the quantity of opium that is being consumed in Assam is doing the greatest harm to the Assamese race. The Trade Expert Mr. Bruce has written: "The dreadful mortality due to opium-eating and smoking is changing the beautiful country of Assam into a desolate wilderness inhabited by wild beasts It is making the noble Assamese race the most dishonourable and servile people".

This is what has been done in India by the opium trade If the Chinese Emperor can say that he could never stoop so low as to make money out of the sin and suffering of his subjects, why cannot the English, who pride themselves on their Christianity, declare that they will never cherish the idea of gaining wealth at the expense of the sin and suffering of a great people like the Chinese ?

But we know well this 'Christian' nation ! These 'Christians' have exterminated the aboriginal Americans. By their 'Christian' method, they confiscate 'heathen' lands, whenever their covetous eyes fall upon them

Before the Arakan coast fell into the hands of the British people, those who took opium were liable to the punishment of death The inhabitants were frugal, diligent and simple. But the English merchants opened the opium shops there, and all kinds of intoxicants were introduced Young men who had not reached years of discretion, were tempted with opium, without paying any price for it at first, but later when the opium habit was formed the price rose higher and higher. As the Government revenue increased, the pockets of the merchants swelled ; the hardy people of Arakan became blind addicts of opium, and gamblers into the bargain This has been done by what is called a Christian nation.

It has become well known, all over the world, how the British Christians treat those who are weak and helpless. Their one desire is to spurn them and to beat them down. It is written in the Christian Scriptures : "If anyone smite you on one cheek, turn to him the other also". When the English Christians tempted the Chinese Emperor with a big revenue to be obtained by killing his own subjects, the Emperor refused—he would not do a thing so despicably mean. Doubtless, what this non-Christian Emperor did was a slap on the face of the Christian English. Unfortunately it had no effect.

PURDAH

By AZEEZ-UD-DEEN AHMAD B. A.

To call oneself a Muslim and to condemn Purdah may seem to be an anomaly. I should, therefore, at the outset, offer a word of explanation. I look upon Purdah as a mere social institution and not as a religious system as some pious people would have us believe. I shall attempt to show, as briefly as possible, that Purdah as a social institution has long outlived the age in which it was found necessary and useful in India, and that at the present time it has become only a fruitful source of many social, physical and moral evils.

It is difficult to determine how and where Purdah was for the first time introduced into human society. It may, however, be attributed to two probable causes. First, in a rude age and among a ruder people, when might was the only right and brute force the only recognised form of law, Purdah might have been introduced to protect the honour and chastity of women from the attacks of the neighbouring tribes. Secondly in an age when woman was considered as a mere article of luxury, some jealous people might have introduced Purdah as a means of guarding their women and keeping them in seclusion. But whatever may be the real or supposed causes for the introduction of Purdah, it is evident that in different ages, among different peoples, and according to the different stages of social development, it has served different purposes. Space will not permit me to give here even a short history of Purdah in different countries. I shall, therefore, confine myself to Purdah only in so far as it concerns India.

In ancient Indian society Purdah does not seem to have been so strict and widespread as it has subsequently become since the Mahomedan invasion. During the first few years of Mahomedan conquest, when the country was held in military occupation, there was not much love lost between the conquerors and the conquered. And this was but natural. Racial hatred and political subjection embittered the relations between the Hindus and Muslims. At such a time and under such circumstances the Hindus could not, with any fairness to themselves, allow their women to move freely among their Mahomedan conquerors, especially among soldiers, who were, as it is only too common to a victorious army, generally lawless and devoid of all sense of social decorum and moral influence. The superior Mahomedan officers also could not allow their women to move freely among the soldiers who were generally recruited from rude and barbarous tribes, nor could they allow their women to move freely among the Hindus whom they naturally looked upon as inferior beings. Seclusion of women thus became a necessity both for the conquerors and the conquered. Nor was this all. Besides this well-marked distinction between the Hindus and the Muslims, as the conquerors and the conquered, there were many other differences of caste and creed, religion and race. The differences in social customs and usages were only too many to be enumerated here. All these differences combined to create a gulf of separation between the Hindus and Muslims. Living as the rulers and the ruled, the male members of both the communities could not but come in close and direct contact with one another, but the weaker sex was jealously guarded by both the communities. Thus Purdah, which was once introduced as a necessity, when the Muslims held the country in military occupation, became a fashion when they began to look upon India as their home and settled as peaceful neighbours to the Hindus. To believe that the Muslims introduced Purdah in India with conscious efforts and religious zeal, is, I think, to misstate facts. It is rather interesting to observe here incidentally that the female members of the Arabian Prophet's family used, on special occasions, to move in public, and take active part in political discussions and join the fields of battle. It need hardly be added here that in Modern Turkey, Egypt, even in Arabia and other Mahomedan countries Purdah is not so strict as it unfortunately is in India today. It is a pity that a section of the Indian Muslims should look upon Purdah as a religious institution. The only thing that can be said in its favour is that Purdah as a system has been more sanctified by custom than sanctioned by religion. In modern India, among the orthodox Muslims,

Purdah is observed with so much strictness that it looks like nothing short of barbarism and shows a complete disregard for the real spirit of the master's teachings relating for this custom. The general want of culture and progress among the Indian Muslims may, to a large extent, be attributed to the inhuman observance of this custom. Girls of the age of 9 or 10 are seldom allowed to stir out of the Zenana and from this tender age they are crippled in body as well as in intellect. Without education and culture they are absolutely of no use to their family and when they become the girl-wives of their boy-husbands they are compelled to undertake duties for which they are never trained. They generally produce half a dozen sickly and deformed children before they pass their teens Being themselves hopelessly ignorant, they do not know how to bring up their numerous progeny. So, each succeding generation becomes more ignorant and less equipped for the struggle of life than the preceding one. Living within the four walls of the zenana, these unfortunate creatures know nothing of what passes in the world outside and as a result thereof they cannot adapt themselves to the changed circumstances of the times. The only thing for which they are fit under the sun is to breed a race of pigmies.

The Indian Muslims should take a lesson from their more advanced Hindu neighbours, especially from the Brahmo community of Bengal, who take as much care for the education of their females as for that of males.

Nothing can be more inhuman and barbarous than to deny women the enjoyment of light and air. To keep them in perpetual darkness under pretension of observing Purdah may be regarded as one of the many injustices done to the weaker sex from time immemorial.

A little reflection will make it clear that since the beginning of human society, man has been always more or less unkind and ungenerous to women. Even those who founded religions and established moral systems or social codes have vied with one another in inventing many pious frauds to hold women perpetually under undue subjection. In the Book of Genesis woman has been represented as an easy victim to the dictates of Satan or to evil desires. Our own Indian Manu and a whole host of others have characterised woman as more prone to evil tendencies than man. No attempts were made to compensate for her physical inferiority; on the other hand, this has always been looked upon as a sure indication of her intellectual and moral inferiority. Until more recent times, she was considered as a necessary evil.

Thanks to modern culture and progress that things have changed a great deal. Among the civilized people Purdah has been already done away with, and woman has been given a chance to try her luck with man in the race of life and their combined efforts have contributed greatly to the happiness of mankind. Women are now taking an active part in all the activities of [illegible]. The valuable contributions of wo[illegible] sciences and arts are daily increasing. [illegible] time has come when the civilization and general culture of a country are judged by the kind of education given to and freedom enjoyed by its women. It seems that at no distant future they will decide the destinies of mankind.

One of the many causes why the Indians occupy such a low position in the comity of nations may be sought in the cold neglect in which they hold their women and the Indian Muslims occupy a still lower place because of their practical discouragement of female education. Purdah, as it obtains in India at the present time, is the greatest obstacle in the way of female education among the Muslims and the sooner it is abolished the better.

Let us now consider the physical injury that Purdah has been doing to our women-folk. As they are kept within the four walls of the Zenana with religious fanaticism, they are denied the light of the sun and pure air, and, consequently, they have to drag on an unhealthy life. They lose the strength of mind as well as of the body and fall easy victims to various diseases and temptations. They can hardly defend themselves in times of danger. Such is indeed their miserable lot in their own sphere. But when they have to go to a distant place either on foot or by steamer or train etc., their sad plight can be better imagined than described. They have to be carried by a jealous guard like so many living luggages.

In these circumstances, let those who have the good of their community at heart seriously consider whether one should still persist in continuing such an inhuman and barbarous custom as Purdah.

Before I take leave, I must apologize if I have wounded anybody's religious sentiments.

KOHAT AND GOVERNMENT—A HISTORICAL PARALLEL

ONE of the special features of the Kohat tragedy is the weakening of Governmental authority during and after the disturbance and its total inability to preserve peace and order in the disturbed area except by securing the goodwill of the aggressive party which dominates the whole situation. It is not a far cry from Kohat to Kashmir, though it may be from 1924 to 1721, but in the records of the events of the latter year, we find a most interesting parallel to the Kohat situation in regard to the breakdown of governmental authority and perhaps in some other features of the tragedy also. The following extracts from Siyarul Mutakharin, the famous historical work of Mirghulam Hussain Khan, one of the counties of Delhi during the later Moghul period, may enable us to visualise the Kohat incidents It seems as if we were perusing the account of one of the recent Hindu-Muslim disturbances in the country.

There one Mula Abd-ul-neby, a Cashmirian known by the appellation of Mohtevy-khan, a man who was celebrated for his prejudice against the Hindus, availed himself of the confusion of the times to give vent to this feeling. He assembled a number of idle, disorderly, inconsiderate Mussalmans, and went at their head to Mir Ahmed, the Lieutenant-Governor, and to the Kazy or Chief Judge of the province, to whom he proposed that henceforward Hindus of all sorts should be prohibited the use of horses, white robes, turbans and arms; and also that they should be forbidden to go out, except at stated hours, to gardens and bathing places. The Lieutenant-Governor and the Judge answered calmly, that whatever regulations his Majesty should think proper to promulgate, by the advice of the learned divines of his court, on those matters, as a standing rule for all the Hindus of his dominions, would of course find their way into Cashmire, where it would be their business as his special servants to carry them into execution. This answer being unsatisfactory to Mohtevy Khan, he, in concert with a number of low people about him, adopted the practice of attacking and ill-treating every Hindu of rank he chanced to meet in the streets One day as Sahib Rai, a Hindu of distinction was giving an entertainment at a Garden in the suburbs, that disturber of the peace, aided by his associates fell unexpectedly on these innocent people and killed and wounded many of them. Sahib Rai finding himself aimed at, fled to the palace of Mir Ahmed Khan, the Lieutenant-Governor and while he was there concealed, his house in town was plundered and sacked by Mohtevy Khan and his followers. They likewise plundered the *whole Hindu Quarter of the City*, after which they set it on fire, killing and dispersing not only all the Hindus who came out to entreat their mercy, but all Mussalmans who attempted to intercede for them Heated with this success, the mob marched down to the Governor's palace which they attacked first with stones and brick-bats and at last with arrows and musket-balls; and whoever came out was insulted and plundered, if not killed and stripped, upon the spot The Lieutenant-Governor remained besieged for a whole day and night, nor would it have been possible for him to escape, had he not adopted several contrivances and exposed himself to the most imminent peril. The next day he assembled a few soldiers and some other people, mounted horses, and being supported by the Commander of the forces, by Shah Nevaz Khan, and by several other Military Officers, he advanced towards the seditious insurgents but the latter, having received advices of his design, assembled a vast number of men of their own stamp with intention to stand their grounds, on observing that the Lieutenant Governor had crossed a bridge to approach them, their leader sent some of his followers to set it on fire; and following up the blow he also burnt all the streets in his flank and rear, whilst some of his people getting amongst the ruins maintained incessant discharges of musketry, arrows, stones and brick-bats; while the wives and children of the Mussalman mob strove to outdo them, by tossing baskets full of filth and every missile they could obtain from the houses into the streets. In a little time Syed Wali the

Lieutenant-Governor's nephew, and Zulficar Beg, the Cotwals deputy were slain, with a number of others and many more were grievously wounded and disabled, so that Mir Ahmed Khan saw himself almost alone. Unable to go back, and afraid of advancing, or stopping, he had recourse to entreaties and supplications; and after undergoing all sorts of indignity and outrage, he was suffered to escape. Mohtevy Khan, now fiercer than ever, returned to the Governor's house, where Sahib Rai had taken shelter with a multitude of Hindus Having entered it by force, he seized every one of them, killed some, cut off the noses of others, and *circumcised all those he thought proper otherwise to save* The latter operation was performed in so brutal a manner that some lost their organs altogether The next day he repaired at the head of a great throng, to the great mosque; where, of his own own anthority, he deposed the Lieutenant-Governor, proclaimed himself in his stead by the style and title of Dindar Khan and ordered that until the arrival of another Lieutenant-Governor, the Kazy should hear and determine all causes of complaint; so that for *five months together*, Mir Ahmed Khan remained a private man in his own capital, whilst Mohtevy Khan sat every day in state in the Mosque, hearing and determining all matters concerning finance and Government

An account of these disturbances having reached court, Momin Khan was deputed to Cashmire on the part of Enaiet-ullah-khan, governor of the province, but who resided at Court. The intelligence intimidated Mohtevy Khan, who by this time had repented of what he had done. In the first impulse of the moment, he took two of his small children by the hand and went with them to Khwaja Abdullah, one of the principal holy men of the city, with whom he had some acquaintance, and having heard that he intended to go out to meet the new Lieutenant-Governor at the head of the principal religious men and the citizens, he wished to accompany him. The holy man answered that he had no objection but he thought he ought in the first instance to go to the commander of tho troops, Mir Shah Newaz Khan, whose forgiveness he ought to ask for what had passed. Mohtevy Khan accordingly went to the General's quarters, where the latter had by the Khwaja's advice, concealed a number of men (Mahomedans) from the Judbel, that much-injured quarter of the city. On his entering the room, a few words were exchanged, when the general excused himself and went away. The concealed men rushed on Mohtevy Khan from their retreat and seized him; they first ripped open before his face the bellies of his two children, and then falling upon him, put him to death with all the tortures which their resentment prompted. Hardly had this event taken place, when the followers of Mohtevy Khan resolved to revenge his death, and running to the Judbel, they commenced killing, wounding, beating, and mangling the inhabitants, and eventually set fire to their houses. About three thousand men were hacked to pieces by these wretches. These proved to be mostly Mogul merchants, and other strangers who resided in Cashmire for the purpose of trade A vast number of women and children were likewise seized and carried away. Property to the amount of several lacs was plundered or utterly spoiled; nor is there any describing the treatment to which those defenceless people were subjected by those miscreants. Having finished what they called the first campaign of their *religious war*, they proceeded to the second, that is, they marched in a body to the house of the Kazy and the General Shah Newaz Khan The latter found means to remain concealed, the Kazy changed his dress and slunk away, and the mob, incensed at his escape tore up his house from the very foundation, and scattering the materials about, left not a brick on the spot It was some days after this occurrence that Momin Khan, the new Lieutenant-Governor, arrived. His first care was to send Mir Ahmed Khan to a place of safety, his second, to re-establish order and sub-ordination, a difficult task in a country notorious for the turbulent disposition of its inhabitants, a wicked race of men, among whom a man in power must *contrive to rule as much by conciliation and concession as by rigour.*

"Itihas"

A MEMOIR OF OLD DELHI

By C. F. ANDREWS

CHAPTER VI

THE NEW LEARNING

MUNSHI Zaka Ulla's great work in life is to be found rather in his writings than in his teachings. It is true that he had great influence with his pupils and that they loved him as they loved few other teachers. But here his influence was shared by many others and there is nothing that singles him out from his contemporaries as one who seriously endeavoured to wrestle with an entirely new educational problem and to work out an entirely new solution. This he did through his writings. He endevoured to prove when nearly everyone was against him that higher western education could be carried on in the vernacular and through vernacular books without insistence upon English as the medium of education and of English books as the medium of acquiring knowledge. He fought at the time a losing battle in order to prove this, but he fought bravely to the end: and the sure and certain process of history is rapidly proving his solution to be the true one after all.

As the new western learning advanced, it became supremely necessary to find a scholar whose powers of expression in the vernacular were flexible and simple and intelligible. At the same time, he would have to be a master of the subjects which he would be called upon to explain lucidly in the vernacular for the first time. Hitherto no scientific and mathematical books on modern western subjects had been written in the languages of Northern India. The student was first required to master English,—a long and tedious process, almost impossible for some students and difficult for all.

Munshi Zaka Ullah was an enthusiast with regard to this educational method. He had himself learnt science and mathematics through the medium of his own mother tongue, Urdu: and he did not see why his children should not do the same. It is true, that he himself had learnt the new knowledge from lectures given by word of mouth in the vernacular: he had not learnt from textbooks at all. But he was quite certain that such text-books could be written, and he was prepared to write them. His offer was accep[ted]. It would have been difficult at that t[ime] in the whole of the North of India, to h[ave] found one more fitted for the work. Cert[ain]ly it would have been impossible to find a[ny]one with such contagious enthusiasm [and] such tireless industry.

Having once undertaken the task, [he] gave up to it all his spare moments, [and] laboured at it with a strenuous energy t[hat] would have exhausted one with less me[ntal] and bodily vigour and less dominant po[wer] of will.

His first publisher was found in [the] Aligarh Institute and the enterprise of t[hat] Institution in venturing upon this gr[eat] pioneer work is worthy of being record[ed]. From its press, volume after volume w[as] issued, on Chemistry, Physics, Light, Heat, a[nd] other scientific subjects, as well as eleme[nt]ary and advanced works on mod[ern] mathematics

There is an interesting letter from t[he] Secretary to the Government of Beng[al] which is still in the possession of Mun[shi] Zaka Ullah's family. It shows the mind [of] the Government of India at the time on t[he] vexed question of vernacular education. [It] runs as follows :—

"It appears from replies received [by] Government that little or nothing has y[et] been done in translating works of mode[rn] science into the vernaculars of India. Wh[at] has been done in Urdu has been chie[fly] effected through the instrumentality [of] the Aligarh Institute. The series [of] mathematical works published by Muns[hi] Zaka Ullah of Delhi, which is highly spok[en] of by the Director of Public Instruction, [N.] W. P., is believed to have been commenced [at] the request and with the assistance of t[he] Aligarh Institute. Munshi Zaka Ullah h[as] evidently done his work in an excellent ma[n]ner, and it is hoped that with some furth[er] acknowledgment and aid he may agree [to] carry out the undertaking and direct h[is] attention to other branches of knowledg[e]. The Governor-General in Council is of t[he] opinion, that with some further assistan[ce] some means may be devised for further stim[u]lating the production of similar works."

The Governor-General here referred to, was Lord Northbrook. It was a somewhat tardy and half-hearted recognition of an immense amount of work already accomplished. Its closing sentence was fully justified by the event. For Munshi Zaka Ullah went quite steadily forward with the undertaking which he had begun, and each fresh year saw some new book published which had come from his pen

The full record of his achievement appears almost incredible until the number of years that he spent over the task is taken into account. It is probably not an exaggeration to say that he spent, in all, more than fifty years of his life in this one literary pursuit.

He soon abandoned the mere translation of English books and launched out into writings that were either wholly, or in part original. At the close of his career, when I had become his intimate friend, he would show me rows upon rows of volumes which he had written. I have on my own bookself many of his chief works which he presented to me. They are full of original information, written in a simple and pure fluent Urdu style, and they cover a great variety of subjects. Their publication and use in schools have done not a little to set up a new standard for Urdu literature, to make it lucid and clear and easy to understand by the ordinary reader, and to free it from an overgrowth of Persian and Arabic words, which none but the learned could interpret.

As a Professor of Vernacular Learning and Science, at the Muir Central College, Allahabad, he was able to carry on, in an almost uninterrupted manner, the work of preparing these text-books in which he was by this time busily engaged. He won at the same time, the highest esteem and reverence from all his pupils. On his departure his old pupils presented him with an address, which in this instance was no formal matter, but a spontaneous act marked by sincerity and affection "Your kindly and just treatment of your pupils,"—the address runs in one of its paragraphs "your sympathy with them and your complete identification with everything that concerns their moral and intellectual welfare, will long be remembered. Both as a teacher, and as a true friend and guide, we have had at all times full confidence in you, and were convinced that you would do your utmost for us and promote our best interests. We feel that the severance of your connection with our College will form a serious loss to us all".

The honours that were showered upon him at his retirement from active teaching work came as a surprise to him, as he told me modestly, and he felt that he had not deserved them. But the public felt very differently, and there was a general satisfaction at the recognition of his learning and ability. He had worked very hard indeed at his various duties. His educational experiments were new and untried · he had to create new traditions · he was called upon at every turn to act as a pioneer of the new learning. The course he took was not the one to win him popularity: but unquestionably from the point of view of educational theory it was pre-eminently sound. That it did not succeed better, was because the generation that was to be taught desired to learn English at any cost and recklessly threw away their mother tongue and its literature in order to accomplish the knowledge of English more quickly. Today the pendulum is rapidly swinging back, and the great work of Munshi Zaka Ullah may even at this late date at last come to its own and be appreciated at its proper worth.

His retirement, after thirty-seven years of service at Allahabad, was in no sense one of inactivity or idleness and ease. Indeed his best literary work was done in his later days. He was an indefatigable reader as well as writer and in a wonderful way kept abreast of the news and information of the times in which he lived, both at home and abroad. He took up, somewhat late in life, with remarkable energy and industry, the study of modern history and some of his most original work was done in this subject He had a purpose at the back of this historical study. It was his one wish to show, that in India tolerance of religious opinion is the first and last end of good government. His ideal rulers, whether in Hindu, Moghal, or British times, were those that loved and practised tolerance and bound together the divided peoples into one, instead of separating them by religious and racial narrowness, bigotry and pride.

In his 'Victoria-Nama' the theme is the advent of British rule: and we recognise the extravagant hopes which were held at that period by the best men of the age who had not yet realised the fatal weakness of a distant government, which must inevitably remain foreign and could never possibly be assimilated simply because of that distance

It was during this time of his greatest literary activity, that his love and work for his own Musalman community was also demanding his attention.

His eyes used to light up with enthusiasm at the mention of the name of Sir Syed Ahmad Khan, the founder of Aligarh College. There could be no question as to who was Munshi Zaka Ullah's hero. It was Sir Syed Ahmad. Sir Syed's portrait had the central place of honour in his own sitting room, and books relating to Sir Syed, or else written by him, were conspicuous on his shelves, and constantly in his hands. He used at all times to speak about him with the greatest reverence and admiration. He would give me his lectures to read, and ask my opinion about them, saying that to him they seemed to point out the one true pathway of development for Musalmans in India. It follows from all this that Zaka Ullah was also from the very first an ardent supporter of the Aligarh Movement. As we have seen, the Aligarh Institute was at the outset responsible for the publication of his Urdu works He was on the Board of Directors from its foundation and remained a member of it up to the day of his death. It was on this Aligarh Movement that he himself, along with all the Musalman idealists of the North of India, based his hopes.

At a very grave crisis in the College, he came to me early one morning in Delhi along with his friend, Maulvi Nazir Ahmed, in order to ask me to go down with them both by the next train to Aligarh to help them with regard to some difficulties which had arisen between the English Professors and the Musalman students. The situation was a very delicate one and I had grave fears lest I might rather hinder than help in such a matter, but his intense anxiety overcame my fears. "The hopes of my whole life-time" he said to me, "are centred in that College It evil comes to it, the work of my life is ruined." His emotion as he spoke showed how deeply he felt it all and I went with him. That journey revealed to me, more clearly than anything had done before, the passionate earnestness of his convictions and ideals about *Aligarh*. He was ready to go to any length of personal sacrifice and even indignity, if only the work of Sir Syed Ahmad could be left intact. When we reached Aligarh the two old men laboured hard to compose the differences that had arisen. They went to every length they could of entreaty with the students. "This College," they said to me on the return journey, "is the darling of our hearts: the light of our eyes: we could never forgive ourselves if anything happened to it, and we had been able to prevent it, and had [n]ot tried to do so."

One of the most interesting features [of] Munshi Zaka Ullah's whole disposition [w]as his attitude towards the modernising [of] Indian education. He was one of the f[irst] men who accepted whole-heartedly the ne[ed] for modernisation, especially the teaching [of] modern science to the fullest extent; but [at] the same time he insisted that the medi[um] of instruction should be the child's o[wn] mother language and not English. Though hi[m]self remaining to the end, in accordance w[ith] these principles, an Urdu teacher and wri[ter] only, teaching his own students through [the] medium of Urdu, he recognised to the f[ull] from the very first, owing to his own edu[ca]tional experience at the old Delhi Colle[ge] that without a full acceptance of the resu[lts] of modern science and a full knowledge [of] them also, the East must inevitably fall b[e]hind the West and the door of all future p[ro]gress be closed. With the same principles [in] view,—and it stands greatly to his credit, [—] he was one of the very earliest pioneers [of] female education in the North of India, [at] a time when the very idea of such thi[ngs] was foreign and outlandish to the gene[ral] mind of the people. It cannot be ma[de] too clear, that the one point distinguishi[ng] Munshi Zaka Ullah from other Indian educa[]tionalists during the Nineteenth Century was his long cherished ideal of imparting this modern knowledge through the mediu[m] of Urdu, a language which was the moth[er] tongue of nearly a hundred million people [in] the North of India. As the century advanc[ed] he used to point to Japan as a signal e[x]ample of the success of what he called t[he] vernacular method. "The constant use [of] English" he used to say, "even from o[ur] childhood, so that we begin to express o[ur] thoughts in it instead of in our mother tong[ue] will go far to denationalise us. If we wi[sh] to remain an Eastern people, we must [not] neglect the language which we learnt at o[ur] mother's knee and become foreigners to o[ur] own population and practically to all o[ur] womenfolk. Our mother tongue contains for all our hallowed memories and traditions i[t is] our first articulate speech which we employ [to] speak with our mothers when we are youn[g] to forget it, or to despise it, is to lose o[ne] of the strongest factors in the building [up] of our character."

"For us, Musalmans," he would contin[ue] "the Urdu languge has intimate associati[ons] with our religion: its very script remi[nds]

us of our sacred language, Arabic: very many of its words are sprung from Arabic roots. To abandon Urdu for English; to bring up Musalman children so that they do not know how to write or read fluently in Urdu, but prefer to write in English, is the surest way to bring about the neglect of the Mohammadan religion itself. For who in the North of India, except a few scholars, will love the study of Arabic,—the language of our sacred Quran,—if the study of Urdu is despised in this extreme fascination for progress in English?"

While holding these convictions right up to the end and regarding them as unanswerable, in principle Zaka Ullah at the close of his long life acknowledged sadly that in practice the whole trend of events had gone against him. When he saw this with open eyes, and realised that whether he would or not, the study of English as a principal and not as a secondary language, must come in, he bowed to that inevitable He did not merely stand on one side, but put himself in the forefront of the battle for the advancement of modern scientific knowledge and did not side with the reactionaries

As we have already seen, he was a whole-hearted admirer and supporter of Sir Syed Ahmad Khan and the Aligarh Movement, although, much against his own will and consent, it was frankly placed upon an 'English' basis He did all he could to preserve whatever remained on the Oriental side, and to encourage the pure study of Urdu Literature in the College itself. On this side, he was partly successful But in the main thesis, he failed

Nevertheless, though he was humble and recognised his own limitations: though he knew himself as never before to be a follower, not a leader: a man who could carry out the ideas of others, not forcefully with the whole weight of personality carry through his own: yet it was always with a certain tone of regret that he bowed to the inevitable when it came. He knew, in his heart of hearts, that the second best course had been taken, not the best.

Sometimes, in moments of despondency, in his later years, he would tell me that he felt his own life-work of Urdu adaptation and translation for the use of schools had been wasted. He would blame himself and say: "If I had been born with the genius for Urdu Prose of Maulvi Nazir Ahmad I might have succeeded: but I have failed". Then he would point to the number of volumes he had written, which were lying idle on the shelf, with no one to take them down and read them He would say that they would only moulder into dust, and his name and his effort would be forgotten: the tide had turned against him.

In reply, I would urge, that to be a pioneer in a great movement was a nobler task than to help forward that which had already made its way: and that he might rightly receive the credit of posterity for having been one of the very first to give the impetus to the spread of the new learning at whatever cost in the North of India, and that all his Urdu books had been written with that ideal in view. If he had not written at all, the spread of modern education might have been indefinitely delayed.

But though this was all true, it never really satisfied him. I think he felt that with a little more insistence at the first he might have carried his point. If he had had the volcanic personality of Sir Syed Ahmad Khan or of his life-long friend and companion, Maulvi Nazir Ahmad, he might have won the victory for what he knew in his heart of hearts to be true. He could see, before he died, the evils creeping into the system of modern education, which had been adopted and sometimes he wondered whether the whole effort had not been premature and whether more time should not have been taken and surer foundations laid, before the house was built.

Thus Munshi Zaka Ullah, in his educational work, was a remarkable combination of the past and of the present He was a man who himself refused to speak in any language but Urdu, if he could possibly help it Yet he read fluently and with ease the most difficult books in English and kept himself abreast of all that had been written in that language in philosophy, science and social theory. He had also a knowledge of modern European History which was rarely at fault. He was one who clung tenaciously to his own vernacular and encouraged it to the very utmost of his power; but at the same time he accepted the spread of English as a medium of school teaching, when he saw that the current of public opinion was against him. He revered intensely the Islamic past with its great traditions of Arabic and Persian poetry and learning, yet he was the first to recognise the supreme necessity for progressive Islam, of modern science and modern knowledge. He took infinite pride in the great achievements of Indian civilization, stretching as it did back to the times of the Vedas

and Upanishads, and studied the early history of his motherland with earnest enthusiasm: yet he was the first to admit the degeneracy and decay that had taken place, and the need of a fresh current of air from outside such as came with the 'English Peace'. He was old-fashioned, to the end, in his mode of life, his household arrangements; his dress, his outward conduct and deportment, yet he was most eager to discuss the latest scientific discoveries and to accept their conclusions.

His life, as he lived it, was true to his own educational ideal. It had a greatness and nobility of its own which differed in tone and quality on the one hand from the English-educated Musalman and on the other hand from the Musalman who had stood entirely aloof from the modern world of the new learning. It possessed the liberality of the former and the old-world refinement of the latter. It was all of one piece Every one who met him could feel and understand that he had kept his own soul. He had not lost it in an artificial attempt to master another culture before he had been fully grounded in his own.

What he had accomplished in his own life, what he had worked out in his own experience, he was anxious to impart to others The dangers that he had been saved from in his own career he wished to guard others against in turn. The pity was, that with all his other gifts, he had not the greatest of all that is needed in a pioneer, namely, the force of personality that could drive the conviction home to the minds of others and make them understand its burning importance He had all the 'sweetness and light' that were needed, but he was not a 'Boanerges', a 'Son of Thunder'. Perhaps, if he had been, we who knew him and loved him, might have loved him less. For it was the very gentleness of his goodness that made its peculiar charm

(To be continued.)

LORD BIRKENHEAD AND INDIA'S FUTURE

By St. NIHAL SINGH

I

THERE is not the least doubt in the world that India's rulers in Whitehall have realised the necessity of making some sort of a change in their policy towards India. No Indian who goes about London and the Provinces with his eyes and ears open can come to any other conclusion.

I came back from Ireland to the nerve-centre of the British Empire towards the end of 1924, after an absence of a little more than a year. During the four months which have elapsed since my return, I have heard and seen more than enough to justify me in taking the view that howmuchsoever bravely the "Tory regime" at the India Office may talk about its "stand pat" policy, it feels far from easy in mind as to conditions in India.

II

At the behest of British reactionaries in India and Britain, the Earl Winterton, while serving as the Viscount Peel's understudy, before the Baldwin fiasco over protection drove the Conservative Government out of office, used to say, in effect:

"India must content herself with what she has got, and behave herself, otherwise she will be made to behave."

Since coming into office once again upon the collapse of the short-lived, ineffective Labour-Socialist administration, Lord Winterton has taken up the refrain of the same song. His former chief has, however, not gone back to the India Office and, therefore the Parliamentary Under-Secretary of State for India has to sing a solo, instead of joining in a duet.

III

No one seems to have troubled to discover the reason why the Conservative Prime Minister did not send Lord Peel back to the India Office when he formed his present Cabinet. Having held the Indian portfolio during the previous Baldwin administration,

that Noble Lord, even if he be possessed of no more than the average intelligence, may be presumed to have learnt something of the "multitudinous races and creeds kept by the British Raj from flying at one another's throats," who dwell in that sub-continent called India". Instead of reappointing him, however, Mr. Baldwin gave India a new pilot—a pilot who had never cast eye on the Indian waters, let alone taken soundings in them. Why?

I cannot speak for Mr. Baldwin, or for Lords Peel and Birkenhead. It is, nevertheless, clear that if the Conservative Prime Minister was determined to force Lord Peel's will upon us Indians, Lord Peel would have been offered the India Office, and would have accepted it with alacrity.

IV

The reputation which Lord Birkenhead made in the years when he came to be known as "Galloper Smith," sticks to him and he is still regarded as intensely conservative Liberals and Labourites openly speak of him as a reactionary It must, however, not be forgotten that the new Secretary of State for India possesses an acute mind—which in a few years enabled him to push his way to the top of the British legal profession, to hold the highest judicial appointment in the gift of the British Crown at an unprecedentedly low age, to make a fortune, and, at the same time, to become one of the dominating figures in the political life of Britain. He furthermore had shown in the initial year of this decade both the intellectual ability and the moral courage to re-adjust his point of view in respect of the Irish Home Rule problem. Beginning his political career as a fire-eating detractor of the ability of the Irish in "Southern Ireland" to manage their own affairs, he during 1921, signalised his holding of the first office in the British Government by signing away the 26 counties of Ireland which now constitute the Irish Free State and are, in every respect, ruled from Dublin by Irishmen who neither owe their position to any one at Westminster nor in Whitehall, nor take their orders in any matter or to any degree from there.

Any one who knows aught of Lord Birkenhead's record during the last six months of 1921, and yet says he is unchanging and unchangeable, either cannot see right, or has some purpose in misrepresenting the truth. In July of that year he, as indeed his then political chief—David Lloyd George—and their colleagues were crying themselves hoarse, telling Irishmen that they may do their worst, but the British Government would not give them Home Rule in excess of that granted in the Act of 1920. Before the first week of December had run its course, he and his associates had shifted their ground almost entirely—giving way upon practically all the points which the Irish delegates held to be crucial, though in some cases not going as far as the Irish demanded or wished.

V

Apologists for the Labour Government which, at its expulsion from "power," left India where she was when it came into office—so many of whom supply India with "news" of Indian affairs in Britain—are, of course, interested in making an attempt to intensify the Indian mistrusts of Lord Birkenhead, and of the Conservative Party—a mistrust already deep-rooted. From a party of privilege, no move towards the relaxation of the British hold over jobs in India can be expected to come. That party, on the contrary, is bound to try to tighten its control over India. So they aver.

The new Secretary of State for India has done himself disservice by keeping his mouth shut, or opening it just wide enough to praise Mr. MacDonald for telling India that Britain would not be coerced into yielding political concessions. The ex-Labour Prime Minister, as also the present Minister for India, know too well the constitutional history of their own country and of their former Colonies—particularly of Canada—to expect to make Indians engaged in a *purely constitutional struggle* quail at such a pronouncement to ask them to forgive their past sins, to promise to be obedient in future, and meekly to accept any crumbs which the British, in their magnanimity choose to give them.

VI

Lord Birkenhead may, of course, take it into his head to announce, any day, that he is convinced that the "stand pat" policy, is untenable. He may, on the contrary declare, even before these words of mine have time to travel to India and to find publication there; that no case has been made out for further constitutional advance until the possibilities of the Montagu-Chelmsford Act have been *adequately* tested and the Commission contemplated by that Act has

been set up in 1929 and has reported. Either way is open to him, and his hand may be forced by certain persons in and out of Parliament who are badgering him to make a pronouncement,

If Lord Birkenhead takes the first course he would do so in spite of the national genius of his people. The British are averse from announcing to their political adversaries or even their political proteges—that they have had enough of constitutional dead-locks and are now ready to evolve a scheme whereby the agitators may get what they are clamouring to obtain. They, on the contrary go on protesting their determination to resist every demand which is made—and abusing *constitutional agitators* as if they were "red rebels"—down to the very moment they actually set their signature to the document accepting the demands, minus such items as their wonderful skill at negotiation enables them to deduct from the demand presented in the first instance. No nation can "higgle and haggle" politically and diplomatically so long and so effectively as the British,

In view of this consideration, it would be safer to assume that Lord Birkenhead would follow the second course, namely, tell India that she must content herself with what she has got and behave herself, otherwise she will be made to behave In so doing he would be repeating history—national as well as personal—and dotting the "i's" and crossing the "t's" of the Parliamentary Under-Secretary of State for India

VII

Talk in such matters is, however, not so impressive as deeds. Every action taken by the hierarchy at the India Office, from His Majesty's Principal Secretary of State for India down to the most junior messenger, shows that they are disturbed about Indian conditions, and are groping about for a policy which would make them easy in their minds.

The friction between British officials and Indians of every shade of political opinion is attacking (what the "Indian" administrators regard as) the vitals of the British administration of India, by making the British under-graduate chary of seeking an "Indian career," and threatening to cut down—or greatly to attenuate—the supply of India's rulers. He may elect to go in for trade, commerce industry or finance in India, but the old enthusiasm for entering the Indian Civil Service has largely evaporated.

The Earl Winterton and others of like views in power during Mr. Baldwin's first administration, felt that by increasing the emoluments of the "Services," they would add to their attraction. They are finding however—at least I believe they are finding—that though the Lee Commission has manufactured the proposals which they had at heart, the British under-graduate refuses to rush for the Indian Civil Service.

VIII

So signal has been the failure to accelerate by such means, the enlistment of British candidates for the highest paid service in the world, that the India Office has been compelled to seek the kind offices of Lord Meston to undertake a campaign to drum up recruits The second-in-command among the permanent officials at the India Office—Sir Malcolm Seton—has accompanied the ex-Finance Member of the Governor-General's Council and ex-Lieutenant-Governor of the United Provinces of Agra and Oudh in some of his trips to the British and Irish University centres while on such a mission

With remarkable felicity of language Lord Meston has drawn a roseate picture of the life which the "district officer" leads despite the changes which have been introduced in the Indian Constitution. He has stated, for instance, that that officer remains the "master" of the district—of his "small kingdom"

According to the Noble Lord, the district officer rises "long before the hot dawn" and is "off on horse-back, perhaps to the big head-quarters hospital or to some town improvement scheme". After breakfast he is "at his office, the central courthouse of the district, to deal with a mass of vernacular reports from every corner of his small kingdom, and on every conceivable subject" He may "be interrupted by the superintendent of police with news of dacoits or a tribal feud, necessitating immediate action." Then the Courthouse door may be thrown open. and in may stream "petitioners of every class and variety." There may be "rival religious factions about the hymns being sung outside a mosque or a procession." A proprietor may want "to partition his estate," or a village elder may complain against the schoolmaster; or a "sheepish-looking youth" may come "about the theft of 10 rupees worth of silver jewellery, his evidence producing the fact that what was really carried off was his wife, with the jewellery

on her—a little detail he had not seen fit to mention."

Elaborating the routine of the district officer, Lord Meston said that two "rival sects with blood-stained bandages might come from a village, each declaring that the other had trespassed upon their rice field, and had attacked them and killed an old man whose corpse was at the door." Petitions over, the district officer next sees "his English and departmental correspondence," interviews the police, engineers, or promoters of a political meeting, has a game of tennis, and after dinner settled down to his reports, writes his judgments, and so finishes a long day, "but one full of human interest and variety, and full of the sense that he was doing something for the good of the world and the people around him."

The district officer's life would brighten up in the cold weather Then he would live "almost all fresco". He would find that "however difficult it might be to extract the truth from a witness in the Court, he was, very much easier to handle in his own village, with his own people round him" He would probably find "that in the village dispute alluded to there was no rice field in question at all, but a Juliet, whose identity parties had agreed to keep out of the case, and that the old man had been run over by a bullock cart and had been further marked by his own side to make a better case for them" The district officer felt "that he had earned his day's pay, that he had done the best for his people, and that he had carried out the policy of the Government which he served."

The refrain of Lord Meston's addresses is that the reforms, as carried out during recent years, have "made no difference in the attitude towards the influence and power of the district officer"

In addition to assuring the young men just leaving the British Universities that in seeking an Indian career they would have the opportunity of domineering over Indians, he has been promising them that there shall be no further change in the Constitution until after the Parliamentary Commission provided for in the Montagu Chelmsford Act has been constituted in 1929, and, after due investigation, has reported, and Parliament has decided upon the action which, in its wisdom, it is prepared to take.

Only when that "*far distant date*" arrives at which all functions of administration would be transferred to Indian Ministers, India will "be left very much in the position of one of the self-governing dominions". In other words, for a long time to come the elements to the Civil Service will remain very much their own masters—and masters of India.

IX

In addition to these recruiting speeches of Lord Meston, preparations are going on to introduce a measure in Parliament to give statutory effect to the Lee Commission proposals. That effect, it is considered by the men behind the movement, would inspire confidence in the young Briton which will impel him to assume an Imperial responsibility in the full knowledge—and assurance that the Imperial Parliament would itself honour any financial liability which India in a refractory mood, might seek to evade.

The Conservative Government has a large majority at its back in both Houses of Parliament, and, therefore, there is no doubt that its wish in that matter will be easily carried out. The so-called Liberals—a small minority possibly excepted—believe with their leader—Lloyd George—that the Indian Civil service constitutes the "steel frame" without which the "Indian" administration cannot exist, and may be expected to vote for any such measure.

Until quite recently Mr Ramsay MacDonald—if one were to judge him by the evidence offered by the written word—used to regard it as imperative to keep the Indian Civil Service and the "Imperial Police Service" predominantly British Services. He and his followers may, however, deem it politically inexpedient to vote with the Conservatives and Liberals on a motion which is known to have earned the hostility of the Indian Legislative Assembly. Their opposition, now that they are shorn of even the semblance of power, cannot, however, accomplish any purpose

X

It is not entirely out of the range of possibility that the Earl of Birkenhead may, on the other hand, take the view that no action is taken by Parliament that does not remove the causes which are producing friction between Indians and the British officials, can possibly revive, to any degree, the confidence which made British young men flock to the Indian Civil Service in the happy days gone by. Whether he will come

to that conclusion or not, it appears to me that this cooling of the furnaces which produced fresh supplies of steel for replacing the recurring wastage of the "Indian steel frame," constitutes the motive power which is impelling the British statesmen to explore the Indian situation. Were this factor absent, the deadlocks in Bengal, the Central Provinces, and the "lower" House of "India's Parliament" might not, by themselves, have led the Secretary of State for India to summon, on leave, the Earl of Reading nor possibly have led to the gathering of the other Anglo-Indian clan leaders in London.

That the men whom the Earl of Birkenhead is consulting are likely to discourage him from to embarking upon a brave attempt to win the Indian goodwill, may be taken for granted. Powerful organs of opinion are already at work pointing out to him that security in India can be had not by yielding to Indian agitators, but by repressing them.

The *Times*, in commenting on the majority and minority reports of the Muddiman Committee on the working of the reforms, has bluntly told the Baldwin Administration—or has it "intelligently anticipated" the view of that Administration,—that it must not go beyond a little tinkering with Dyarchy. To quote from the leader which appeared in the issue for March 17th :

" Dyarchy is at any rate in being: it is on its trial, and it must have a fair trial. Some of its defects may be remedied by a change of rules, some steps may, for instance, rightly be taken, as the Majority Report suggests, to strengthen the position of the Ministers in charge of transferred subjects by making their salaries equal to those of members of the Provincial Executive Councils and by providing more frequent opportunities for joint consultation between the Governor and all his advisers, whatever their status. The success or failure of dyarchy should not be left to depend on the mere letter of the law or regulation. A much more serious drawback is the impoverishment of the provincial treasuries in present circumstances. Here no remedy is visible except a steady improvement in the general financial situation of India, which has already been turned in the present Budget to their relief and will be hastened in proportion as order and confidence are re-established. But renewed suggestions of constitutional change will militate against that very spirit of confidence which is now being restored with such difficulty. The publication of the Report, which, even in the Majority section is only tepid in its approval of the present system, is, as we have pointed out, calculated to increase doubt, unsettlement, and uncertainty. It is the more necessary, therefore, that the British Government should take a very decided line at the earliest possible moment. They should make it absolutely clear that, while minor amendments of procedure are admissible and probably desirable, the present system must be carried on for its appointed term, and must be fully tested as regards its possibilities both of educating the Indian people in democratic government and of maintaining stable government and law and order, in the interests both of the Indian and of the British peoples."

Will Lord Birkenhead be able to resist all the pressure which is being brought to bear upon him to persevere in the policy of denying further freedom to Indians ? If he does, it will, in my judgment, be due to the fact that he has barely entered middle age ; he is full of vigour—even more so of ambition ; and having assumed that office regarded by every one as a tough proposition, he is anxious to discharge that responsibility in a manner which would redound to his credit—accelerate the pace of his political progress—possibly enable him to write his name in history. Being one of the Britons called upon to deal with the havoc which followed in the wake of the break-down of the constitutional movement nearer home, he is less likely to destroy Indian belief in the possibility of a peaceful settlement of their problem than some one who did not go through that harrowing experience.

Therein lies a glimmer of hope—an exceedingly faint glimmer, I must say.

A CHAPTER OF THE EAST INDIA COMPANY'S DIPLOMACY: THE BEGAM OF SARDHANA

(Based on Unpublished Records)

By BRAJENDRANATH BANERJI

I.

At the time when General Sombre founded the principality of Sardhana, the British, although well established in Bengal, were not in a position to contend with the Indian Powers ruling in Northern India and the Deccan Warren Hastings had the greatest difficulty in breaking up the confederacy of the Southern States organized by the Nizam with the object of destroying the growth of the English (1779). The only Maratha chief friendly to the British was Mahadji Sindhia, whose army was then being organized by officers delegated by Hastings It was through Mahadji's mediation that the treaty of Salbai with the Poona Court was signed (1782), for which Hastings was really grateful to him This transaction greatly enhanced Sindhia's influence and his power grew rapidly His armies—commanded and instructed by European generals—placed him in the position of a king-maker in Hindustan. The British did not interfere with the growth of his power, as in matter of fact they could not then afford to quarrel with such a formidable chieftain (Smith's *Oxford Hist. of India*. pp. 535-36). This friendly relation with Mahadji and his successor Daulat Rao Sindhia was continued throughout the administration of Lord Cornwallis and Sir John Shore

From the beginning of her career Begam Samru began to treat the English as a friendly Power, and did not hesitate to help them in their need. We learn from two Persian letters,* addressed by the Begam to the Hon'ble Charles Stuart, a member of the Supreme Council, that Col Stuart, a military officer attached to the frontier station of Anupshahr, had been taken prisoner † by the Sikh chief Bhanga Singh and that the Begam had, on her own initiative, secured his release on 24th October 1791 (25 Safar, 1206 H) She advanced 10 miles to meet him on the way and escort him to her place This demonstration of friendship on the Begam's part was welcomed by the British Government* and paved the way for a closer relationship between them, which was destined in the near future to play such an eventful part in the history of the British in Hindustan. Sir John Shore, in his letter dated 22nd May 1794, requested her help in capturing the deserters from the British forces at Cawnpur and Fatehgarh.† At the time of her flight from Sardhana the Begam contemplated retiring into the territory of the friendly British, and her correspondence with Sir John Shore and other officials brought her into closer touch with them She remembered with gratitude the courtesy

* Both the letters are marked as having been received at Fort William on 15th November, 1791. See Abstract of Pers. Letters Received, 1791, Nos. 309 & 310.

† "April 1790:—From the English camp in Anupshahr an English officer named 'Istur' had gone two or 4 *kos* to hunt The Sikhs, who kept news of it, sent 1000 troops (under Karam Singh) and captured him. The Englishman offered Rs 20,000 as ransom but the Sikhs demanded 1 lakh" (p. 145). "He has now been released and sent to Delhi after a bond (*msa*) with a promise to pay sixty thousand Rupees had been executed through the mediation of Begam Samru. Four Englishmen and one Company of soldiers have come from Anupshahr to escort him back to English territory (p 25)." *Delhi-yethil Marathanchen Rajkaranen*, ii. 25 & 145.

* "..... It is with sensible pleasure that I learn this happy circumstance is owing to your friendship and exertions. I have to offer my sincere acknowledgments for this instance of your attachment, which will ever be remembered by me and all the Members of this Government as an additional instance of the good disposition you have on all occasions manifested towards this Government. I shall not fail to inform Earl Cornwallis of the circumstance, who will no doubt be equally gratified by it as myself. I have since had the pleasure to learn that the Colonel has safely arrived at Anupshahr."—Letter, dated 20th December 1791, addressed by Hon. C Stuart to the Begam. See Vol of Eng. Trans. of Pers. Letters Written, 22-12-1791, No. 234; also Pol. Con. 29-10-1832, No. 72.

† Vol. of Eng. Trans. of Pers. Letters Written, 22-5-1794, No. 166. In *Refutation* (pp. 358-59) this letter is wrongly given as "Dated 1797".

of the British and continued to exchange friendly letters with them.

II.

After the retirement of Hastings the British Government followed a policy of non-intervention with the Native Powers and refrained from conquests and alliances except in defence of their existing possessions. They were, however, consolidating their hold on their possessions, and when Lord Wellesley took over charge in May 1798, he found the British Power firmly established

The policy of the new Governor-General was mainly directed towards two objects. The first was the elevation of the British Government to the position of the paramount Power in India, or in his own words "to unite the principal Native States in the bond of peace under the protection of the British Power." And the next was, the fullest utilization of Indian strength to resist Napoleon's bid for world power which threatened the existence of British dominion in India. With these avowed objects he started "to make annexations right and left without any qualms of conscience." (*O. H. I.*, p. 580).

Begam Samru, who had been an interested spectator of the rise of the English Power, naturally felt alarmed at the rapid advance of the British and the fall of one Indian principality after another during the vigorous campaigns of Lord Lake in Northern India and of Sir Arthur Wellesley in the Deccan. The internal affairs of the Marathas at this period presented a scene of terrible confusion. Grant Duff, writing of the year 1799, describes a state of absolute anarchy in the Peshwa's territory where the Peshwa, Sindhia, the Bais or ladies of his family, the Rajah of Kolhapur, and other parties were all fighting one with the other.* The Begam clearly foresaw that a conflict between her overlord, Sindhia and the British was inevitable, and she had no delusions as to its result. Her friendliness towards the English had excited the suspicion of Genl. Perron, the chief of Sindhia's forces, who began secretly to disaffect the Begam's troops with a view to bringing about her downfall. She saw that if she remained an ally of the Marathas she would be equally ruined whichever side might win. Having nothing to lose and everything to gain from the victory of the British, which seemed the more probable, she decided to throw in her lot with them and started making secret overtures to them as early as January 1802* in order to safeguard her interests. In her letter of 4th August 1802 (4 Rabi-us-sani, 1217 H)† she offered to place her territory and troops at the disposal of the Governor-General in exchange for his protection. In a second letter, dated 1st February 1803, the Begam says:

"As I am from the bottom of my heart attached to the British Government, I feel an irresistible desire that your lordship should preserve me, tho' absent, in your remembrance. Adverting to these my declared sentiments, whatever plans your Lordship may have in contemplation, your Lordship will in the first instance communicate them to me, that I may have an opportunity of manifesting the sincerity of my heart by affording the aid of my co-operation in your measures. *I have a force stationed in the Deccan which your Lordship must consider as awaiting your orders.*"§

This offer of submission and help was acknowledged with pleasure,$ but owing to diplomatic reasons the British were unable to avail themselves of her forces immediately.**

III

After the political degradation of the Nizam, Tipu, and other rulers of Southern India between 1798 and 1800 a complete alteration took place in the relations between the British and the Maratha States. The policy of non-interference in Maratha affairs had ceased to be practicable, because the

---

* The twelfth volume of Marathi historical letters published by Khare in 1924 shows that Poona was a hell under Baji Rao II.

* *Letter, received on 10th Jany. 1802, from Zeb-un-nisa Begam to Lord Wellesley. This is a complimentary letter notifying her mission of Hakim Muhammad Jafar to attend the Governor General on her part.—Vol. of Eng. Trans. of Pers. Letters Received, 10- 1. 1802, No. 5.*

† This letter was received at Fort William on 9 Sep. 1802. See Appendix *A*.

§ Vol. of Eng. Trans. of Pers. Letters Received 27-3-1803, No. 71. The date of this letter, *viz.*, 1st February 1803, is given in Persian character on the envelope, see Original Letter No. 143.

$ Letter, dated 20th May 1803, from Lord Wellesley to Zeb-un-nisa Begam.—Vol. of Eng Trans. of Pers. Letters Written, 20-5-1803, No. 77

** "But with regard to the situation in which Begam Samru stood, relative to Sindhia, her proposition, however desirable it might be, was unacceptable by reason of the peace and amity at that time subsisting between the British and Sindhia. That he might not violate public faith, the Governor-General had always refused her proposition; however, apprizing the Begam, that if an opportunity presented itself, the Governor General should be happy to have it in his power to accept "the proofs" of her attachment to the British Government."—Wellesley's Despatches to the Secret Committee of the Hon. Court of Directors, dated 12th April 1804, para 341.

Maratha chiefs always had claims outstanding against both Haidarabad and Mysore for the realization of *chauth* and on other accounts, and their troops were being maintained by the plunder obtained at the expense of their neighbours. Therefore, the only possible alternatives left open to the Governor-General were either the abandonment of all conquests, or the adoption of such measures as would force the Maratha Governments to acquiesce in a state of general peace and tranquillity. Lord Wellesley set about to consider the means by which he might attain the latter object. The prospect of success in such an endeavour was not bright, as Maratha institutions and ideas were fundamentally incompatible with Wellesley's policy of a confederacy of Native States under British protection (*O.H.I*, p. 595). In the course of his intervention in the affairs of the Peshwa, which ended in the restoration of Baji Rao II. under British protection, according to the treaty of Bassein on 31st December 1802, the attitude of the Peshwa and the Bhonsle Rajah of Nagpur gave Lord Wellesley cause to expect hostilities from them in the near future. He decided to make use of the Begam's proffered help, and wrote to her on 22nd July 1803 in the following words:

"The present state of affairs enables me to avail myself of your friendly offers of assistance and I am persuaded that your influence will be exerted with promptitude and effect to promote the interests of the British Government. The detailed conditions on which I am disposed to offer you the friendship of the Honorable Company will be communicated to you by His Excellency the Commander-in-chief [Lord Lake] who is in full possession of my sentiments on this subject."*

At the same time Lord Wellesley instructed Lord Lake as to the lines on which negotiations were to be carried on with her.†

Although by this time war with Sindhia had been finally decided upon, it was not declared until the 6th of August 1813. Exchange of letters between the Begam and the British Government went on, but no actual service was asked of her until the 7th of September 1813. In his letter of that date (*Refutation*, p. 362) Lord Lake required her to furnish *bona fides* of her overtures by providing him with some boats of the *Dongah* (canoe) kind and by placing her troops, which were then serving with the armies of Sindhia, at the disposal of Sir Arthur Wellesley, or at least to observe neutrality by recalling them.

Shortly after this, the battle of Assaye was fought (23 Sept. 1803) where Sindhia's army met with a severe defeat. Five* out of the six battalions of the Begam, and 15 guns under the command of Lt. Col. Saleur, had taken part in this battle on the side of Sindhia. As regards the demeanour of these battalions in action the following extract is sufficiently illustrative:

"It is a remarkable thing, and much to the credit of the Begam's troops, that some four or five of her battalions were the only part of Sindhia's army that went off unbroken from the field of Assaye: they were charged by our [British] cavalry towards the close of the day, but without effect, Col. Maxwell, who commanded, being killed in the charge by a grape-shot." (Skinner, i. 286*n*).

The Begam issued instructions to Col. Saleur, in accordance with Lord Lake's request, early in October,† but that officer experienced great difficulty and risk in giving effect to her orders. The battalions, however, "left Sindhia's camp at Burhanpur on 14th October 1803 (27 Jamadi-us-sani, 1218 H.)"§ "At the time they left the Maratha camp they consisted of five battalions and a party of horse"$ under the command of Col. Saleur who, on his arrival at Deeg [on 15th Decr.] received orders agreeably to which he joined Col. Ball's detachment at Kanoond. They served the British General up to 31st May, Col. Poethod having relieved Col. Saleur in their command, on account of his ill-health

* Vol. of Eng. Trans. of Pers. Letters Written, 22-7-1803, No. 97.

† Letter, dated 28th July 1803, from Marquess Wellesley to Lord Lake. - *Wellesley Despatches*, iii. 242-44.

* For the "Roll of the Detachment under the command of Col. Saleur", see Secret Consultation 21-11-1805, No. 52A.

† "Prior to this *about a month and a half ago* I issued orders to you, requiring you to disengage yourself from the service of the Southern chief and join the British forces. Eight days, afterwards, I repeated those orders: again, on the 27th of the present month of Rajab [13 Nov.], I renewed them in terms the most peremptory. These reiterated orders were forwarded to you in succession by two hircarrahs. Instructions were also transmitted to you, thro the British Commander-in-chief."—Translation of a Persian letter addressed by the Begam to Col. Saleur dated the last day of Rajab 1218 H.—16 Nov. 1803. Sect. Prosdgs. 2-3-1804, No. 183A. See also Nos. 183 and 183B.

§ Statement accompanying letter dated 20 Sept. 1805, from Mr. G. D. Guthrie to N.B. Edmonstone. Sect. Prosdgs. 21-11-1805, No. 52A.

$ Letter from Mr. G.D. Guthrie dated Sept. 1805 to Col. J. Malcolm. Sect. Prosdgs. 21-11-1805, No. 53.

on 13th February.* They afterwards "marched to Tuppul to join the Commander-in-chief, but returned to Sardhana without having" done so.†

In the meantime the Begam sent Hakim Muhammad Jafar § as her agent to Lord Lake Evidently as a result of the conversations between them a secret treaty was concluded under which the Begam transferred her allegiance to the British, who were at this time in possession of Delhi and the surrounding tracts, and she was allowed to retain her possessions and status as a jagirdar of the British Government.$ Lord Lake also asked the Begam to write to her friend Ranjit Singh, the ruler of Lahor, to keep his troops out of the districts of Saharanpur, Boodecah, and others which he was then engaged in settling. It appears that at this time certain conquered parganas in the district of Saharanpur were temporarily committed to the management of the Begam; and that she was in charge of them during the continuance of the Maratha war **

IV.

Prior to these events Lord Wellesley had definitely formulated his policy as regards the relationship to be established between the Begam and the British Government. Originally his idea was to

"commute her jagir for a suitable stipend, the extent of which must be regulated by the profits which she actually derives from her territorial possessions, and by the importance of the services which the British Government may derive from the exertion of her aid and influence."*

It was extremely important then that the whole Doab, including the territory occupied by the Begam, should come under direct British rule, but how this could be best effected was left to Lord Lake to decide After a thorough study of the Begam's disposition and the power she wielded in the province, Lake recommended that it would be better to propose an exchange of territories, which arrangement was sanctioned by Lord Wellesley.†

Sindhia's forces having been overcome both in Northern and Southern India and the British being in firm possession of all his territories east of the Jamuna, Lord Lake wrote to the Begam on the 29th October, 1803.

"Immediately on receiving this letter, and in accordance with the tenor of the deeds granted to you by the present (Government) you will come alone to my presence, as some matters are to be verbally mentioned to you, and keep your troops ready prepared forward, that there may be no confusion when an order is received." (*Refutation*, p 412).

At this meeting Lake no doubt proposed that she should give up her present possessions in the Doab and accept lands to the west of the Jamuna to hold as an independent sovereign. She readily accepted this proposal, hoping thereby to attain a more exalted rank and other benefits as an ally of the premier Power in India. She was directed to see Lt. Col. Ochterlony, the Resident at Delhi, and arrange the terms of the proposed exchange. She visited Delhi on the 12th of November and in a letter written to Lord Wellesley, within a week of the visit, she says.

"It has been intimated to me by Col. Ochterlony that Commissioners have been appointed to settle the affairs of the Doab. It therefore occurs to my mind that as difficulties might arise between me and the Commissioners in the exercise of their authority in the vicinity of the *mahals*, which constitute my jagir, it would be prudent to provide against the occurrence of them since it is my primary study to promote your Excellency's satisfaction and I should be utterly unable to support the weight of the displeasure of the Commissioners. Under these circumstances I hereby

---

* Secret Prosdgs. 21-11-1805, No. 52A

The Begam's claim for payment on account of the service of her troops dating from their departure from Burhanpur was admitted by the British Government in November 1805, *vide* Secret Prosdgs. 21-11-1805, Nos. 52A, 53 and 55. See also Vol. of Eng. Trans. of Pers. Letters Received, 26-2-1804, No. 48.

† Letter from Mr. G.D. Guthrie dated Septr. 1805, to Col. J. Malcolm. Sect. Prosdgs. 21-11-1805, No. 53.

§ Letter, undated, from H. E. Genl. Lake to H.H. the Begam Sombre.

From the context it appears that this letter was addressed to the Begam after the battle of Assaye was fought on 23 Sept. 1803. (*Refutation*, pp. 411-12).

$ From the same to the same, dated 29-10-1803. (*Ibid*, 412).

** Letter, dated Sept. 1805, from Guthrie to Malcolm, 10th para. Sect. Prosdgs. 21-11-1805, No. 53.

For the statement, showing the land and Sayer revenue and sundry other items collected by the Begam exhibiting the difference between the accounts transmitted by her and those given by the qanungoes of zila Saharanpur, see Sect. Prosdgs. 21-11-1805, No. 52 B. The collections made by the Begam were chiefly on account of the balance of 1210 H. [1795-96] and 1211 H. [1796-97].

* Letter, dated 28th July 1803, from Lord Wellesley to Lord Lake. *Wellesley Despatches*, iii 242-44.

† Letter, dated 11th October 1803, from the Secretary to Govt. in the Sect. Dept. to the Agent of the Governor-General.

of my own free will and accord, relinquish my jagir, which I have possessed for the space of 30 years, and for which my partiality and affection is equal to that which I bear for my native land, and on which I have moreover expended large sums of money *in erecting buildings for my own* residence and the accommodation of my troops, notwithstanding these powerful reasons, however, every one of which forbid the act, I readily resign it into the hands of the Company. ***Let territory be assigned to me in jagir on the other side of the Jamuna in lieu of the mahals, the possession of which I have relinquished. At the same time I hope that the territory which may be so assigned to me, may be compact and undivided, with a view to its successful management'*

Although due to recent conquests considerable territories to the west of the Jamuna† were available out of which a suitable principality could be formed for her, the prevailing unrest greatly hampered the speeding up of the transfer. On the other hand, Lord Wellesley's policy demanded an immediate settlement of the Begam's territories and therefore on 23rd December 1803 he wrote in reply a letter to the Begam reaffirming the offer previously made and urging the immediate surrender of her estates under guarantee of compensation for any loss she might incur therefrom

"The sentiments expressed in your letter [received on 5-12-1803] and the judicious and amicable course of proceeding which you have adopted on the present occasion, have confirmed the sense which I have long entertained of your attachment to the interests of the British Government. * * * I am particularly gratified by your ready acquiescence in the suggestion conveyed to you under my orders by His Excellency the Commander-in-chief, for the recall of your battalions serving with the army of Dowlut Row Sindhia and in the assignment of territory on the western side of the Jumna in exchange for your present possessions in the Doab. With a view to manifest the sense which I entertain of your meritorious conduct on this occasion and to afford you ample compensation for the relinquishment of your present jagir, I have resolved to guarantee to you the independent possession of the territory which will be assigned to you under the proposed arrangement without any other condition than that of affording to the British Government the aid of your troops whenever it may be required, and of submitting to the arbitration of the British Government any differences which may eventually arise between you and any other State or chieftain. H.E. the Commander-in-chief will adopt as soon as possible the necessary measures for transferring to you a portion of territory on the western side of the Jumna equivalent to that which you have ceded in the Doab. I trust however that you *will not delay the actual* cession of your present jagir, to the authority of the British Government, until the assignment of an equivalent portion of territory, which must necessarily occupy some time before it can be effected. You will receive ample compensation from the Br. Govt for any loss of revenue which may be occasioned by the delay in selecting and transferring to your authority the districts to be assigned to you on the western side of the Jumna.*

This letter had a very disturbing effect on the Begam's mind. She had seen promises made and broken every day of her life, and therefore it was not easy for her to believe that Lord Wellesley really meant to keep his word and was not trying to rob her of her lands by a trick

She had been under the impression that as soon as she would give up her former possessions, the English would grant her new territories, and she was therefore surprised that this was not to be the case The bitter disappointment felt by the Begam on being thus summarily called upon to deliver up her possessions may be realized from the following letter, addressed to Lt Col. Ochterlony, on 3rd February 1804·

"You have written to me to evacuate and deliver over the districts of Sirdhana etc which has been my residenee for a length of years and on which I have expended lacks of Rupees in buildings and habitations, to the aumils of the English Gentlemen immediately on their arrival. My brother, it is proper you should consider that when I go away from here, I require a place to stay in, where I may reside with my family and dependants. There are near a thousand destitute persons and lame and blind people in this district for whom a place of abode is necessary. From the commencement until the present time no gentleman invested with authority in this country has disgraced* me in this manner. At the period that the English Gentlemen have acquired possession of Hindustan I rejoiced that from a consideration of my being of the same race with theirs I should by some means or other be exalted in rank but the contrary has happened for they have required of me several districts possessed by me for 30 years. What may not happen to the rest? If it be the intention of the gentlemen by some means or other to dispossess me, what occasion is there for preserving appearances? Do you my brother come and having laid hold of my hand turn me out of my abode. *The world is not narrow and I am* not lame. I will sit down in some retired corner and pass my time in solitude'†

---

* Secret *Prosdgs. 2-3-1804, No. 183C.*

† "The territory placed at the disposal of the British Govt. by the glorious success of our arms at the battle of Delhi, furnished us with the means of assigning to the Begam a territory on the western part of the Jamuna instead of the jagir which she possessed in the Doab." Para 55, Wellesley's Despatches to the Secret Committee of the Hon'ble Court of Directors, 12th April 1804. *Vide Refutation*, p. 424.

* Vol. of Eng. Trans. of Pers. Letters Written, 23-12-1803, No. 136; *Refutation*, p. 416 (wrongly dated 22nd Decr. 1803).

† Secret Prosdgs 2-3-1804. No. 252.

On receipt of the above letter, Lt. Col. Ochterlony hastened to explain matters to her and by dint of perseverance and frequent explanations persuaded her to believe that the British Government meant her no harm. Her enemies were busy at that time trying to make mischief between her and the British. Of these attempts the most remarkable one was that of a forged letter which purported to have been written by her to Holkar.* She consented at last, although grudgingly, to surrender her provinces with the exception of the pargana of Sardhana.

V.

In her letter accepting the British terms she vigorously denied the charge of treachery and secret plotting with Holkar:

"I am willing to do according to your advice and deliver up my provinces: I only ask that until other countries will be allowed to me in exchange, that the Pargana of Sirdhana will remain to me; the revenue of which I agree to be deducted from the sum which will be given to me to pay for my troops and when other place shall be granted to me for my residence and safety, I will deliver it up at the same time. I would do it now, but I am sure that your army commanding the town and I remaining in the *chaunney* always some complaints he would make against, right, or wrong.

I am very sorry to hear that it is reported that I do keep on correspondence with Jaswant Rao Holkar. I assure you, and you may inform yourself that since the formation of my party, which is for these 40 years past, no person yet can charge me of *treachery*, therefore, as I consider you to be a particular friend of mine, I hope you will make enquiries, and to inform yourself from whom this false report is given, and to persuade any person of the contrary, that does believe it. I enclose you 3 letters that I have received from Kabul, they are in my name However, I don't know their contents and I fear that some enemies of mine would charge me also of keeping correspondence with the king of Kabul; this is the reason that I send them to you for to be read"*

The Begam appears to have taken offence at being charged with secret negotiations with the enemy. She had for a long time enjoyed great influence amongst the neighbouring chieftains and naturally their envoys attended her Court. But this did not necessarily mean that she was engaged in intriguing with them When, in the beginning, she had come forward of her own accord, to throw in her lot with the British, she was prepared to deal straight with them, expecting the same treatment at their hands. Had Lord Wellesley acceded to the request of the Begam for an immediate assignment of territories, instead of indulging in blundering diplomacy, he would have found in her an influential and strong ally and saved himself much trouble and anxiety, to say nothing of the cost of military operations in the province As a matter of fact, the obvious advantage of conciliating the Begam had long been apparent to the officers who were directly in touch with her and they had all along advised Lord Wellesley to adopt this course, but without success. Even as late as 10th December 1804 Archibald Seton, the Agent to the Governor-General, reported

"As the situation of the Begam both from the geographical position of her country, and from the nature of her military strength, is or appears to me to be, such as to render her either a most useful ally or a very troublesome enemy, without the possibility of her ever becoming formidable as a neighbouring power, I should imagine that the conciliating her might in the present state of affairs be a simple and effectual means of restoring and preserving the tranquillity of the upper part of the Doab. Her force is said to consist of nine battalions of infantry and 40 guns. These, if subsidized by Government, and opposed to the

* "I was gratified by the receipt of your letter the object of which became manifest to me from the writings of Shaikh Qudrat-ullah. It is fit that you consider me your sister, absorbed in a desire to gratify your inclinations, for the bonds of friendship have long acquired strength between us. I rejoice at your intention of marching to this quarter, but as they have military and artillery stores along with them in abundance, it is not proper for you to come to action with them, but you should encamp ten or eleven kos from them, harass them with a predatory war, destroy the country, and prevent supplies etc. reaching them, that it may be difficult for them to provide for their safety. I am every way ready, and your Ally from my heart and soul. Consider all the Sikhs and Jats, who are united with me, ready to join you. Make me constantly happy by acquainting me with the state of your friendship, your designs, and the place where your army is encamped, that I may follow the same path. You will receive many letters from me (enclosed) in amulets."—Translation of a Persian letter [without date but with her seal affixed] from Zeb-un-nisa Begam to Jaswant Rao Holkar. Sect. Prosdgs. 12 April, 1804, No. 61.

Major Thorn's opinion on this letter also supports our contention that this letter was a forgery: "This document was calculated to create hostility against the Begam, and thereby probably of driving that extraordinary woman into an alliance with Holkar, out of revenge and self-defence." (P. 332).

Even Lord Lake, when forwarding this document to the Governor-General, under cover of his letter, dated Camp Hindoun 28th Feby. 1804, remarked: "This letter, though her seal is affixed to it, may possibly be a forgery."—Sect. Prosdgs. 12-4-1804, No. 59.

* Letter, dated 23-2-1804, from the Begam to Col. Ochterlony. Sect. Prosdgs. 12-4-1804, No. 64.

Sikhs, might as far as I can judge, completely prevent their committing depredations in the British territories and, by insuring the realization of the collections, greatly enhance the value of the highly capable district now in question."*

VI.

The indefinite delay in handing over to her the *territories promised in exchange*, and frequent accusations against her loyalty gradually undermined her faith in the British. About the middle of 1804, Holkar, in conjunction with the Rajah of Bharatpur and the Sikh chiefs of the Lower Panjab, started a vigorous campaign which imperilled the British forces in the Doab. As they considered her assistance of great value to them, they played upon the fears of the Begam, hoping to receive active help from her. The Begam though discontented did not dare to declare openly against the British, as she was still doubtful about the ability of Holkar and his confederates to stand against the British Power. She therefore abstained from actively helping either party, and, although remaining openly an ally of the British, carried on secret negotiations with the enemy in order to remain in the good graces of whichever party might ultimately come into power. The efforts of the Sikhs and their allies were attended with a certain amount of success. In October 1804 Saharanpur fell into the hands of the Sikhs, and Col. Burn was forced to retreat. The Collector, Mr. G. D. Guthrie, was taken prisoner by Shere Singh. The Begam took this opportunity of exhibiting her attachment to the British by her intervention which resulted in the liberation of the Collector.†

Holkar and Ranjit Singh tried their utmost to induce her to declare in their favour, and even went to the length of exaggerating their strength and the advantages gained by Jaswant Rao Holkar over the British army, and alleging that he was going to receive reinforcements from Jodhpur, Jaipur and Kota.§ Rumours of this intrigue reached the ears of the British authorities and caused much alarm.$ In his letter of 28th December, 1804 Archd. Seton writes :

"From my knowledge of what had taken place at Sirdhana and from what I had heard of the arts which had been practised to work upon the fears of the Begam and to impress her with a belief that the British Government had it in contemplation to reduce her power, annihilate her consequence, and degrade her from the rank which she has hitherto maintained, I was rather *concerned* than *surprised* at receiving intelligence last night that she had accepted the terms which were offered to her by Ranjit Singh, viz., the monthly payment of a lack of Rupees, and the delivery to her of one of his forts. The intelligence has this day been confirmed to me by Mr. Guthrie, with the additional circumstance that distrustful of the fidelity of her European officers, the Begam had given the command of her troops to native sirdars. I think it very probable that she will immediately march to Saharanpur in order to attack, or at least to harass and annoy Col Burn."*

She did not, however, actually march out of Sardhana, as she was evidently dallying with both parties till she saw the result of the siege of Deeg. The capture of the fortress of Deeg by the British on the Christmas morning of 1804, prevented her from making an open declaration against the British† but she continued her threatening attitude which seriously hindered British operations.

When the troubles were at their highest, Col Ochterlony addressed a letter to the Begam requesting her to forward some stores from Sardhana to Saharanpur under escort of the Begam's troops, and in reply she promised compliance with his request. Ochterlony's reasons for the writing of this letter§ were as follows

"I was the more induced to this step as in the event of their compliance it would appear to the public that she had at last made her election in our favour and this seeming declaration I judged of importance, as her influence in this quarter is greater than can be well imagined and her indecision is certainly one great cause of the disturbances in the upper districts, if not the primary cause of the irruption of the Sikhs."$

---

* Secret Prosdgs. 7-3-1805, No. 424

† "The Sikhs in the Upper Doab, G. R. C. Williams, B. C. S., *Calcutta Review*, vol. lxi (1875), p. 54.

§ Letter, dated 26-12-1804, from Seton to the Secy. to Govt. Secret. Prosdgs. 7-3-1805, No. 435.

$ Letter, dated 16th December 1804, from Lord Lake to Zeb-un-nisa Begam.—Secret Prosdgs. 7-3-1805, No. 294; Letter (received 29-12-1804) from the Begam to Lord Lake.—Sect. Prosdgs. 7-3-1805, No. 295.

*Secret Prosdgs 7-3-1805, No 437.

† "My hircarrah reports this day that the Begam Sumroo has positively forbidden her troops speaking on the subject of a march and I have not a doubt that the order originates in our success at Deeg."—Letter, dated 29-12-1804, from Ochterlony to the Governor-General Sect. Prosdgs. 31-1-1805, No. 236.

§ Letter, dated 15-12-1804, from Col. Ochterlony, the Resident at Delhi to the Governor-General. Sect. Prosdgs. 31-1-1805, No. 236.

$ "The Begam having written re[illegible]d letters desiring me to send confidential p[illegible]ns on my part to her, I have despatched La[illegible] Dhokul Sing to the Begam for the purpose of [illegible]tling affairs. ***** If the negotiations with the Begam should be conducted to a favourable issue, I shall direct my march towards your district. On this point,

He strongly believed that the restoration of her former jagir during her life was all that was needed to win the Begam over and he urged the Governor-General to do so:

"By our success she is afraid of the loss of her parganas and of the disbandment of her troops and such is her desire of power that I am perfectly convinced she would encounter any odds to retain both in their present state: on the contrary, I believe that assurances of their integrity during her life would immediately induce her to declare in our favour, but at present she considers all assistance to us, as accelerating her own downfall."*

In spite of these urgent representations, the Governor-General insisted upon the speedy transfer of the Begam's jagir and her early removal with her troops beyond the Doab. Only in case of extreme emergency, should such arise, was the Commander-in-chief given the power to confirm the Begam in her present jagir, and even then it would be necessary to stipulate for the reduction of her forces and the replacement of her French officers by British † The emergency referred to was probably an expected outbreak of fresh hostilities with the Marathas, encouraged by the failure of Lord Lake's operations against Bharatpur As the Rajah of Bharatpur capitulated in the beginning of April 1805, the emergency contemplated did not arise and the Begam's affairs were left in the same unsettled state as before. The root of the trouble can be traced to Lord Wellesley's obtuseness in not taking the Begam's natural thoughts into consideration; moreover, his policy of declaring war on the Native States on the slightest pretext in order to expand the British Empire, naturally led the Begam to put little faith in mere promises of future favours. If Lord Wellesley had not been recalled within a few months it is probable that the Begam would have been forced to deliver up her former territories.

VII

In July 1805 Lord Cornwallis came out for the second time as Governor-General, pledged to a policy of conciliation. His attention was drawn to the Doab, and Lord Lake, who was fully acquainted with the situation, gave his opinion that under the new policy of preserving the tranquillity of the country,

"it is particularly necessary to conciliate the Begam Sumroo, and to inspire her with a just confidence in the favour and protection of the British Government. Adverting to the reasons which are supposed to have chiefly caused the Begam to behave in the equivocal manner she has lately done, His Excellency is of opinion that the most likely means of retaining her in her attachment to the British State, will be to give her a most positive assurance that she shall during life remain in the possession of the jagir in the Doab *on the same terms she now holds it.*"*

Accordingly Lord Cornwallis wrote that memorable letter of 16th August 1805 which reinstated the Begam in her principality of Sardhana:

"I have had the satisfaction to learn that the general tenor of your conduct since you were placed under the protection of the British Power, has been consistent with the duties of fidelity, and I have been peculiarly gratified by the information of your prompt and successful exertions in rescuing Mr Guthrie, the Collector of Saharanpur, from a situation of imminent danger by the aid of your troops, and of your kind and liberal treatment of that gentleman, after his arrival at Sardhana These circumstances, added to my recollection of your uniform friendly conduct towards the British Government, and towards British subjects, render me desirous of promoting your comfort and satisfaction by every means in my power. I have reason to believe that the late Governor-General, aware of your attachment to the territory, which during so long a course of years has been in your possession, had it in contemplation to refrain from taking advantage of your consent to the transfer of your jagir. At all events, I have great pleasure in apprizing you, that reposing entire confidenee in your disposition to maintain the obligations of attachment and fidelity to the British Government, *I have resolved to leave you in the unmolested possession of your jagir, with all the rights and privileges which you have hitherto enjoyed. As the condition of this indulgence, I have a right to expect that you will not only abstain from affording encouragement to those turbulent persons who are disposed to excite confusion and promote disorder, but that you will cordially assist in preventing their attempts to disturb the tranquillity of the Company's territories.*

I have directed Mr. Guthrie to proceed to Sirdhana for the express purpose of communicating, in further detail, the sentiments and intentions expressed in this letter." (*Refutation*, pp. 363-64).

The Civil Commissioner, Mr. G. D. Guthrie, was deputed to the Begam and the final treaty or agreement with her was made in August 1805. Its terms were as follows

---

however, keep your mind at ease."—Trans. of a letter from Ranjit Singh of Lahor to Sumbanaut Tahsildar of Saharanpur. Vol. of Eng. Trans. of Pers. Letters Received, 18-3-1805, No. 69, p. 227.

* Secret Prosdgs. 31-1-1805, No. 236.

† Letter, dated 15th Feby. 1805, from N. B. Edmonstone, Secy. to Government, to Lt. Col. Ochterlony, Resident at Delhi. Sect. Prosdgs. 28-3-1805, No. 157. See Appendix *B.*

* Letter, dated Head-quarters, Muttra, 1[illegible] August, 1805, from Col. Malcolm, Civil Commissioner with H. E. the Rt. Hon. Lord Lake, to G. D. Guthrie Esq., Civil Commissioner deputed to H. H. the Begum Sombre's Camp. (*Refutation*. pp 365-66.)

nasib which cannot be altered. In despair he finds solace in the thought that there is Providence or God's will which is exercising care and direction for and over him. He prays to the Almighty to take timely measures against misfortunes For surely they do come in spite of our supplications On the other hand, there are times when fortune smiles upon us and good luck follows us at every step and crowns our endeavours with success. The unexpected do happen, and fate gets the credit. It is therefore wise to be fore-warned and forearmed to look round, pry into every hole and corner and scrutinize the possible sources of information which are all hidden in Time.

Here is, however, contradiction. For, if a result is inevitable and predetermined, there is no room for action. Previous knowledge of what will happen cannot modify it. The reply is that though we have no hand in shaping our destiny we may be prepared for the worst so as to be able to bear the burden of sorrow with passive submission, and if good be in store for us we may be able to accept it without elation and make the best use of the favourable times for securing further good

The desire to probe the unknown is natural and has made man what he is. His science and civilization, his progress in the spiritual and material world, are the outcome of his inherent inquisitiveness Yet we cannot view with equanimity the mental slavery to which we have been reduced by multifarious doctrines promulgated by our ancestors borrowing the hallowed names of ancient Rishis At one time, during the Buddhist period, the country appears to have suffered from a plague of fortune-tellers who were called Nakshatra-suchi and denounced as out-castes by the wise leaders of thought, while shrewd statesmen like Chanakya realizing the failings of the people employed them as spies. Yet soothe-sayers and Zadkiels flourished as they do now in every country Garga (2nd cent. B. C.?) was eloquent in his praise of the proficiency of the Yavanas in astrology, and not a few eminent astronomers both of the East and of the West believed in its truth It seems the desire to be duped is as strong as the desire to be fore-warned, and we commend the problem to psycho-analysts. The crowing of the crow, the tick of the gecko, the sneeze of a man the running of a fox, and the behaviour of other animals have been given meanings by the sorrowing and hesitating mind. The throwing of dice, the naming of numbers, the drawing of lots and a hundred other contrivances to determine events are purely gambling with chance As in the medical profession there are a hundred quacks for one doctor, so there are charlatans in the realm of belief. Once the door is opened to the possibility of divination, there is no knowing where the signs may end. Heaps of rubbish have thus accumulated in the nooks and corners of the edifice which was merely a hut at the beginning, and though Railways and Steamers running every day at all hours, without heeding the malignant influences of the lords of the days and hours, and a host of evil conjuctions are a daily and open proof of the absurdity of their claims as determining factors, it will take years before the apprehension from the supposed influences can be removed from even the well-educated mind which has imbibed the belief.

The author has laid stress on the importance Daiva which we readily admit, but has hardly an thing to say regarding the possibility of divinin it, and through an analysis of the elemen of time as measured and expressed som fifteen hundred years ago These are distin propositions, and each has to be established i dependently of the doctrine of Daiva before Jatal can claim to be a science. It does not matt whether Lok Tilak or other eminent men believe in its truth, or whether certain predictions prove to be true. We have ourselves heard of startlin predictions made by a gentleman who studi Jataka out of curiosity But he had doubts, since mar were wide off the mark, and no sane man wou depend upon the predictions and guide his li accordingly. The books on Jataka themselves affo numerous instances of doubt which is to be decid one way or the other according to the judgme and cleverness of the adept At any rate the pr cepts are not mathematical formulas, but admit different interpretations The early horoscopis were content with seven planets which we supposed to control destiny by their positions the signs of the Zodiac as they were supposed do the days of the week. The two nodes of t moon were afterwards added to the list about t 7th cent A. D. (The author has added two mo Uranus and Neptune, after European astrologer There are various periods, and Parasara's H is a voluminous work on the subject whi will bewilder any serious student Of the three at least are now recognized viz. o which assumes the full span of life to 120 years another 108 years, and a third years (perhaps average duration of life), ov which the planets exercise their influence f definite periods in succession Besides, there a the influences of the day of the week, month, ye the tithi, nakshatra, yoga, karana the signs of t zodiac, the degree of the ecliptic on the horiz at the time of birth, and a hundred different kin of conjunctions, enmity and friendship among t planets Have the effects of each of these facto ever been verified ? Where was the mathematicia who analysed the vast mass of statistics which we necessary and calculated the effect of each factor To this question there is no answer

The book before us is meant to be a text boo for students who desire to learn the art drawing horoscopes, who, it appears, sit for examination, model questions of which have bee appended. In Calcutta also there are bureaux f the diffusion of astrological lore, and examinatio are held to test the progress of students. W have nothing to say against them Rather v welcome them, for we believe spread of kno ledge even of doubtful utility is sure to bring its train much which is true and useful V understand there are committees, self-appointe whose object is to investigate the truth of t so-called laws. This is serious business, and goo may come out of it if the committees are we equipped for the stupendous task they have unde taken, and the enquiry is conducted in a trul scientific spirit. This will of course require th labour of a body of competent men for som years, but we cannot imagine any other way b which the chaff can be sifted from the wheat an belief in astrology in all its branches placed on rational basis It cannot be dismissed as a rel

of mediæval superstition when it has built a strong citadel hallowed with age in the minds of the people. If there be truth, let it be purged of extravagance and trumpery, and another probability be added to those which guide our life. If on the contrary there is no truth in it whatever, let it be proclaimed by a competent authority and the people allowed to breathe freely and fight the battle of life like freemen.

J. C. Roy

THE SACRED KAVERI RIVER

By BETA

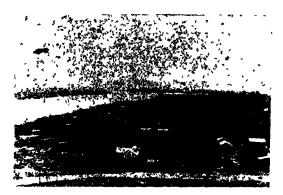
"Hail noble Kaveri of thee I sing.
Thy rolling waters to the valleys I bring.
A welcome succour, with a liberal hand
Bestowing plenty to a burning land.
Oh, could I flow like thee and make thy stream
My great example, as it is my theme."

THE honour of second place among the sacred rivers of India is contested by several streams, but, whatever be the opinion of those who live on the banks or in the vicinity of the other claimants, that the claim of the river Kaveri, is second only to

A Bathing Ghat on the River

that of the Ganges, is undisputed in the south. From its very source to its delta, it passes through lands which it fertilises, and all along its banks devotees offer their thanksgiving to the goddess of the river. The river is supposed to have a divine origin as we might expect. The story of its origin is related in the Kaveri-Mahatmya of the Agneya and the Skanda Puranas. She was first Vishnu-maya, a daughter of Brahma. By his direction she became incarnate in Lopamudra, a girl formed by Agastya (with a view to her becoming his wife) of the most graceful parts of the animals of the forest, whose distinctive beauties, as the eyes of the deer, etc., were subjected to loss in her superior charms. Brahma gave Lopamudra as a daughter to Kaveri muni, whence she acquired the name of Kaveri. In order to secure beatitude for her father, she resolved to become a river, the merit of whose waters in absolving from all sin and blessing the earth should accrue to him. But when she became of age, Agastya proposed to marry her. To reconcile the conflicting claims, Lopamudra or the mortal part of her nature became the wife of Agastya, while the Kaveri or the celestial part flowed forth as a river. There can be no doubt of the high place the Kaveri holds in the affections of the people of the south. It is even said that the goddess Ganga resorts underground to the all-purifying floods of the Kaveri once a year as at a certain feast, to wash away the pollution contracted from the crowds of sinners who have bathed in her waters in the course of the year. We cannot imagine any greater claims to sanctity than that.

The river rises in Coorg, a small state contiguous with the Mysore State on its western side, at a place called Tala, on the verge of the western ghats. At the foot of a hill near Bhagamundala, the river is joined by the Kanake. There are several temples at this point, and here, on the occasion of the Kaveri feast, from eight to fifteen thousand people assemble. But the course in Coorg is short and tortuous. The banks are high and steep. The bed of the river is alternately sandy, pebbly, and rocky. In the monsoon it becomes a thundering torrent, and overflows the surrounding country. At Fraserpet, where there is a bridge 516 feet long, the river rises to the height of 20 or 30 feet on

these occasions. From its source to Siddarpur the river runs due east, but afterwards turns to the north, forming a boundary of 20 miles between the two States. It now passes into the Mysore State, and its course is full of interest for its passes through a most fertile country and over several falls. A brief reference only can be made to the places of interest through which it passes. Before

Sagara Dam Below Kosshra Roya

referring to these important places it ought to be stated that the waters of the Kaveri are dammed thirteen or fourteen times in its course through the State, and from each of these dams long channels are cut to carry off the water for irrigation purposes. A very large area is now covered by these irrigation channels, and the value to the people of the district cannot be overestimated Reference to the great dam at Kanambadi, known as the Krishnasagara Project will be made later.

After passing through Saligram, Yedatore, and Bhairapura, where it receives the Laksmantirtha, it reaches the famous island of Seringapatam, where it branches into two arms enclosing the island The story of this great fort is well known Here Hyder Ali and Tipu Sultan held their Court, and for many years resisted the attempts of the British to dislodge them. But in 1799 the forces of the British general, succeeded in completely capturing the stronghold, and within a short time, the whole country was in their hands. The British forces, after a long march, reached the right bank of the Kaveri, opposite the fort. Here the stream is wide, but fortunately, in the dry season, shallow. After careful preparations, the order for the attack was given, and General Baird who had himself known something of the terrible cruelty of Tipu, led the British forces across the river. It was a fine bit of work, and the soldiers were rewarded by an entry into the fort, after severe fighting. On this projecting piece of land a a monument has been erected in memory of the fallen soldiers This place is frequently visited by the soldiers stationed in Bangalore.

From this place the river flows south-west, passing the village of Somnatpur, where is to be seen one of the most perfect specimens of Hoysala architecture in existence. This style of architecture is well represented in the Mysore State, but, though smaller than some of the better known, it is a wonderful piece of work The building was completed in 1269 by Soma, a member of the Royal Family of the Hoysala king Narasinha III. The temple consists of three pyramidal towers surmounting a triple shrine Round the base are portrayed consecutively, with considerable spirit, the leading incidents in the Ramayana, *Mahabharata* and the *Bhagavata*, carved in potstone, the termination of each chapter and section being indicated by a closed or half-closed door Unfortunately this place is not very accessible and so does not receive the attention it would otherwise enjoy

The ruined town of Talkad is next passed. This is a town of great antiquity, the first

The Kaveri at the Electric Station of Sivasamudrum

authentic notice of which appears in the Sanskrit Dalavana-pura, in connection with the Ganga line of kings It had a long and chequered history, but today the city is almost completely buried beneath hills of sand stretching for nearly a mile in length, only the tops of two pagodas being visible. The sand used to advance on the town at the rate of 9 or 10 feet a year, principally dur-

ing the south-west monsoon, and as they press on three sides, the inhabitants were constantly forced to abandon their homes and retreat further inland. As there is however, good provision for wet cultivation, by water from one of the channels of the Kaveri, the population in the neighbourhood is increasing. More than thirty temples are believed to lie buried under the sand That of Kirti Narayana is occasionally opened, with great labour sufficiently to allow of access for certain ceremonies. The most imposing temple left uncovered by the sand is that of Vedeswara. The place finds mention many times in Hindu legends

From near Talkad the river runs northward until it reaches the island of Sivasamudrum, where two branches of the river encircle the island and form the famous falls of Gagana Chukki on the Mysore side, and of the Bar Chukki on the Coimbatore side The re-

The Falls of Sivasamudrum

united stream, with a bed 300 feet lower passes then eastwards through a wild gorge and receives the Shimsha and the Arkavati from the north. Sivasamudrum is a romantic spot, and though it was previously well known on account of the great waterfalls, it has in recent years been known to more on account of the electric works established there by the Mysore Government The principal island embraced by these two streams, is called Heggura, but is more generally known as Sivasamudrum. The falls are very fine, especially in the monsoon season when the flow of water is very great. On the western branch of the river are the Gagan Chukki Falls. The approach is by a steep path leading down from the tomb of an old Mussalman saint. The waters of the Kaveri dash over the steep rocks with a deafening noise, so great that it is almost impossible to hear the sound of one's own voice when in the near vicinity. The cloud of vapour is seen at a great distance. In his account of these falls Buchanan states that they are grander than anything he had previously seen The Bar Chukki, on the eastern branch of the river, is a very grand and impressive sight They display a great volume of water which in the rainy season pours over the hillside in an unbroken sheet a quarter of a mile wide In the centre is a deep recess in the form of a horse-shoe, down which the principal stream falls, and having collected in a narrow channel, rushes forward with prodigious violence and again falls, about 30 feet into a capacious basin at the foot of the precipice. The Government of Mysore has taken advantage of this drop in the river, and by means of a dam, and long channels has brought the water above the power works Here the force available is used for the driving of the turbines which produce the electric power for Bangalore, Mysore City, and the Kolar Gold Fields The place is therefore of interest, both for the natural scenery and on account of the way in which it has been harnessed for industrial purposes

Reference ought to have been made at a previous point to the very important project known as the Krishnaraja Sagar Project, whereby the Kaveri waters are dammed at a point before the river reaches Seringapatam For many years the Government of Mysore had been impressed with the great loss of water in the monsoon time when the heavy floods carried away to the sea millions of gallons of water. Then, too, they have found themselves in difficulties with respect to the supply of the necessary head of water for working their turbines at Sivasamudram. In order to meet the needs of this Power Station it was deemed necessary to dam the river at a higher point. This is now being done The work has already progressed very considerably and a dam over a mile wide has been erected. The work has been in progress for about ten years, and though it is far from complete, the dam is of sufficient height to form a huge lake when the monsoon floods come. It is one of the biggest engineering schemes in the whole of India, and when it is completed, will provide irrigation facilities for thousands of acres of land, as well as the necessary power for the Electric Power

[illegible]ation The whole project has been carried [o]ut by the Mysore Government. There has [b]een a dispute between this Government and [th]e Madras Government, for the holding up [o]f water here naturally affects the great plain [i]n the Madras Presidency, but it is likely a [w]orking arrangement will be possible.

Old Hindu Bridge at Sivasamudrum in Mysore State part of which was recently washed away by the floods

The Kaveri now leaves the Mysore State at what is known as the Goat's leap In its further course it runs southwards, then enters the Trichinopoly District in an easterly direction, and spreads in a rich delta over the Tanjore District The average breadth of the river in Mysore is from 300 to 400 yards, but after Sivasamudrum it swells into a much broader stream. In some places the bottom of the river is used as vegetable gardens when the water is low, but in other places it is too rocky to permit of this. The first rush of water generally occurs about the middle of June but in August the flow is more normal

But we must briefly refer to one or two of the interesting places the river passes through after leaving the Mysore State The town of Trichinopoly is reached after a journey of many miles This place is of great interest, especially from a historic point of view. The great rock is one of the best known physical features of South India, and is well worth a visit. The Kaveri passes by the city, and along its banks there are many ghats and temples. From the top of the rock one gets a wonderful panorama view of the winding river with the hundreds of acres of land bearing heavy crops, all possible by the beneficence of the great river Truly this river goes sweeping over the plains bringing healing and life in its train

Next comes the sacred temple city of Srirangam, probably holding the premier place in South India as a sacred spot The temple there is the largest in India, for it is literally a town in itself, having huge walls and gateways, while inside every kind of life associated with a town, is to be seen. The temple has even a municipality which regulates and controls the affairs of the whole Every year countless numbers of pilgrims make their way to this sacred city, and we may be sure that, at this part of its journey the sacredness of the Kaveri is a very real thing to the devotees Much might be said of this wonderful temple city, but it is sufficient to say that its sacredness is enhanced by its proximity to the sacred river whose course we have been tracing

The next place of importance is the town of Tanjore which is one of the most flourishing cities in the South Its wealth is mainly due to the extensive paddy crops which are yearly reaped in the great delta, watered by the Kaveri. We can understand the anxiety of the people of this district about the Mysore scheme which dams the water at a higher point, for their very life depends on the supply from this river We do not see how this delta could be made fruitful

The Monsoon floods of Kaveri at Krishna Raja Sagara Dam

were it not for the supply from this river Can we wonder that the people living along its banks, right from the time it issues from the mountains of Coorg to the

time it reaches the sea, should look upon the Kaveri as sacred, and offer to it their sacrifices of thanksgiving ?

The Kaveri is spanned by several bridges, the most important being those at Fraserpet, Yedatore, Seringapatam, and Sivasamudrum. There are many alligators in the river, but it is said that they seldom attack, the fishermen being allowed to carry on their work without hindrance. Several varieties of fish are also caught in the river At several places the Brahmans feed shoals of large fish daily as a religious ceremony. We have stated that the sanctity of the Kaveri is ranked second to the Ganges It is known in the South, as the Dakshina Ganga Though the main river enjoys such sanctity the tributaries do not appear to partake of the same measure of affection or sacredness

In order to supply the city of Mysore with water from the Kaveri, Dewan Purnaiya, cut a canal from a point about 30 miles above Seringapatam, which terminated, after 70 miles in Mysore. Immense labour was expended on the excavation work, and in many places cuttings upwards of a hundred feet were made through solid granite. But this ambitious scheme was ineffectual, for the water could not reach Mysore City. But by means of modern science, the sacred waters have been successfully carried to a special reservoir at Mysore, turbines being used near Anandur for pumping the water. The water was first used when the present Maharajah was installed. If the sacredness of a river may be measured by its usefulness and life-giving power, then the Kaveri well deserves her high title

OUR RULERS AT HOME

I BRITONS IN LOWLY WALKS OF LIFE

(Illustrated with Photographs Specially taken by the Author)

By ST NIHAL SINGH

I

I asked an Englishman who was sweeping the street I was crossing the other day if I might make a photograph of him. The little camera which I held in my hand had powerful German (Zeiss) lens, and I could have snap-shotted him without asking his leave, but he looked so respectable in spite of his lowly vocation that I thought it would not hurt me if I asked him first.

"If you will wait just two minutes it will be 12 o'clock," he said, "then it will be my dinner hour. My time will be my own, and you can do as you please." While he was talking he held in his hand a silver watch carried in a yellow celluloid case which he had put round it for protection

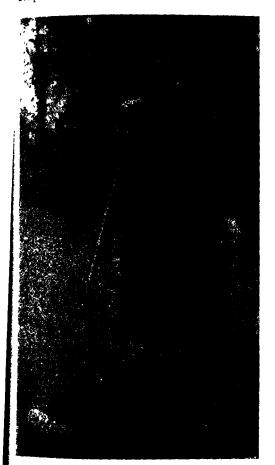
There you have the up-to-date English worker. His task is lowly—he occupies an humble station in life. He, however, carries a watch in his waistcoat pocket. He reports for duty punctually and finishes on the stroke of the hour when his day's work is supposed to end.

II

Englishmen who sweep the streets in London and other English cities, like this up-to-date man, can read and write. They almost without exception have passed through the primary school maintained by their respective municipality out of the local rates supplemented with a subsidy from the State

A daily newspaper is left at the door of these humble workers by the newsdealer before they get up in the morning, and they scan the head-lines while drinking their tea from large cups or mugs, which the "Missus" has specially risen to make for them. Many of them will buy an early edition of one or another of the evening papers to see if their favourite horse has won, or what the latest news is about a football or cricket match in which they are interested. Few of them can resist the national tendency to

ut money"—be it only a penny or "tup-ence"—upon a race or some other sporting vent, and the mid-day and the late extra ditions of the evening papers are specially ot out to enable the bettors to satisfy their uriosity about races and to know the rospects of their favourites.

Since the street sweepers stayed at school only for a few years, and have, as a rule, taken little trouble to improve their knowledge afterwards, their intellectual horizon is quite restricted and their sympathies narrow. The truth reaches them in a very diluted or distorted form, and they are interested only in matters which touch their

A street-sweeper in South-East London

An old man who has been sweeping the streets the best part of his life

These men either read the picture papers which dish up the news in snippets, relying mainly upon illustrations to attract and to hold buyers or one or another of the popular papers with a large circulation—perhaps ten lakhs of copies a day or thereabouts Such newspapers are, generally speaking, owned and conducted by men who do not hesitate to stoop to serving news and printing articles of a highly sensational character or twisting facts to advance their political or other ambitions.

pockets or the pockets of those persons who are near and dear to them, or in matters of local, parochial concern They nevertheless keep in touch with what is going on about them, and some of them are fairly well informed

III

The street sweeper to whom I have referred in particular told me, in a burst of confidence, that he could read anything and enjoyed reading, everything he could get

hold of, though he never went to school a day in his life He was entirely self-taught. At the age of five he was engaged to scare away crows from the corn in a field belonging to his father's employer. At twelve he "changed over" and got a job on a railway When he was about 25 he "changed over" again and took to sweeping the streets, and has been at that occupation, I should say, for at least a score of years, for he cannot be far short of 55—possibly 60.

"Why did you leave the railway and take up your present job?" I asked the man when I was giving him a copy of the picture I had made of him.

A street sweeper in the down-town district

"I like it better," the street sweeper replied. "It pays more. It is not so dangerous to life and limb Me hours is reg'lar I don't 'ave to wake up in the middle of the night one week and in the middle of the day the next. I like it (street sweeping) altogether, sir. I wish I 'ad never done anything else in me life"

"How much do you make, may I ask I said.

"We 'ad a bit of luck last week-end,' replied. "The Council (that is to say, t municipality) gave in to us—partly, y know—and we were given a rise of 'alf Crown (two shillings and six pence) a wee Our wages now comes to just under £3 week."

IV

"That was awfully good of the Counci I said "If you did not engage in this wo or if your job were not well done, the would be no London The stench and di from the unswept streets would be u bearable. It would breed disease and plagu of all kinds. I must say you do your wo admirably Indeed, the Council looks aft the cleaning of the streets exceedingly wel

"But I do not think that the 'dust (household refuse is called in Britain) collected as often as it should be. The du man comes only once a week He shou come once a day. When we first came London, if I remember aright, he used come twice a week—at least that was the ca in the summer During the war, on th score of economy, that service was cut dow Now onion tops, cabbage leaves, and peelin of potatoes and carrots and other vegetabl must go on rotting and stinking for six seven days before they are removed fro the backyard"

"There you 'ave it, Mister I think too," rejoined the street sweeper.

"A little more money spent upon that j would do it better," I suggested.

"Ah, Mister," replied the sweeper, "it not just a case of a little more money needs to be done in a different way. It ma need more money at the start, but in t end it would save money and not cost more

"Case of better organisation," I said way of supplementing his statement, and al to make sure that that was what he real meant.

"You may put it that way if you like'

"How would you go about it if you we asked to reorganise the service?" I ask

"I 'ave me ideas, Mister."

"Will you tell me your ideas?"

V

The man's face beamed. A new lig came into his eyes Words began to po

from his lips in a steady stream. As nearly as I can set them down, he said:

"If I was asked to take on the job I would first buy a fleet of motor lorries, each with a trailer. I would make each householder provide six bins. Instead of takin' the bin and emptyin' it into the van, as is done now, with the dust and dirt and filth blowin' everywhere pollutin' the air, I would take the refuse, bin and all—that is why I would have so many bins. While three would be taken away in the motor lorry, three would be left for use.

"After the motor lorry and trailer had been filled up with the bins, all carefully covered, I would have them drive straight to a farm which I would have some miles out of town, for burning the refuse. I would not have the dust loaded into a cart, and then unloaded and dumped into a railway truck or a barge. I would have the whole work done by the motor, and throughout the transit operations the dust would never be uncovered to contaminate the air.

"I would save all the money that is now given to the railway and shipping companies for handling the dust, and I would sell the ashes from burning the refuse on the farm to farmers for manure. Between the money I would save on the transport and the money I would make off the farmer I would soon make enough to pay for my mortor lorries and trailers."

VI

It sounds like a good scheme," I complimented the man, "but the railways and shipping companies would be after your hide. They are rich and powerful."

"I know it, Mister, only too well. Didn't I tell you that I was on the railway before I took up this job?"

"Besides, the vegetables would keep on rotting for two or three days in the back yard, even if you had your motor lorries and trailers. Why cannot the refuse be burnt everyday or twice a day by the householder or their servants? Incinerators can be had," I said.

"There aint no need for incinerators," replied the sweeper-philosopher. "We never put no vegetable or fruit or meat refuse in the dust bin. Nobody didn't ought to do it. We burn everything of that kind in the kitchener. We leave nothing for the dustman to carry away but ashes. Why cannot everybody else burn their garbage in the same way, without no special incinerator?" he asked.

"For the simple reason," I replied, "that kitchen ranges are going out of fashion. Coal are dear. Servants are becoming scarce. Even when you can get them, they do not want to get up in the middle of the night to light up fires. The gas-cooker is easier to light and to manage, and, taking everything into account, cheaper to run."

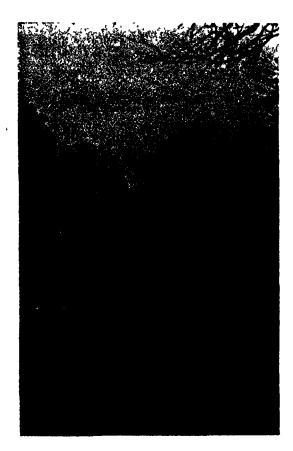
These dustmen are highly regarded by the people whom they serve in their humble capacity

"There is that to consider," admitted the man. "But I agrees with you that the refuse should not be left to rot and stink in the backyard for a week before it is collected. The whole work of cleaning the streets and cleaning the sewers needs to be done better.

VII

"I do not like them there machines they have bought to clean the sewers. They may save a little money, but the work is not done well enough. If they was to be a heavy rainfall, the whole district would be flooded: the sewers is that stopped up with the dirt the machines leave in them. You need two men working in the old-fashioned way to do the work thoroughly. They must let down the scraper, fastend to a long pole, and take up all the muck that has gathered down below. It takes more skill to do the work thoroughly than you would think.

"I do not like all this cheese-paring economy in which the Borough Council is indulging, anyway. I ought not to say it, because they are my employers, but I do not like shop-keepers and estate agents gettin' elected

to the Council. Them is not the kind of people that ought to be on the Council. What do they know of the real work that needs to be done? They are too much interested in keepin' the rates down to get the municipal work done well, not to speak of payin' us well. They are always for stinting money"

Dustmen who take a pride in their work, and are not ashamed of their lowly vocation

"You ought to be on the Council yourself." I said. "You have got ideas and ideals I dare say you would make a better Councillor than some of the men who get elected Owners of property, surely, are not going to be merciless in the way of putting up the rates so that their tenants may live in healthy surroundings."

"I believes in working men being put on the Councils. They would do the work a sight better than tradesmen and property-owners. They would know how much it ought to cost It would not be so easy for the contractors to cheat them. They would treat us better, too," the sweeper declared

VIII

"What are your politics ?" I asked "Do you vote Labour ?"

"I don't vote at all—never voted in me life," was the surprising reply. "They are all a pack of swindlers, them politicians, Tories and Liberals and Labour alike The night before the election they will come to your house, shake hands with you, and kiss all your babies The day after the election, if you was to go into their frontyard and pick up a stone they would have you summonsed. Little they care for us poor folks once they get into Parliament"

I wished to tell that man that philosophy like his was really born of apathy, and that so long as it existed the few would continue to exploit the many, and politics would remain a dirty game.

I could, in fact have talked with him for hours but already a chap with a hand cart full of dung had come round to hear what we had been talking about for so long The odours rising from his wagon, even more than his inquisitiveness, made me realise that I was making myself late for going to my bank. I, therefore, took leave of the interesting street sweeper and went my way

IX

I never cease marvelling at the skill which Englishmen and English boys display in sweeping streets which, during the busy hours of the day, are congested with traffic They have to weave in and out among motor cars, omnibuses and lorries, horse-drawn and sometimes donkey-drawn vehicles and pedestrians, gathering up manure and other refuse When it is wet and slushy they use rubber squeegees fastened to long handles, pushing the muck from the street into the gutters at the edge. The traffic, be it fast or slow-moving, does not seem to bother or to hinder them in the least They miraculously manage to keep from being run over I have never known nor heard of one of these sweepers being maimed or killed.

As may be expected from persons who have enjoyed the advantage of schooling, and who read the daily newspapers, the English sweepers do not do their work in a dirty way. They do not use their hands to pick up the dung and other refuse from the streets, but sweep it into a pile with a

long-handled broom fitted with a scraper on one side to be used for cleaning away anything that sticks to the pavement. They lift it up with a shovel and deposit it in a small hand cart provided for that purpose, or into large vans which come around regularly to collect it. The boys who keep the streets clean at the approaches to bridges and in thoroughfares where the traffic is heavy, use short-handled brushes and dustbins to collect the refuse, and deposit it in bins. The street sweeper has quite an array of implements, which he carries along with him in his little hand cart.

Whether it be wet and slushy, as is generally the case during the winter and often during the spring and summer, or dry and dusty and windy, the streets, roads and footpaths are all kept scrupulously clean. Seldom is a banana skin or orange peel or bit of paper left lying about for long. The streets in the "City," as the financial centre of the British Isles is called, or in the West End, where the rich reside, particularly present a tidy appearance, whatever the time of the day or night, and during whatever season you may pass through them.

X

Now and again when I have chanced to leave a newspaper office late at night or in the early hours of the morning, I have come upon huge motor-driven cleaning machines sprinkling and sweeping the streets. How fast they work! And how efficiently!

With the Thames running through the heart of London, it is indeed surprising that the municipal authorities do not take greater advantage of water-flushing arrangements. They will perhaps wake up one day to such possibilities. Some day also, they will realise the utility of the incinerator and abolish the dustman.

XI

The dustman is practically the only type of English sweeper whom I have seen at times doing his work in a nauseating way. I have, for instance, seen a stream of refuse leaking out of a dustbin as the scavanger carried it, half on his back, half on his head, to the van in the street, to empty it. This, to be sure, was fundamentally the fault of the careless housewife or servant rather than of the dustman himself. If it was not possible to provide a dustbin which did not leak, she might at least have taken the trouble to wrap up the garbage in bits of old paper before depositing it in that receptacle, so as to make its removal easy and as little offensive as possible. I have never, however, heard a dustman complain when the refuse dropped or ran over him as he carried it. They seem to be quite callous to that sort of thing.

One of the boys who sweep the streets with brush and dust-pan while heavy traffic is moving all about them

I have frequently seen dustmen pawing about in the muck in the vans with their bare hands to see if they can discover anything of the slightest value which they can sell to a "rags-old-iron merchant." Empty bottles, bits of dirty rag suitable for paper pulp, or old iron utensils are picked out of the reeking mass and put into a basket or one corner of the van, to be disposed of as opportunity offers. In one district where I used to live, a "rags-old-iron man" followed the dustmen in a light trap, buying from them, as they went along, anything they might find in the dustbins they emptied.

Before returning the dustbin to the backyard or cellar wherefrom the dustman takes it to empty it into his wagon, he sprinkles a chemical deodoriser and disinfectant into it to destroy bad smells and prevent the spread of disease germs. The municipal authority which employs him supplies this disinfectant free of charge

The real "man in the street" in Britain. He is a great philosopher, and has ideas and ideals of his own

XII

The work the dustmen are called upon to perform being of a dirty nature it happens that though they may be perfectly clean when they set out in the morning, they are in a filthy condition by the time they leave off at night. When they are off duty, washed, and dressed in their best clothes, they look so different that it is difficult to single them out from persons who engage in other vocations. The metamorphosis is, indeed, astonishingly complete

"Who was that nice-looking man who just lifted his hat to us?" asked my wife as we were sauntering about in a park close to our London home.

"He collects the dust from our backyard every week," I reminded her

"Now that you speak of it, I recognise him," she replied. "He looks so clean and respectable that you would never think that during the week he did the dirty work that he does."

"No," I remarked. "This is not India. The sweeper here is not an untouchable. He mixes with his fellows without anyone thinking the less of him because he makes his living by sweeping the streets or carrying away the refuse from the house"

"Isn't that statement a little too sweeping?" she asked. "Dont you remember the conversation we had with Mrs—after we had been to see Shaw's "Pygmalion?"

XIII

I did remember that conversation. I had been very much struck by Shaw's audacity in making a dustman one of the principal characters in that play, and in putting the

Cleaning the street in front of St Paul's

deep philosophy in his mouth that he had done. The friend to whom my wife referred had told me, shortly after she had seen the play, that though she considered herself unusually free from class prejudice, she could not bear to touch anything the dustman had handled

"In the summer," she said, "when they knock at the back door with their dirty book in which they ask me to write my name and the amount I propose to give them for their annual holiday fund (in spite of the warning written on their vans that they are not to receive any gratuities they come regularly for this tip), I will not touch the book, nor can I bring myself to hand them the money in the ordinary way. I always half throw it, half drop it into their hand, or on the open book as it is held out, so that no actual physical contact takes place. They look so disgustingly dirty, and they do their work in such a filthy manner, pawing through the garbage

and trash to see if there is anything in it worth perhaps a farthing, that it almost seems to me that they are an order apart. I am sure that if I had to do work of that sort I would at least use a stick to search for treasure of that sort, and a bit of wood or the top of an old tin can to scrape out the dustbin, instead of employing my hands for that filthy purpose."

XIV

That conversation reminded me of a talk that I had had with one of the best educated Englishmen I know. He had spent many years at Oxford, and had gone out to India as a missioner, and spent several years there. We were talking about caste at the time—of the tenacity of its tentacles.

"The thing that surprised me," my friend said, was the hold caste was getting on me. We had some *bhangi* converts in to a fete we were giving. Would you believe me, I could hardly bear to see them eating and drinking from the dishes which we ordinarily used. I knew the feeling was wrong. I conquered it. But there it was."

XV

The English are not free from caste invidiousness. They call it "class feeling," but it amounts to much the same thing in the last analysis. Even a person belonging to the lower middle class will not, for instance, invite to dinner the man who removes the refuse from his home, or wish to see his daughter married to him. Generally speaking, however, he does not look down upon him because he engages in that vocation. I doubt, in fact, whether one man out of a hundred even troubles to think that the street sweeper or the dustman engages in a lowly form of toil.

I remember, for instance, a case that came to my attention shortly after I first landed in England. I noticed that a handy-man who had been working for my landlord, who was a builder by profession, no longer came to work.

"What has happened to Harry?" I asked. "Is he not working for you any more?"

"Oh, Harry has bettered himself," was the reply. "He is working for the Council now, getting more than I could afford to pay him."

"In what capacity is he working for the Council?" I asked.

"As a street sweeper. He turns up here of a Saturday afternoon, when he has his half-day off, and does half a day's work for me, and sometimes even works of a Sunday, but his position under the Council is much better than anything I could offer him," said my landlord.

So a man was considered luckier to work as a sweeper than as a builder's handy-man! That was an eye-opener to me.

XVI

In a sense the apathy of the general public in regard to the vocation of a sweeper or dustman, combined with the terrible pressure of population in so small a land—albeit a land which, until recently, was thriving upon industries many of which had to look to other countries for their raw materials—has prevented the abolition of the street sweeper and the dustman. There is little doubt that if the scientists and engineers were to devote their attention to this matter they, in a short time, would devise means whereby such work could be performed mechanically and efficiently. Until the mechanical age rises to that height, and human beings in England, as elsewhere, are compelled to engage in such work, it is just as well, however, that no social stigma should attach to them.

We Indians who boast of being enlightened might teach our sweepers to learn from these lowly Englishmen to do their duty work in at least as clean a way as it is done in England. An exhibition of the brooms, scrapers, squeegees, and other implements employed by them might serve a useful object. Or the Municipal Corporations of Calcutta, Bombay, and other large cities might usefully import a few English sweepers to instruct our *bhangis* how to do their work in a sanitary manner.

The classes which regard themselves as superior to the "untouchables" might learn from the English a sense of toleration, and cease to despise the men and women who until the mechanical age reaches its zenith, must perform this service to mankind.

COMMENT AND CRITICISM.

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.---Editor, "The Modern Review."]

'Praja-Vishnum' and 'dhanurdurgam' in "Rajaniti-Ratnakara."

Professor Vidhusekhara Bhattacharya Sastri of Santiniketan considers that in the expression *praja-Vishnum sakshinam* in the Rajaniti-Ratnakara (p. 83), edited by me, *praja* and *Vishnum* should be read separately, and in his opinion,

"Anyhow the whole sloka simply says that having Visnu as a witness he makes all the subjects hear" (*The Modern Review*, April, p 435)

That this meaning is inadmissible can be seen by reading the preceding lines of the passage, where it is expressly stated that Vishnu (along with some other named gods) has been sent home (*visrijya*) just before. Hindu subjects occupied the position of the Diety according to the coronation oath of the Mahabharata which I have cited in the introduction to the Rajaniti Ratnakara. It is, therefore, natural to find the subjects described as Vishnu in the coronation passage of the Rajaniti-Ratnakara

The sloka is *edited* by me in one place, *i e.*, at p 83, and not at pp. *s. bb*, where it has been *discussed*. The latter two places are English and Sanskrit introductions At page *s. praja* and *Vishnu* have not been closed up but the reference to p. 83 which is given there and the succeeding singular 'sakshinam' would obviate all confusion. Printer's prerogative to make such mistakes should not have been converted into 'three ways' edition of a text by me I suppose there is some difference between 'editing a text and 'discussing' it in the introduction

The other point dealt with by Mr. Bhattacharya is the reading *dhanurdurga* (p. 26) He thinks that Manu's reading *dhanva-durgam* ought to have been indicated by a note. But the very verse which Mr. Bhattacharya quotes is as a matter of fact referred to by me in the footnote. Pointedly I have drawn attention in the introduction (p. 4) that Mithila texts read differently in the time of Chandesvara from what we have got now and in other parts of India. The value of the text lies in showing what Chandesvara found it to be Not only in the verse cited he reads *dhanurdurgam* but also in his commentary he has the same reading What right had I to change it? My duty was to indicate the corresponding text in the printed editions of Manu, which I have carried out. It would have been gilding the gold to quote all the texts from the printed books in the foot notes in addition to references and not very respectful to my readers to go on emphasising such obvious differences in readings after once having drawn attention to the fact in the opening pages. Mr. Bhattacharya says that *ucchraya* of Chandesvara has no sense. I respectfully point out to him that in Sanskrit it has a sense and a very good one (See Meghaduta, Purva 58) Chandesvara says that bow-shaped fortress should be surrounded with elevation *Ucchraya* cannot be a misreading for *maru*, as Mr. Bhattacharya supposes. Chandesvara had his own reading and his own interpretation Had Chandesvara been alive to-day, probably he might have said that he would rather prefer to err in the company of Medhatithi and read with his *dhanurdurgam* (ed. Gharpure, 1920, p. 530) to being wiser with Kulluka, Mr Bhattacharya's authority.

K P J

Reply

PRAJA-VISNU

As regards my esteemed friend Mr Jayaswal's Praja-Visnu, he has offered two arguments against my interpretation of the sloka First, he appears to say, as "Visnu has been *sent home just before*" (Italics are mine), he cannot be a witness of the declaration made by the old king or his *purohita* This seems to me to be too weak to discuss Yet in order to satisfy him, I may say, following his way of thinking, that Chandesvara himself brings the god, Visnu, again after his dismissal (*Visarjana*) when he enjoins sprinkling (*abhisecana*) of the prince (*Kumara*) with different kinds of water chanting the *Santi-mantras* for, in these santi mantras, Visnu, with other gods, is invoked The auothor himself refers (p. 84, ll. 3-4) to the *mantras*, saying that they begin with "Let gods sprinkle thee" These will be found quoted from the *Visnu-dharmottara* in the *Viramitrodaya* Ch S S Vol VI (*Rajaniti prakasa*), pp. 67 ff and the first line of them runs as follows

"Let the gods, Brahman (the creator), Visnu and Mahesvara sprinkle thee!"

By *Visarjana*, which is a particular form of divine services (*Upacaras*), not only the external symbol of a deity is removed—where that symbol is used, but also the deity is placed in one's heart (*hridi devam sthapayet*)

But apart from the question of *Visarjana* is it not a fact that, in any time or anywhere in taking oath or making promise, God is invoked as a witness ?

The second argument is that "Hindu subjects occupied the position of the Deity according to the coronation oath of the *Mahabharata*". "It is therefore natural to find the subjects described as Visnu in the *Rajanitiratnakara*"

I am unable to follow him here and I shall state my grounds. In order to make clear the meaning of the verse of the *Mahabharata* referred to by Mr. Jayaswal on which his theory of *Praja-Visnu* is based, I should like to quote it below.

Pratijnam cadhirohasva
manasa karmana gira
Palisyamyaham bhauma
brahma ityeva casakrit.
—Santi parvam, 59, 106.

The main point to be discussed here is *bhauma brahma* in the second half of the verse. J. translates or rather interprets it (p. *s.*) as follows :

"Mount on the *pratijna* (take the oath) mentally, physically and verbally (without reservation) I will see to the growth of the country considering it always as God (Brahma).

From the above it appears that according to J *bhauma brahma*=*Brahman* (God) in the form *bhumi Bhumi*=earth=country. Now as every thing comes into being from *Brahman* and is only His manifestation, it would not be illogical to regard *bhumi* as Brahman or God. But is the phrase used here in that sense? If so, what is specially added by doing so when every thing is Brahman?

The text of the Mahabharata itself both before and after the verse, clearly shows that *brahman* here means nothing but the Veda. It is stated before (verse 20) that when confusion set in amongst men *brahman*, i e , Veda (see Nilakantha) disappeared and owing to the disappearance of brahman, Veda *(nasac ca brahmanah)*, duty (*dharma*) also disappeared. And both, the veda and duty, having disappeard ("*naste brahmani dharme ca*"), the gods were frightened and came to Brahman, the creator (verse 22) and told him that, with the loss of the Veda, duty had also been lost, *brahmanas ca vinasena dharmo* vyanasad, verse 25 The creator gave them assurance of safety, promising to think over their well-being Compare these verses with the one under discussion and it will be quite clear that the word *brahman* in the latter, too means 'the Veda'. The next sloka (107) quoted below will also support it.

Yas catra dharmo nityokto dandanitivyapasrayah
Tamasankah karisyami, svavaso na kadacana.

"And fearlessly will I do that duty which is obligatorily laid down there with reference to *dandaniti*, and will never be capricious."

Mark here in this verse (*a*) the word *atra* 'here' which refers to *brahman* in the preceding one (106*d*) It is thus only in the sense of 'veda' of the word *brahman* that the meaning of the sloka 107 becomes appropriate and consistent 'The duty which is obligatorily laid down *here* (i. e. in the *brahman*, 'Veda'), I will do fearlessly On the other hand, if the word *brahman* is taken in the sense of God it would be meaningless in connection with *atra*, for one cannot think that *dharma* is laid down *in* or *on* God.

It may, however, be contended that *atra* refers to the *palana*, 'protection', of *bhauma brahman*, and not to *bhauma* (*brahman* itself. And thus *atra* means 'on this,' 'on this subject' (*asmin visaye*), i e, on the protection of *bhauma brahman*. But judging from all and specially from what has been said above and will also be said below, I do not consider it to be reasonable.

It would have been better if we could consult all the commentators of the *Mahabharata* on this point. But unfortunately the only commentary at present with me is of Nilakantha, who is silent here, evidently thinking the verse to be simple, the only doubtful word, *brahman*, in it being already explained as 'Veda' as quoted above I confess, therefore, the discussion pursued here is defective in this respect.

As regards the subsequent writers, Bothlingk and Roth, the authors of the *Sanskrt Worterbuch*, referring to the same verse of the *Mahabharata* take *brahman* (Vol. IV, p 394, *bhauma* S. V.) in the sense of the Veda. They are followed also by M M. Williams in his *Skt-Eng Dictionary* (*bhauma S. V).* The same meaning is given also in the Bengali translation of Kaliprasanna Sinha as well as of the Vardhamana Raja-vati (Burdwan Palace) The same meaning is taken by Manmatha Nath Datta, too, in his English translation, which may be quoted here.

"Do you also swear that you would in thought, word, and deed, always maintain the religion laid down on earth by the Vedas.'

This translation is not literal, and very free in the last part yet it is clear that *brahman* means the Veda

Now, there remains one thing more to be discussed in this connection What is the true meaning of the phrase *bhauma brahman*? As has already been shown, *brahman* is the Veda and *bhauma* literally means 'one of *bhumi* ('earth').' Thus *bhauma brahman* is 'the *brahman* of *bhumi* that is, the Veda which deals with the *bhumi*, i.e which deals with the *palana* of the *bhumi* 'protection of the earth (Cf *Arthasastra*, Shama Sastri, 1909, p. 424, l. 17). This explanation is borne out by the word *dandaniti-vyapasrayah* in the next sloka (107)

It is to be mentioned here that in the Bengali translations referred to above *bhauma* is taken to mean *bhumi-sthita* 'one on the earth

In passing one thing may be pointed out J says with reference to the verse of the *Mahabharata* that it is "the coronation oath But the fact is that there is nothing of coronation in that chapter

Thus the *Praja-Visnu* theory of J has no foundation whatever in our ancient text He seems here to have been much influenced by the light of modern nationalism.

In regard to my remarks on editing the verse I meant to say only that anyhow it was desirable to get a text everywhere in one and the same form but it was not so

DHANVA- AND DHANUR-DURGA

Now with regard to *dhanva*- and *dhanur-durga*, let me first try to find out which of these two was in fact accepted by Chandesvara himself I think it is quite clear from his own explanation of *Manu* VII. 70 He writes (p 27), as we read in the edition

"Asyarthah—dhanurdurgam ucchrayavestitam Sarvadisam pancayojanam. Nirjalam mahi durgam"

Here the full stop is wrongly put between *panca yojanam* and *nirjalam*, it must come after *nirjalam*, and the meaning will be clear.

As regards the meaning of *ucchrayavestita* I shall come to the point later on, at present let it be left out, laying also no stress on the word *dhanur-durga*.

Mark here in the above extract, Chandesvara's *dhanur- durga*, 'bow fort', is one which is *waterless* (*nirjala*) in all directions up to five *yojanas*. Is it

not in fact a dhanva- or *dhanvana-* or *maru*-durga, 'desert-fort'? Compare here the description of a desert-fort given by different authors, which I refrain from quoting to avoid prolixity, giving only that of Kulluka, whom Chandesvara follows very closely. J. seems to suppose that he follows here Medhatithi, but that he does not do so will gradually be evident in the following discussion. On that sloka of Manu K. says:

"Dhanva-durgam maruvestitam caturdisam panca yojanam anudakam"

The meaning of the word *ucchraya-vestita*, as found in the edition and for which K. has *maru-*, is, according to J, 'surrounded by elevation'. In determining the sense of the word, let one first consider the use of *vestita* 'enclosed' or 'surrounded', which is employed not less than three times in the passage under discussion (p 27. ll. 1-9), and one will find that the enclosing in all the cases, as is right, is by some thing concrete, as a wall, etc., and not by an abstract thing *Ucchraya*, 'height', is an abstract thing and hence nothing can be *enclosed* by it. The idea that there was elevation on all sides could easily be expressed by some other word or phrase But, I think, strictly speaking, it cannot be done by *ucchraya* unless it is taken in indirect sense (*gauna artha*) to mean something *ucchrita*, 'elevated', 'high' But why did not the author himself mention it expressly? This consideration, coupled with that of so many mistakes in the passage which I am going to point out below, led me simply to suggest a reading which might have been misread or miswritten by the scribes.

After having dealt with the desert-fort Chandesvara goes on to describe the other forts and in every case he borrows from K. and that can be known at a glance on both the passages concerned J. appears not to have noticed the fact, otherwise he could easily have corrected the whole passage (p. 27, ll. 1-9) under discussion, which is full of inaccuracies I may be allowed to point them out, giving the corresponding readings from K

L 2 *vastara* must be *vistarad*, as K reads It may be a printing mistake.

L 3. (i). *dvadasa hastadyunnatena* Here *hastad unnatena* seems to be a better reading as supported by K's "hastad *ucchritena* and Kautilya's (*Arthasastra prakarana* 20-10, Jolly Vol I p 3a) *hastad urdhvam.*"

(ii) *Sadharana-gavaksha* What does the word *sadharana* mean here? 'Common', 'ordinary'? It goes without saying that in a fort a special kind of air-hole (*gavaksha*) is wanted and not a common one. Why then does the author recommend it? The fact is that the actual word used by him is *Savarana*, 'one with cover' and not *Sadharana*. K. has *Savarana*.

L. 4. *Agadhajale vatu vestitam.* Here must be read *jalena* K reads *Agadhodakena*.

L. 7. *Giridurgam sarvatah pristham* What does *sarvatah pristham* mean? The actual form is *parvata-pristham*, as in K.

L. 9. *Puram vicarayet* The last word must be read *viracayet*, as in K., meaning with *puram*, 'one should build a town', and not *vicarayet* 'one should think of a town'

In this connection, in order to show the nature of the three Mss. upon which the present edition is based, and how the readings therein are considered or discussed, I should like to point out two other readings in two slokas connected herewith.

In the sloka (*Manu* VII. 70) under discussion the edition reads (p. 26, l. 16) *jala-durgam* for *abdurgam*, which is an undisputed reading That *jaladurgam* can in no way be admitted here is evident from the simple fact that it spoils the metre by increasing one syllable. Yet there is not the slightest mention of it by the editor. None can believe that the mistake was committed by Chandesvara himself Undoubtedly it is due to the carelessness of the scribe, who seems to have copied the simpler form, *jaladurgam* noted by some one on the margin as the meaning of *ab-durga* and in doing it he did not or could not take the metre into consideration.

The second reading is *nri-durgamtu* for *giridurgam* in *Manu* VII. 71, quoted by the author just after the long passage (p. 27) discussed above. That the reading is not admissible is obvious. Could not the editor mention it, as he does in many cases, even on the same page in footnote 2?

It will be noticed that as regards the readings discussed above there is *complete* agreement of all the Mss. utilised for the edition. The editor's footnotes, too, will tell us the same thing This goes to show that the Mss are copied either from the the same original or a copy made from it Such being the case individually or collectively, they have little value in deciding the question of a separate recension when the readings supplied by them are obviously so full of inaccuracies I am fully aware of the fact that the question cannot be decided until and unless all the readings in the quoted passages in the work are critically discussed A textual criticism can reasonably be expected from an editor

We have seen that the description by Chandesvara himself shows that he has spoken of *dhanva-durga* desert-fort, though the word *dhanur-durga* is actually found in the text before us It has also been shown that he has followed K Now, let me try to trace the origin of *dhanurdurga* on which J. lays here so much stress

Originally in older texts such as *Mahabharat* (xii. 86 5), *Visnu-smriti* (III 6) *matsya-purana* (CCVII. 6-7) *Manu* (VII 70), *Arthasastra* (XXI 2) etc, mention is made of *dhanva-* or *dhanvana-durga* 'desert fort' Later on also the words *Maru* (*Kamandakiya* IV 55) and *arana-* (*Samaranganasutradhara* GOS, LV 39) *durga* came into use to mean the same thing *dhanva-durga* still being the most predominant of them all The word *dhanvan* is a Vedic one and it has two meanings 'desert' (*maru*) and 'bow' (*dhanus*). Cf. *dhanu* and *dhanus* 'bow'. In the course of time there arose a confusion as regards the meaning or pronunciation of *dhanva-durga* In other words, it might be that some wrongly took *dhanva* in the sense of *dhanu* 'bow', or it was also possible that some wrongly pronounced the word as *dhanu* and then naturally it took the form of *dhanur* in consideration of grammar, and consequently the meaning was bow Owing to this confusion some of the passages referred to above containing *dhanva-durga* are quoted in some works with exactly the same word while in others with *dhanur-durga*. For instance see *Matsya-purana* ed Anandasrama, 1907, and Vangavasin, 1316 B. S., Vol. CCXII. 6-7, and *Viramitrodaya*, Ch. S. S, Vol. VI (*Rajaniti*), p. 19 In the former the reading is *dhanur-*, while in the

latter we have *dhanvä-*. *Manu*, VII. 70, is quoted in the *Parasara-Madhava*, I. 62. Here the Bibliotheca Indica edition, Vol. I, p. 406, reads *dhanva*, but in the edition of Bss, Vol. I, Part I, p. 464, it is *dhanur-*. This fact was noticed by Mitra Misra and he settled the question once for all in his *Viramitrodaya*, Vol. XX (*Laksana*), p. 240, ll. 5—10 This will be found reproduced in English by Dr. Ganganath Jha in his *Manu-smriti*, Calcutta University, Notes, Part II, p 452 Mitra Misra first explains *dhanva-durga*, saying that it is a fortification in the midst of a *dhanvan* 'desert,' and it is *durga*, 'because of its inaccessibility due to absence of water and other difficulties'. He gives another explanation, saying that *dhanvan* means 'a tract of land devoid of water and shelter, and a fort that is surrounded by such a tract of land is *dhanvadurga*- Then he goes on to say that according to some (*kecit*) *dhanvan* means 'a bow' and indirectly indicates 'one with a bow', i. e. 'archer', thus a circle (*mandala*) of defence 'consisting of men armed with bows and arrows' is called *dhanva-durga*. 'This', he continues, 'is not right: as it involves the necessity of having recourse to metaphorical explanation, and also because w have never heard of such a fort, again, because such a line of defence could be very easily broken through, and lastly because this would be the same as the *nri-durga* coming later'.

This is the story of *dhanva-durga*.

It may be noted further that according to J *dhanur—durga* is a '*bow-shaped* fortress. (Italics are mine) But is there any foundation for this statement? In that verse of Manu (vii. 70) mention is made of the place of a fortress and not of its shape

VIDHUSHEKHARA BHATTACHARYA.

BEAM WIRELESS

By S R M. NAIDU, F R. S., M R A, etc

This method has always been a matter of great interest, and is now very rapidly coming to be one of paramount importance and commercial value. It is a very difficult problem, for the distance or location of a wireless transmitting station may be seriously misjudged if estimated by signal strength alone More accurate results are obtained by employing two or more direction-finding stations, on the triangulation principle of ordinary surveying practice.

Hertz, in his original researches, showed that electro-radiation could be reflected by means of mirrors, and later, Marconi carried out various experiments, transmitting a wireless "beam" to a considerable distance by the use of copper parabolic mirrors For long wave-lengths, however, the use of a mirror was found to be impracticable, since the size of the mirror must be comparable with the dimensions of the wave-length employed. About 1899 to 1902 screen reflectors met with some success. These consisted of vertical wires spaced about the transmitting aerial in the form of a parabolic screen, and arranged so that the transmitting aerial was at the focus. Even now the modifications of this method are in use, but only for wave-lengths very small in comparison with those normally used for commercial wireless signalling.

More accurate directional wireless depends upon the radiation of two or more aerials, the currents in which bear definite phase and amplitude relations to one another. Mr S. G Brown shewed that a system of two vertical aerials connected to a spark-gap and spaced half a wave-length apart was found to have maximum radiating and receiving properties in the plane of the two aerials.

A mobile wireless station may find its bearing from a fixed transmitting station with a fair degree of accuracy by Belline-Tosi Radiophare The method of operation involved is to arrange that the direction of maximum radiation from the transmitting station shall be continuously revolved at a constant speed in a clockwise direction. At given intervals corresponding to a known bearing, a distinctive signal is transmitted and any ship or other mobile station suitably equipped is thus enabled to find its bearing from the transmitter by noting the signal corresponding to maximum signal intensity.

The Telefunken compass makes use of a series of directional aerials radiating from a single mast as shewn in figures 1 and 2. At pre-arranged intervals a time signal is transmitted on the non-directional aerial, and this is immediately followed by a series of further signals sent at intervals of one second

on each of the directional aerials in turn. There are thirty-two of the latter corresponding to the points of the compass, and the direction of transmission will therefore revolve once in thirty-two seconds, and is so

Ship stations using this system are provided with a special stop watch having the dial marked out in the form of a compass, the pointer of which revolves once in every thirty-two seconds. When the time signal is

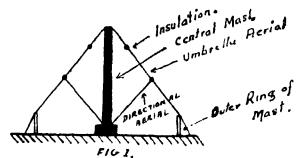
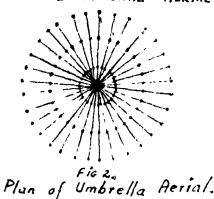
FIG 1.

DIRECTIONAL AERIAL FOR TELEFUNKEN COMPASS

Fig 2.
Plan of Umbrella Aerial.

arranged as to start and finish in the direction of due North.

first heard, the listener starts his stop watch and as soon as the signal has reached its maximum strength, the watch is stopped The position of the pointer on the dial will then shew the direction of the transmission at that instant, thus giving the ship's bearing with regard to the transmitting station.

Directional wireless is possible to a certain extent by using the simple loop or frame aerial. When a loop aerial is rotated about its vertical axis the strength of the signal will be found to vary, being a maximum when pointing direct to the transmitting station, and at a minimum strength when at right angles to the transmitter.

INDIAN PERIODICALS

From "Stri-Dharma"

The following paragraphs are taken from *Stri-Dharma* :—

Child Welfare in Bombay

We are very glad to hear that Mr. Wadia, a mill-owner in Bombay, has offered sixteen lakhs of rupees for the construction of a Maternity Hospital for the poor women in the north of Bombay. The Government is ready to give the necessary land for the purpose. Mr. Wadia, is well-known for having the best regulated mills in Bombay, and he has already provided a Maternity Home for his own factory women. It is very much to be desired that other mill-owners in this great manufacturing city copy the example of Mr. Wadia, as the condition among the mother labourers in the mills is indeed bad and sad, and at present very little is done to alleviate their sufferings at the time of child bearing. A Maternity Benefit Bill was recently introduced in the Legislative Assembly. But the fate of that has not yet been decided. We heartily congratulate and thank Mr. Wadia for his splendid gifts to mothers, and hope that many other mill-owners will consider following his splendid, and humane example.

Cochin, the Pioneer State

The Legislative Council in Cochin was inaugurated on April 3rd by the Maharaja. This marks a great epoch in the State and the beginning of a

Democratic Government and, what is more, *real* Democratic Government, for the Cochin Women have equal rights with men in the franchise, and also they are eligible for membership of the Council.

THE CHILDREN'S HOME OF SAFETY

By the time our readers see this in print, the official notification of the appointment of a Provinsion Committee nominated by the Government, will have been published. This is the first concrete step towards the actual establishment of the Children's Court and Place of Safety. This latter will be staffed and run by the Women's Indian Association. We are hoping to get a house in Vepery or on Poonamallee High Road. This means that any child under sixteen, in need of help or rescue, who is destitute; or in any way in need, can be taken to this Home of Safety day or night, and, pending the consideration of the case by the court, adequate care and protection will be provided for the child. Any child in future, instead of being taken by the Police to herd with ordinary criminals, will be handed over to the W. I. A. at the Place of Safety, and will never come into open court as heretofore, but will be given understanding and sympathy. The aim of the Place of Safety will be to help the child and bring out the good in him not to punish him for his naughtiness. Dr. Pandalai, our Chief Magistrate, will give all his advice and assistance when required and finally dispose of children's cases, with the assistance of our women Magistrates, at the Place of Safety. Our thanks are due and most gratefully given to the Home Member—the Hon. Sir Arthur Knapp—for so speedily putting the necessary machinery into motion.

TO RIGHT WRONG.

The Bombay Vigilance Association, after two years of good preparatory work, is now ready with a systematic programme to carry out. They have rented a room in the Brothel Area and Miss Dickinson and Miss Samules are in charge with a good strong Committee at the back of them and plenty of funds to carry on the plan as decided upon, and the law as their right-hand-man of power.

The city of Madras has also just formed a Vigilance Association with The Women's Indian Association Commissioner for the Children's Court, Mrs. Stanford, as a Secretary and Mrs. D. Jinarajadasa as one of the members of the Committee. Practically no work has been done as yet, as the Association has its preparatory work still to do, but it is expected that the crying need for the activity in Madras will soon be taken care of and a well-worked-out plan ready at an early date.

There are many wrongs to be righted in the world but this one of Prostitution, which is a crime against the home and its sacred childhood; a crime against womanhood and manhood, is one of the very worst, because it kills the very best in those who use the prostitute and the woman herself. The Brothel is filled with disease which is carried into the homes of little children and pure wives who must suffer untold agonies because of the selfishness and thoughtlessness of others. We must remember that the Prostitute is someone's daughter and try and help her up out of her deep degradation, to be a self-respecting being.

THE AGE OF CONSENT BILL

BY DOROTHY JINARAJADASA

What right had the Government to bias the Assembly at all on a matter that concerned the Indian people only? In no way can the marriage age of Indians concern an Englishman, except for him to rejoice, that a quite large body of Indian Legislators are ready to carry out a much needed reform, being convinced that the great mass of public opinion is ready to co-operate with and obey the law. Out of the 30 Englishmen in the Legislative Assembly 16 voted against the Amendment to raise the marriage age for girls to 14 from 12. We should have thought that an Englishman would think with horror of marriage being consummated on a little girl child of 12, one of the outcries of missionaries against Hindus is that girl children are married and often become Mothers at the age of 13. A great body of Indians all over the country have come to realise the sin against childhood and the race, that is committed in the continuance of this evil, and this Resolution in the Legislative Assembly was merely voicing the feeling of the people. Had the Government and the English members remained neutral in the matter, instead of employing all their force against it, the Bill would have passed.

THE CHILDREN'S CHARTER

The Declaration, which was drawn up by the Save the Children Fund International Union, is a short document asserting that "mankind owes to the child the best that it has to give," irrespective of race, nationality, or creed, and sets forth in five clauses the Rights of the Child which should be recognised as a minimum programme in all civilised countries.

It is demanded :—

(1) The child should be given the means needed for its normal development, both materially and spiritually. (2) The child that is hungry should be fed, the child that is sick should be nursed; the child that is backward should be helped, the erring child should be reclaimed and the orphan and the waif should be sheltered and succoured. (3) The child should be the first to receive relief in times of distress. (4) The child should be put in a position to earn a livelihood, and should be protected against every form of exploitation. (5) The child should be brought up in the consciousness that its talents are to be used in the service of its fellow men.

TURKEY

Two Turkish women have been elected as representatives in the Angora Assembly. It is a striking thing, the remarkable progress that has been made by Turkish women since they threw off their purdah and became interested in the progress of Muhammadan womanhood.

Religion in Malabar

Writing in the *D. A. V. College Union Magazine* on "Religion in Malabar", Principal M. Rama Varma says :—

Christianity remains here as a separate religion owing to the initial mistake of the early European missionaries who, according to Abu du Bois employed as [illegible] Pariahs, ate the flesh of dead cows, and got themselves dubbed as Mlechchas. Mahommadanism keep itself distinct and aloof by its deep ignorance of the meaning of the Koran and the fanaticism born of such ignorance. Both

these religions are in for conversion.' The lower strata of society oppressed by the caste system which denies them the elementary rights of man of approach to his brother, the use of public roads, tanks and wells and even schools seek social freedom by conversion. Christian missionaries attract them by their schools and hospitals besides the usual propaganda work. Hinduism of Vedic religion alone not only remains idle but is ready to ostracise any one for the slightest breach of meaningless superstition. In Travancore the so-called depressed classes have been converted in hundreds and now the Thiyyas, a large, enterprising community, growing in culture rapidly, eager to continue Hindus, are face to face with the alternative of conversion or fight. Almost all the Moplas of the recent rebellion notoriety of Malabar are converts to Mahommadanism from the Hindus, especially the lower castes. The apathy the of Hindus is responsible for the frequent recurrence of these rebellions. Each rebellion adds a number to the ignorant fanatics because the Hindus refuse to reconvert the forcibly converted The blind Brahmin never realises the danger he is bringing upon himself. Even in the recent rebellion, but for the strenuous exertion of the Arya Samajists a large number of helpless fellows forcibly converted into Mahommadanism would have been added to the Mopla population. The so-called religious neutarality of the Government is in effect only a premium held out for the oppressed Hindus to become Christians.

Governments' Purchase of Stores

Prof. Manu Subedar's article on "Rupee Tender" in *The Indian Review* concludes with the following observations —

All countries in the world make their own purchase inside their limits and leave it to the merchants to ferret out the sources and to organise the supply. In India alone such a retrograde scheme prevails. Amongst the many links, which are used for ruling this country under the dominance of London, the purchase of stores in London is not the least important. The full significance of the change of policy involved in the calling of rupee tenders cannot be realised until the public are told that the total purchase of the different Departments of the Government of India and the Provincial Governments and the local and public bodies amount to between 25 and 30 crores of rupees a year. The day is perhaps very far, when all the material required by Government to the full amount of this large sum can be produced locally, but if the effort is never made to utilise such industries as have already sprung up through private enterprise, then those results will never be secured. Cases have been known where *bona fide* enquiries as to the nature and quantity of Government requirements, which were sent down to the Director-General of Stores in London from India, have been turned down and no information was vouchsafed. Money raised from the Indian tax-payer in this manner has been deliberately spent to support the enterprise and to provide employment for the people of alien lands when a substantial part of it could be spent in India with all the incidental gains not only to the people but to the railways and to the revenues of the country. There are, however, too many vested interests in the existing practice of purchase through London and unless Indian opinion is informed on the subject and pressure put on Government, the deprivation of legitimate opportunities to Indian efforts must continue. While the more picturesque aspects of administration may excite greater notice the solution of this problem on right lines will undoubtedly secure lasting glory for Lord Reading and his Cabinet. The economic discontent in the country, of which more than one evidence has been given in different directions, could not be allayed more effectively than by prompt action in this direction, which will secure fairness in comparison, spread information as to public requirements and give a fillip to private enterprise in manufacturing which has hitherto shown itself quite ready to adjust itself on a reasonable basis.

Swami Turiyananda on "The West"

When Swami Turiyananda was living at Kankhal, a pilgrim wanted to know something about the Swami's experiences in the West, writes Swami Atulananda in *Prabuddha Bharata*.

The Swami smiled and said "The West is materialistic, the land of enjoyment But there are many good things The food is superior Everything is done in a scientific way, even cooking And sanitation is much better. They are strong and healthy people The women have much more freedom, and they are all educated There is more privacy in the West, and their dress is fit for action. Here everything is for inaction We are not so energetic Everyone in the West speaks in a subdued voice, and the servants receive much better treatment than with us Even the humblest servant is treated with respect Work is no disgrace. A man is man, no matter what his occupation is But he must obey the laws of society. There are no outcastes and no *don't-touch-ism*. Think of how we treat our low-caste people !"

Genius

Prof S G. Dunn observes in the *Allahabad University Magazine* —

Genius, as a faculty of the sub-conscious, is within the reach of us all if we have but the faith to believe it, that we too may receive the inspiration if we will obey our own hearts and let the imagination go free,—free from the pressure of material needs, free from the fear of height. "Fain would I climb but that I fear to fall." Many a man never excels in anything because he is afraid of failure. In art, as in life, we must venture all, launch out into the deep. This is why, it seems to me, those men who have had a precarious hold on life, men like Keats and Stevenson who have heard ever at their backs "Time's winged chariot hurrying near," have produced more that the world will not willingly let die than those who have felt themselves secure in their bodily

abitations and possessed a goodly heritage of ealth. The unknown sower scatters the seed ith a liberal hand, but with too many of us the res and riches and pleasures of this life choke growth that we bring no fruit to perfection. rt demands a complete surrender; he only that ves up all for it shall enter into its kingdom.

—

Allahabad University Intermediate Colleges

The Allahabad University Magazine observes ditorially :—

At the end of a few years' experience, our ell-considered view is that Intermediate Colleges ave failed Progress has been delayed by the ntermediate student being sent back to school' ormerly, after passing his Matriculation Examinaon he came straight to the College, he came in aily and intimate contact with senior students, ntercourse with whom widened his outlook He at the feet of professors who were recognised asters of their subjects. He lived, moved and ad his being in an atmosphere of pure study. e learned to cherish the long-established tradions of his College, imbibe them during the years at he spent there, and hand them on to coming enerations. The feeling that he was a member of a ollege gave him a peculiar dignity of bearing, and it as constant effort to see to it that the fair name of *alma mater* was not in any way sullied He might dull he might be incapable of much learning, but could not help being inspired by his surroundgs. In the hostels, in the College corridors, on e College lawns, he always mixed with his enior contemporaries and unconsciously learned a eat deal from them. He passed on from the ntermediate, after two years, to the degree stage nd took his degree normally four years after ntering College. During these years he owned o other allegiance, he had no other love, he cknowledged no other mistress than his College, nd this profound affection, entertained so early in ife, continued until the end, an everlasting joy and inspiration. But the Sadler Commissioners said, "Let the Intermediate students go down to school", and lo they have gone down. What is the new condition of things? The young boy of sixteen, on passing the High School Examination enters the portals of an Intermediate College—College, forsooth!—, the connecting link between the High School and the University. He is there for two years, and constantly feels like 'a brief sojourner,' constantly longs to get away, never content to be there, ever casting wistful eyes towards the distant gates of the University. He is at the Intermediate College for two years, and has hardly the time to know well his surroundings, his class-mates and and his teacher. He has no time to inherit the traditions of the institution; to *esprit de corps* he will be a stranger; the likelihood indeed is that the institution will neither have any traditions nor *esprit de corps*. Then when he comes to the University his fresh enthusiasm has been almost completely damped, his two years at the Intermediate College having fairly withered the tender feelings that alone enable him to make and keep friends. The objection that the Intermediate students are not fit to profit by teaching of the college standard loses the little force it ever had when the quality of the batch of students now coming from Intermediate Colleges to the University is considered. It is the experience of most University teachers that the majority of students, except from about half a dozen institutions, find it very hard to follow their lectures. The reason for that of course is that the High Schools are equipped with indifferent teachers. The evil does not stop there, the teachers who are available for the Intermediate Colleges are those who have failed to get employment at the Universities and are distinctly inferior in attainments. So that whereas in the past, the stage of inefficient teaching stopped at the Matriculation and that of competent guidance began at the Intermediate, now inefficiency is carried right up to the end of the Intermediate. We trust we are no pessimists, and we have certainly not attempted to draw too lurid a picture of the present state of education

Similar comments were made in THE MODERN REVIEW years ago on the proposals for Intermediate colleges in the Sadler Commission's Report. But the educational reformers in the United Provinces did not take any notice of them.

—

The Peasant Triumphant

Dr H H Mann contributes an article to the *Bombay Co-operative Quarterly* under the above caption and writes in the course of it —

Ten years ago nearly all Eastern Europe including Russia, Austria-Hungary, Eastern Germany, Servia and Roumania was an area of large estates. Some were worked by their owners: more belonged to absentee landlords and were worked by tenants on rents as high as could be obtained. Even then the peasants had gradually, in most countries, been increasing their interest in the land by legislation or otherwise. But the soil of each country was still dominated by the large proprietor—often an absentee landlord—and the worker on the land was usually a tenant (often a small tenant) cultivating the land with more or less control of his cultivation by the landlord or his agent Towards the end of the Great War, a strong movement gained impetus in all the countries that I have named towards the acquirement of actual ownership of the land by the cultivators themselves It was successful first in Russia, where indeed in the first years of the revolution it went further than the peasants wanted though this has been altered since. But from 1919 onward, the peasants in most of the countries have obtained possession of the land they cultivate, and laws have been passed in most of the new States created as a result of the War, granting the land to the actual cultivators, and dispossessing those who owned more than a certain amount of land. In most cases, except Russia and the Baltic States, it was the intention to compensate the land-owners thus dispossessed: but owing to the fall in the value of the currency in all these countries, the compensation has

amounted really to little or nothing, and the peasants have the land without giving very much for it.

What has been the result of this change on the prosperity of the countries concerned? When the changes described were in the course of being accomplished in the years up to 1921 it was freely stated that they would result in an economic decline in the countries concerned, in a lowering of production, and in general misery. We have now materials in several countries to judge how far these prophecies were true, and in Roumania, in particular, the figures are fairly complete. There they show that, however judged, the result has not been what was prophesied. Coming at the end of a ruinous war, the change found the country with less cultivation, with less domestic animals, and with general disorganisation. Now five years later the cattle are greater in number than before the War, while the sheep and pigs are nearly as many. Horses have declined, but this is to be expected as the number of horses, in a country where agriculture is carried on by bullocks, represents the luxury of the few rather than general prosperity. The total amount of cultivation has nearly reached the pre-war standard, and the area under grain crops is likewise almost equal to what it was before the troubles. On the other hand, the yield of crops per acre is now lower, though it is rapidly regaining the former standard. One point is very clear. The change from landlord to peasant agriculture seems to have led to a change in the character of the grain crops produced. Wheat grown chiefly for export, has gone down by nearly thirty per cent, the grain crops grown for local consumption, whether by men or by cattle, like barley and oats, have largely increased.

One result of the sudden development of peasant proprietorship, which is of particular interest to us here, has been the rise of co-operative organisation, particularly for sale and purchase.

The Buddha Gaya Temple

The Mahabodhi writes truly, though with justifiable feeling :—

The Buddhagaya Temple is going to be converted into a Saivite shrine by means of a public agitation. In India truth and justice have no value. The starving millions of India are illiterate and ignorant. The only way to upset the officials is to start an agitation. The Mahant has money, he has an army of sannyasis to do his bidding, there are starving pleaders and newspaper correspondents ready to do any evil, provided they are liberally paid. There are University professors who are ready to make history to show that the Buddhagaya Temple had always been a Hindu temple. One professor is preparing the way by writing articles to an influential Journal to show that the Mahant is the rightful owner.

The Mahant does not know even the principal articles of the Buddha Dharma. Does he know that the Lord Buddha preached against caste and animal sacrifices, against rituals, against a creating God, against a separate soul? As a Saivite would he be allowed to officiate in a Vaishnava temple? It is said that Vishnu came in the form of the Buddha to preach against vedic sacrifices in or to send the Daityas to hell.

Whatever hirelings may try to prove, temple belongs by right to the Buddhi[illegible] and we are sure when it comes into th[illegible] possession they will be glad to allow Hindus who really consider Buddha an *Ava*[illegible] to worship him there.

Sivaji's Mother

The Volunteer contains a biographi[illegible] sketch of Jija Bai, the mother of Sivaji, which the following incident is related.—

Her sense of honour was superb. In 1627 w[illegible] Jehangir, then ruling at Delhi, found the h[illegible] army of Ahmednagar resisting his own powe[illegible] one again and again with the help of the stu[illegible] Mahrathas, he determined to win over th[illegible] Mahratha chiefs. He succeeded in his desi[illegible] Among those who deserted their old chief a[illegible] went over to the Moguls was Jadhav Rao, [illegible] Bai's father. Very soon after this Jadhav Rao [illegible] sent with an army against Ahmednagar [illegible] conscious of the son-in-law's strength he cau[illegible] by secret conspiracies suspicion to be cast [illegible] Shahaji who had to flee with his wife and f[illegible] years' old son. They were wildly pursued [illegible] Jadhav Rao and his men. Jija Bai was in a d[illegible] cate state of health at the time but she brave[illegible] kept up with her husband. She was finally lodg[illegible] in a fort under the protection of Srinivasa R[illegible] while Shahaji went on with his journey. In t[illegible] meantime Jadhav Rao coming to know of [illegible] daughter's state sought her immediately. Jija B[illegible] turned her proud gaze on him and scornfully s[illegible] "I have fallen into your hands instead of *him*, [illegible] towards me as you would have acted towa[illegible] him." Her crest-fallen father cowered under [illegible] blazing eyes and appealed to her to accept [illegible] shelter of his roof "No, I shall not go with [illegible] —I remain here," came the decisive answer [illegible] was a time when she most needed care and tend[illegible] ness and here she was living from day to day [illegible] the most cruel uncertainty never knowing wh[illegible] she might be caught in the clutches of [illegible] enemy There was moreover the agony of see[illegible] the little son sharing this stern fate with her [illegible] the thought of how or where her husband mi[illegible] be. But she preferred all this to the hospitality [illegible] one who had turned traitor. For ten years wh[illegible] her husband fought bravely on the battle-fi[illegible] Jija Bai fought her own domestic battles in [illegible] little home.

Marriage Customs Among the Muduvan

L. A. Krishna Iyer says in *Man in In*[illegible] that among the Muduvans of Travanc[illegible] an interesting hill-tribe,

Marriage generally takes place after pube[illegible] Sexual licence before marriage is neither recogn[illegible] nor tolerated. All the unmarried young [illegible] live together at night in a 'Bachelor's Hut' a[illegible]

the married quarters. The young unmarried n live likewise separately in the company of women. Soon after supper both young un-d men and women go to their respective This custom finds its counterpart among Nagas of Assam and the Oraons of Chota ır.

among the Veddas of Ceylon, marriage place between cross-cousins, i.e. between the en of brother and sister, never between those o brothers or two sisters. The union of such will be considered incestuous. The practice rrying a maternal uncle's daughter is an old n. It was said to be universal among the dians at one time, and is considered to be rival of the mother-kin stage

---

e Twelfth Indian Science Congress

[essrs. N. L. Sharma and S P. Chatterji e Benares Hindu University have con-ted to the *Educational Review* of Madras ef and interesting account of the twelfth n Science Congress, from which we the following extracts:—

e Benares session of the Congress has been rd session this year. It was attended by 300 members, and more than 400 papers were tted to it.

SECTION OF ANTHROPOLOGY

President:—Prof. P. C. Mahalanobis

e president delivered his presidential address taco Mixture in Bengal." His lecture was il-ted with lantern slides, and included statistical ses of anthropometric measurements of n castes and tribes. He showed that the em of caste resemblance was much more lex than previous workers had assumed. He sted that each caste in India showed a dual affinities, one with other local castes of diff-social status and a second series of affinity castes of other provinces of the same social

After a brief discussion of older theories, he a provisional description of racial affinities and ncies based on available anthropometric evi-. Prof. Mahalanobis also considered the Anglo-question and discussed the racial position of nglo-Indian group with reference to Indian and tribes.

veral extremely interesting papers were read is section. Prof. P. Sampat Iyengar, of the e University, read an extremely interesting on certain recent Palæoliths found by him at ry, Tiptur Taluk in Mysore.

SECTION OF MEDICAL RESEARCH

President:—Lt.-Col. F. P. Mackie

e President in his most learned and interest-peech mentioned the nature of the diseases l by insects, and gave an idea of the high lity due to them. He stated that deaths and lity caused in India by diseases known to been caused by insects, and the proportion of es in which insects played a contributory re enough to stagger humanity. He said, in-sect-borne disease was an enormous burden on the financial, economic and social conditions of the Indian people. India like other Eastern coun-tries was awaking from the long slumber, and the immense fatality from preventible disease was one of the most important problems she had to face. He added if they rid India of these insect-borne diseases, they would go far to bring her morta-lity into a line with that of temperate countries.

After emphasising the importanee of preventive as compared with curative medicine, Lt.-Col. Mackie urged an expenditure of at least a part of the available money for medical purposes on preven-tive measures. He said. "Lowering of the death-rate, especially of the infantile death-rate, increased expectation of life and general increase of healthi-ness—such as have been brought about during the last half a century in the countries of the West—have been caused not so much by the suc-cess of curative medicine, but almost entirely by triumph of prevention. One of the most amaz-ingly retrograde steps which has resulted from our recently-acquired methods of legislation is the demand from one province after another for the abolition of Public Health Commissioners, and a weakening of the services they control. That politicians should be found so short-sighted as to try to weaken the very organization on which the whole health and future depends, causes one almost to lose faith in the future of human pro-gress." The President further added that if adequate measures are to be taken to deal effect-ively with the vast subject of preventible disease, it must be by strengthening and not by weakening the public health services. We look, and we believe not in vain, to the Supreme Government to stand against this rising tide of ignorance and prejudice. Lt. Col. Mackie said with great emphasis that it is their duty when the time comes to hand over the government of this country to its own population to see that they leave it with a strong, well-organ-ised and efficient public health service, and that, he believes, is the greatest boon which the Western medical science can confer.

In this section several papers of academic inter-est were read and discussed, and a resolution was passed to the effect that members of the Medical Research Section of the Science Congress were of opinion that in view of the vast amount of epidem-ic and endemic parasite disease in India, the government of India and the Local Governments should be urged to enlarge and strengthen the pub-lic health and research departments throughout the country, with a view to reducing the enormous amount of invalidity and death-rate resulting from preventible disease.

SECTION OF GEOLOGY

President:—Dr. G. E. Pilgrim, D. Sc., F. G. S.,

Superintendent, Geological Survey of India.

The President gave a very learned and interest-ing speech on "The Past History and Migrations of Indian Mammals."

SECTION OF BOTANY

President:—Mr. D. S. Inamdar, B. A., B. Ag.

The subject of Prof Inamdar's address was "The Auto-Regulation of Physiological Processes in Plants".

SECTION OF AGRICULTURE

President:—MR. R. S. FINLOW, B. Sc., F. I. C.

The subject of the President's speech was the review of work which had been done and of the progress which is being made in the improvement of Indian Agriculture.

SECTION OF CHEMISTRY.

President:—PROF J. C. GHOSH, D. Sc.

In the past, the presidents of this section chose for their addresses topics of general scientific interest and organisation. This year, Dr. Ghosh departed from that precedent and spoke on modern theoretical developments in Photo-Chemistry—a branch of chemistry in which he has been interested for some time. He defined this branch of Photo-Chemistry as one which deals with those groups of allied phenomena where radiant energy is transformed into chemical energy, and *vice versa*.

Of all the sections, this Chemistry section had the largest contribution of papers. The total number of papers was 108

Animal Diseases and Public Health

Mr. K. Kylasam Ayyar writes in the *Indian Veterinary Journal*.—

For convenience of description the diseases communicable from animals to man may be classed under three groups, *viz.* (1) by ingestion of infectious material through meat and milk, (2) by actual contact and (3) by inoculation

Group I.—Tuberculosis, Intestinal and other Worms, Foot and Mouth Disease, Diptheria, Sore Throat, etc.

Tuberculosis or consumption as it is popularly known is common to man and most of the domesticated animals throughout the world, but it is more widely prevalent in some countries than in others. For instance, it is more in evidence in England than in India at the present time Some years ago, the disease assumed such alarming proportions in England in both men and cattle, that a Royal Commission on Tuberculosis was appointed. The final report of the Commission was issued in 1911. I will quote a few salient points from the conclusions arrived at by the Commission ·

"We have investigated many instances of fatal tuberculosis in the human subject in which the disease was undoubtedly caused by a bacillus of the bovine type and by nothing else.

Foot and mouth disease affects chiefly cattle, sheep, goats and occasionally other animals. Outbreaks of this disease frequently occur in this country. It is not a fatal disease. The disease can be conveyed to man by means of the milk of affected animals, by butter made from infected milk. Young children are specially susceptible.

Diptheria is another disease which may be conveyed to man especially children, by milk. Some septic infections of the throat and intestinal disorders in human beings are undoubtedly caused by the germs contained in the milk obtained from cows with inflammation of the udder

Some of the internal animal parasites or worm infections in man are caused by eating improperly cooked meat of animals, including fish, which serve as intermediate hosts in the life cycle of these worms. It is obvious, therefore, that the importance of an orgainsed and thorough system of meat and milk inspection in all our large cities and towns cannot be over-estimated.

Group II.—I would here mention Mange or Scabies, Ringworm and Variola.

Mange or Scabies and Ringworm are common diseases of domesticated animals such as horse camel, cattle, dog, sheep, cat, etc. There are several recorded cases of these diseases having been transmitted from animals to man.

Variola in man is known as small-pox. It is contagious disease of animals affecting cattle, sheep horses, goats, pigs, buffaloes, camels and monkeys Cow pox or Variola vaccina is largely connected with public health consideration

Group III, includes some of the more importnt diseases not mentioned perviously, viz, Glanders Anthrax, Rat-bite infections and Rabies.

Glanders is a highly infectious disease of the horse tribe, communicable to man and a warm-blooded animals except cattle, pig and wh mouse.

Infections connected with Rat.—Rats have prov to be a real menace to public health, in vario ways, some of which are carriers and transmitte of dangerous disease aud as contaminators of fo materials and water. Rat is the carrier of tv serious diseases in man, known as Weil's disease Spirochaeteial Jaundice and rat bite fever.

The role played by rats in the transmission plague to human beings ts fairly well understo and so I do not propose to deal with it here

Rabies is another most dangerous disease tra mitted to man by the bite of a rabid animal usually dog.

Two forms of rabies are recognised in the d —the dumb and the furious. The latter, as t name indicates is the more dangerous of the tv as the unprovoked attacks on man and beasts made by dogs having it. No better illustration the saying, 'Prevention is better than cure' tl the one furnished by this disease, can be wis for. It is possible to stamp out the disease stringent suppressive measures, and prevent re-introduction by adequate quarantine regulati as has been done in Great Britain and Irel This was accomplished by the Rabies Order 1899, and other accessory orders dealing with importation of dogs. In this country destruc of street dogs has been in vogue for some y now, but, in order that it may produce the des effect, it needs to be carried out on a large sustained scale. Killing dogs in the streets clubbing them is generally condemned method now recommended for adoption by municipalities and large towns it to catch the and pass them through a lethal chamber.

Manufacture in India

We read in *The Indian and Eas Engineer*, a monthly review owned edited by Englishmen :—

"Few of the numerous Home and American n facturers' representatives who call at these c

during the cold season tours omit to raise the all-important problem as to whether it would pay to establish their works in this country. The problem is a most important one and the most careful consideration has to be given to it. One criterion and one criterion only can be applied and that is "Will it Pay ?"

It is necessary, in order to appreciate the present position, to realise that though the legislatures of this country, both provincial and imperial, are *de jure* merely debating societies yet *de facto* they are capable of, and do exercise, a great influence on the policy decided on by the Government.

Will it now pay Home manufacturers under present conditions to come out here ? It may be taken as a *sine qua non* that the nationalistic spirit, a very right and proper spirit, which has forced the Government to protect Indian industries will grow stronger as time goes on and our own considered opinion is that in time India will be a country protected by a very high wall of tariffs. This will not be for many years yet, but the manufacturer who contemplates coming out here has to consider not only immediate conditions but what they are likely to be in the future.

There are certain points for and against the proposition. Against the proposition we have the fact that the demand in India at the present for most engineering commodities, taken individually, is not so great as to justify the building of large works and without large works and a steady output the cost of production must be high. Manufacturing costs in India are in any case high, due to the expensiveness of the labour

Where expert European supervision is provided in factories (we are not, it must be understood, dealing with textile factories of any kind, overhead charges become more than usually heavy and frequently even efficient Europeans imported into India lose their vitality and are not always a success with the labour they have to handle. The last point against the proposition, which we propose dealing with, is the high freight charges made by Indian Railways. It is actually cheaper to import goods from almost any continental port in Europe to Calcutta or Bombay than it is to move goods from Calcutta to Bombay or vice versa. Future years may see a considerable reduction in freight charges, but certainly there are no immediate prospects of this state of affairs arising.

In favour of the manufacture of goods in this country we have that very strong nationalistic opinion which is determined on giving every support to Indian enterprise. Again, while labour is to-day inefficient, there is growing up in the country an industrial force born to the work and the use of fool-proof automatic tools has lessened the period of great inefficiency to a considerable degree. Numerous Indian engineering enterprises run on most economical but usually hopelessly impossible lines, have helped to build up a labour reserve which has passed its first stages of ignorance, and this source of labour will always be available as the wages and opportunities offered by bigger firms are greater than the Indian mushroom enterprises can provide.

In the manufacture of paints, firms in India have against strong Home and Foreign competition succeeded in establishing themselves. Agricultural implements are also being turned out in competition with European products and are holding their own. Other lines are struggling along some of whom will go under while others will see way through to happier times.

The manufacturer who contemplates comi India to manufacture will need to study problem both from its political and economic In the former he would be wise to enlist the port of influential Indians on his directorate the economic side he would do well to ded third from his most conservative profits and turn estimates in order that if even the wors realised he will be able to carry on.

Other than in the heaviest types of engine products India, we consider offers a fair retu that manufacturer who keeps low his initial c outlay and expands accordingly as the de arises. To that manufacturer who comes to country, as several have already done, and l big works with an enormous capital outlay h to create a demand, to that type India offe disastrous venture. The British type of man turer rather than the American type will pros India.

A German Lover of Ahimsa

In *Current Thought*, Mr. C. F. Anc tells of Mr. Albert Schweitzer, a Ge lover of *ahimsa*, and relates the follo anecdote :—

In the morning, as we hurried to the S I witnessed a perfect example of Ahimsa i own case. We were carrying between us, walking stick, his bundle which was rather l Each of us was holding one end of the stick road was very slippery owing to the frost. denly he pulled himself up very quickly i and I nearly fell over at the sudden wrench was given to the stick. He apologised to me, took up from the ground a worm, which was frozen with cold and put it carefully on the g at the hedge side. He said to me tenderly, " it will be quite safe. Here, in the road, it v be killed". It is difficult to describe the b of that action, but it will remain ineffaceabl my memory, as a perfect example of the spir gentleness toward all created life.

The Test of a Picture

In the same journal Mr. Mani Bhushan Gupta gives a translation of a Bengali article by the great artist Nan Bose on the test of a picture, in which read :—

A great difference lies between the pictu an object and the photograph of it. In the p besides the form of the object, we perceive cularly the joy of the artist in the object, in a photograph we see only the material for not the artist's joy. It may be argued that one take pleasure in a photograph, just as one finds sure in Nature. But that is not necessarily for an indi[illegible]y see nothing in an which gives intense joy with fact : hence, in photograph there will not be that light of im tion, which will play over the work of the arti

Then we may say, that a picture is the expression or embodiment of the heightened joy and emotion of the artist. There are two worlds in God's creation—the world of phenomena and noumena. The eternal world consists of the sun, the moon, stars and all other material things, while the mental consists of impluse, feeling, joy etc. To express the joy of mind, man has created 64 kinds of Kalas (Fine Art). The impluse finds outlet to give expressions to our personality in songs, in dance, in pictures, in sculpture and so on.

What is the need for this expression? Joy demands expression. It does not matter, whether others need it or not, a lamp will shine, when kindled; when a flower blooms, it must exhale its fragrance.

Saadi on State-craft

The passages which Sheikh Abdul Kadir quotes from Saadi on state-craft in an article in *The New Orient* are all worthy of attention. We extract two at random.

"Do not say to the king: go and place thine honoured feet on the skies, but say: prostrate thy sincere face on the ground."

Thus he places before his king the motto that kingship means service and this is a truth which he emphasises again and again in his writings. In a story given in the first chapter of *Gulistan* he tells us of a poor *Dervish*, who had retired into a desert and was free from all greed of gain. The king passed by, but the *Dervish* took no notice of him. The king resented this and sent his Wazir to question the man why he did not pay due respect to his Majesty. The *Dervish* told the Wazir to tell the king that he should expect service from those who expected to get anything from him and added that the kings were meant to guard their subjects but the subjects were not created for the sake of the service of kings. The goat, he said, is not for the shepherd but the shepherd is for the service of the goat.

In conclusion, I do not think I can do better than give a translation of a little story relating to Alexander the Great, with which the first chapter of *Gulistan* ends. Saadi observes:

"People once asked Alexander: 'By what means did you acquire so many countries of the East and the West? There were monarchs before you who lived long, had larger territories, armies and treasures than you have and yet their conquests were not so great.' He replied; 'Whatever country I conquered with the help of God, I made a point of causing no harm to the feelings of the inhabitants of the country. I also kept up any good work and charity prevailing among those people from the times of the monarchs of old and I always cherished the good memory of past kings. Whenever I mentioned them I referred to their virtues. The wise do not regard him as great who gives a bad name to the great men who have lived before him. All things mundane come to nothing as they are so transitory, whether it be the throne, or the authority to order and to forbid, or the power to take and to control.. If you wish that your good name may be preserved, the best way of doing so is that you should preserve the good name of those who are no more."

The British rulers and historians of India stand badly in need of always bearing in mind the anecdote told above. They generally paint all previous rulers of India in black colours.

"Moral Education—India's Greatest Neeed"

Mr. C. N. Zutshi writes in *The Vedic Magazine*:—

"Education" according to Prof. James "consists in the organisation of the resources in the human being, of powers of conduct, which will fit him to his social and physical world." The present system of education viewed in the light of this statement, has been a failure; it has failed to develop and organise the powers of conduct in our youngmen who receive their education in the present-day schools and colleges. The education which they receive has been too secular to inculcate any sound morals in Indian youths: I mean, it has not encouraged the formation of character in them. The result is that our youngmen do not possess stamina, moral courage—either of action or conviction—honesty of purpose and consistency, and very much lack in strict adhesion to truth. These effects of an epicurean morality on the moral development of our youths have been of too disastrous a nature to be exaggerated. Our youths are always taught to regard pain and pleasure as the lords of life and Mammon the only god to be worshipped. The present education has unnerved their character and dwarfed the possibilities of their moral growth. The result is that the present generation of Indians has become very ease-loving, luxurious and over-sensitive to the slightest touch of pain; and so it is that the hardihood of the older generation is gone and a sort of moral effiminacy has come to predominate our national character. The result was inevitable, Indian students being constantly fed on the doctrine of "eat, drink and be merry" without being subject to any moral discipline.

FOREIGN PERIODICALS

The Mothers We Want

In the course of an article in the *Century Magazine* on "Revaluing Motherhood," Anne Sturges Duryea observes:—

Men are as big as ever they were; bigger by so much as that they have irretrievably welded together by trade, radio, airplane, and a new international spirit the hitherto separate parts of a world which must henceforth be regarded and dealt with as a unit. We are to-day handicapped not by necessarily smaller men, but by more extensive and complex situations, which call truly for a new product in the art of man-making, and nothing so abnormal as some monster superman will meet our requirements.

In some way, coming mothers must learn to get larger outlooks, wider inspirations, deeper values of the immense significance of the human spirits committed to their care and of a mother's relation to them. They will look upon themselves as temporary custodians of these lives which belong first to themselves and then to the future. They will not see their children as of interest in relation to themselves, but themselves as of an only temporary interest in relation to their children. The physical love will claim less emphasis; personal sensibilities even moral ones, will be submerged; they will be looked upon as subservient to the higher love—the love which regards the individual rights and potentialities and achievements of the child as the really significant values to be devoted to world-wide services.

Will they not, then, create a race of beings who need never seek their coveted joy in unusually perfect methods of killing, but in richer and completer ways of living and of fostering the life of others in its world-wide, as well as in its more restricted relationship?

If we cannot seem to develop this sort of being from the human specimens produced by the good old mothers of the past, why not look to a new and revalued motherhood for the hope of the future?

Mothers of the coming day will find thrown into their crucible by rapidly changing modern conditions about every element needed for not a new chemistry of manhood but the new alchemy of motherhood. If old-time mothers will empty out their stale decoctions, if they can wash away their early Victorian sentimentalities, their stupidly virtuous, though essentially selfish, crystallizations, they may distil some, new and potent magic of motherhood, some spiritually utilitarian essence, in which the coming world-infant may grow and take on some sort of world proportions and with which he may in safety "primarily identify" himself. Such a mother would in a truly abnegating catalysis, by eliminating herself, precipitate for the young Narcissus of the future a separated and independent self-image worthy of his own regard, because expanding to the dimensions of the normally balanced and finely adjusted citizen of the universe, whom the whole creation is just now groaning and travailing to bring forth.

Poverty and Elected Assemblies

The Living Age says:—

Baron Saito, the Governor-General of Korea, has made a contribution to political philosophy that may help to explain why the United States, the British Dominions, and some of the less impoverished Powers of Western Europe are blessed with democratic institutions—at least in form. He tells the people of Japan that elected assemblies are a luxury suitable only for wealthy countries. The poor Koreans over whom he rules could not afford such an indulgence. They would be unable to stand the cost. And all this before he had an opportunity to cite the last salary-grab in Washington to point the moral of his tale!

It may be pertinent to enquire in this connection whether our legislative bodies are not too costly for the service (or disservice?) rendered by them to the country.

Exchange of Populations

In explaining in the *Nineteenth Century* the effects of the exchanges of the populations in the Balkans during the past few years, A. A Pallis gives some figures, which are to be found in the following extract:—

To take Turkey first. In Asia Minor the Greek and Armenian population have completely disappeared, except for a small number of Roman Catholics who do not come under the exchange. In Eastern Thrace, before 1912 there was a mixed population of Greeks, Moslems, Bulgars, Armenians etc. The proportion between the various races, according to the Turkish official figures of 1902, was —Greeks, 45 per cent., Moslems, 39 per cent.; Bulgars, 9 per cent.; Armenians, 4 per cent.; others 3 per cent. To-day the Moslems compose 95 per cent., of the population, the Greeks and Armenians have completely disappeared, and Bulgars do not exceed 1,000. The rest are Jews, Gypsies, Europeans, etc. . . . Turning to Greece, we find that Macedonia has been hellenised to an extent which, without the exchange, would have been hardly possible in so short a time. In 1912 the proportion between the various races inhabiting what is to-day Greek Macedonia was—Greeks, 43 per cent.; Moslems, 39 per cent., Bulgarian Exarchists, 10 per cent., others, 8 per cent. To-day, after the settlement of the Greek refugees in the country and the departure of all the Moslems and part of the Exarchists, the proportion is—Greeks, 88 per cent.; all others, 12 per cent.

In Western Thrace, where the Moslems are exempted from the exchange, the proportion is as follows: 1912—Greeks, 37 per cent.; Moslems, 47 per cent; Bulgarian Exarchists, 14·5 per cent. others, 1·5 per cent. To-day—Greeks, 62 per cent. Moslems, 28 per cent.; all others, 10 per cent.

The conclusion to be drawn from the preceding figures is that the emigrations and exchanges, in spite of the great suffering and loss of human life they have entailed, have at least had the compensating advantage of creating a more homogeneous population where before there was a perfect tangle of races and religions. It is to be hoped that man

causes of political friction between the countries concerned will thus tend automatically to disappear.

Date of the Koran

The *Bulletin* of the John Rylands Library in Manchester says that a very important Syriac manuscript has recently been deposited there for purposes of investigation. It contains portions of a previously unknown translation of the Kur'an into Old Syriac.

More than two-thirds of the important Surahs of the Kuran are involved in this translation, which is of the utmost importance, for the following reasons:

1. It contains some new verses of the sacred text of Islam, which are not found in the standard text which has been in use by Muslims for many generations. Some of these verses have been traced by Dr. Mingana in the works of Muslim traditionists, as having been actually uttered by the Prophet, whilst some of them cannot be accounted for, and are unrecorded even by the numerous compilers of Islamic tradition

2. Even in the verses that are actually in the Kur'an of to-day the Syriac translation offers a considerable number of variants. Some of these variants are shown by Dr. Mingana to have arisen from an Arabic text similar to the one we possess, and others seem to be completely foreign to it.

Furthermore, the Kur'an is shown to have been standardised in the form in which we now know it, not by the third Caliph Othman, as has been universally believed hitherto, but more than forty years later by Hajjaj, the powerful lieutenant of the Umayyad Caliph Abdul Malik.

The Quality of Women's Greatness

We read in the same journal:—

At a dinner given in honor of Mrs. Edw MacDowell as a recognition of the *Pictorial Revie* $5,000 award to her as the American woman ·· made the most outstanding contribution to Ame an life during the year, Mary Austin drew interesting distinction between greatness in a ı and in a woman. Greatness in a woman, she s will always carry with it a quality of mother In whatever a woman does, there are involved maternal qualities of fostering, developing, protec and comforting. This instinct has always bee the service of man and has undoubtedly b responsible in considerable measure for his gr ness. Nearly every man who has achieved g things has had some woman to make thi comfortable for him, to shield him, to take on own shoulders all the petty, irritating, time-cons ing details and leave him free to create.

Many think that this is woman's chief func in life Whether this is true or not, there is question that the creative mind needs this mothe care, and it is quite possible that one of the reas why women have not equaled men in crea achievements is that they have not had any to give them the freedom of mind and body wh most men have had. Mrs. MacDowell's achievem through the Peterborough colony, is to give s of this protection to creative minds working in various arts. It is a service given to men women alike, and may be responsible—who kno for developing some unknown woman's genius would otherwise be smothered under the pres of ordinary life. In this it is unique. It will interesting to see if the achievement of a wo which wins the next award will have this s maternal quality.

Beauty Aids for Men

The Women Citizen says:—

We rise to protect against discriminations against men in advertisements of modern cosmetic Leaf through the big magazines and you will find appeal after appeal directed to women to use this or that in order to get a husband or to make sure of holding one already captured. All sorts of advice are issued to the wife for preserving her complexion, hair, figure, her youth, to the one purpose of having and holding. But, with the exception of the afflicted gentleman whose engagement is abruptly broken off because "his best friends won't tell him," almost nothing is done to help a man win a girl or keep his wife's affections. The texture of his skin is apparently only a matter of his own physical comfort; hair tonic ads never ask him if his wife's illusions are damaged by his baldness; and his figure may bulge grievously to the complete loss of a wife's pride in him, for all the advertisers care. It isn't fair. Men have a right to aids to beauty too. If the advertisers are in the business of keeping homes together, they really should work from both sides.

The Future of Art

Hermann Epstein observes in *The Wo To-morrow*:

Today vulgarity surrounds us everywhere in our doings and in most of our art, and only protest rings burning and vital. Tomorrow th will be inspiration in the air always, everywhe when we awaken, when we labor, our minds bodies and souls will sing with the joy of liv and our hands will easily do their bidding.

Art is the most important thing in the wo It is not a pastime or entertainment, but the flo and purpose of our being. Today it is hard realize what this means for art has been so pr tituted for entertaining, merely filling the we hours, for commercial advertising, for ostentat display, that we have forgotten its source function.

Of all the reasons for which the new wo should be hailed with greatest joy and hope, most important is this that art will then co again into its own: and we will all be artist some degree. We will have songs to sing, pictu to paint, images to carve, beautiful things fashion, and our hands will have the necess cunning to express our ever young puls

vitalized, responsive, simply human, god-like souls.

Well-ordered Adult Education

We read in *The Play-ground*:—

It is probable that very few minds are ever again at alert or as active as they are at about twenty-two or twenty-three years of age. When the pressure of formal instruction is removed and when the early stimulus has passed, the vast majority of human intelligences plod through life on a dead level. Only now and then is there evidence given in later years of real initiative, of mental alertness, and of productive intellectual power. The number of human beings, even those of some conspicuousness, who continue to grow in knowledge and in power after forty years of age is very small indeed. Observation indicates that those who are continuing to grow at forty will, in all likelihood, maintain that power of growth and achievement throughout life, however long. Well-ordered adult education might easily come to the rescue of vast numbers of those men and women who are, under present conditions, unconsciously sentenced to a life of dismal conformity to type without any genuine interest or intellectual activity. No one supposes that the methods of home study can displace the personal relationship of teacher and taught, or that it can compete with the closely planned schemes of educational work that have stood the test of generations of use. What home study can do, however, is to carry the sparks of scholarship to the dry place of adult life and light here and there a fire that will give both brightness and warmth to otherwise weary and shut-in lives. It is a noble and a splendid type of service which will well repay whatever effort may be spent in perfecting it.

China As She Is

The Japan Magazine contains an important article by Marquis Komura on the actualities of China and her relations with Japan, from which we make two extracts.

1. The General Situation.—Not a few people, who observe China superficially, speak pessimistically of her future as well of the past 14 years of republican government, during which she has been in a state of complete chaos. We must not overlook, however, many things, which have been progressing and developing constantly behind the scenes of disturbances. These inside facts must not be forgotten by those wishing to coexist or co-operate with China either politically or economically. It is true that China is extremely disuntied but that is simply political; and socially and economically, she has been making steady progress and development. The masses have been gaining in power steadily, step by step, while the politicel men have had constant ups and downs.

2. Economic Progress of Development.—The Chinese Republic has thus been in chaos since its foundation, and its unification and pacification cannot be hoped for in the near future. Despite such political disturbances, the economic conditions in China have made yearly progress and development. This is note-worthy.

"Europe Drifting Backward"

Georg Brandes writes in *Tilskueren*, the Copenhagen Literary and Political Review:—

The ideal of political liberty that obtained in the nineteenth century is almost forgotten. In conservatively governed countries popular rights are thrust aside by dictators. In revolutionary Russia, and her satellite States like Ukraine and Georgia, there is freedom neither for the individual nor for the press. The entire education is Communist and antiliberal

Since looking at the dark side of life is both unpleasant and unfruitful, let us conclude with one word of hope It is that out of our present travail and apparent backsliding something better may be born.

"China's Campaign Against Missionary Education"

We read in *The Living Age*:—

Last October an annual China Educational Conference was held in Kaifengfu, the capital of Honan Province. At this Conference a committee of Chinese educators, who had investigated missionary education in that country, presented a series of resolutions which were adopted and expected to receive the approval of the Ministry of Education, in Peking. These do not represent the snap judgment of a meeting that, we are told, 'included the most responsible body of educators in China,' but a matured programme that has been under discussion for a year or more. They demand in substance that the Chinese Government shall henceforth control all educational work in China. Foreign schools shall be required to register with the Government, to follow in their curriculum and administration the national and provincial regulations, to employ teachers having Government certificates, and—here comes the most controversial point—to observe the following prohibition, 'Foreigners shall not use their schools or other educational agencies for the propagation of religion.' To be sure, the Chinese Government cannot enforce these resolutions under existing treaties, nor would these measures have the unanimous support of the Chinese people; but they are very significant as expressing a state of mind

Alcohol in the Tropics

The following article, extracted from *Abkari*, will be found instructive:—

The distinguished physician, Sir Leonard Rogers who was for many years in the Indian Medical Service, contributed to the Special Alcohol number of the *Practi[illegible]* (October, 1924) a most useful article on "Alcohel in the Tropics." He pointed out, firstly the predisposing effect of alcohol towards heat and sunstroke, and to the liver complications

of dysentery. Its value in the treatment of tropical disease he sums up as follows :—

"There is thus weighty evidence that the administration of alcohol as a drug in many of the most important tropical diseases is positively harmful, while I do not know of any serious tropical disease in which its regular exhibition is of value, although it may be required in individual cases, especially in such patients as have become habituated to its use."

He answers the question, Has alcohol any prophylactic value against tropical disease? with a quotation from Sir Ronald Martin, writing on "The Influence of Tropical Climates" :—

"We hear much amongst habitual topers of the supposed prophylactic influence of spirits and cigars against night exposure, malaria, and contagion: but no medial observer in any of our numerous colonies has ever seen reason to believe in any such delusive doctrine, nor is there in reality the smallest foundation for it."

He replies to his final question, Is alcohol necessary or beneficial in the tropics? by quoting the happy result in his own case of abstinence during twenty-seven years of strenuous work in India with only one year spent in the hills, and with no complete year of leave, in spite of the warning from advisers whom he met at the start, of the risk he was running. Whilst he knows of no definite evidence that drinking a very moderate amount of well-diluted alcohol after sunset and only at the evening meal, does any harm, he infers from statistics drawn from temperate climates that abstinence would result in longer life and less sickness in the tropics, and commends to the consideration of insurance companies a reduction to abstainers living in the tropics.

The writer further says :—

"Unfortunately, there is no doubt that the consumption of alcohol by Indians has greatly increased in recent years, especially in large towns, while liver abscess is still rare in the Indian Army the men of which are rarely addicted to its use. Once more the rarity of liver abscess in women and children in India has been attributed, and rightly so, in my opinion, to the infrequency of their use of alcohol as compared with men."

Finally, he quotes Sir Edmund Parks, the famous Professor of Hygiene at the Netley Army Medical School, who had studied the subject closely, and who wrote in 1873 :—

"The common notion that some form of alcoholic beverage is necessary in tropical climates is, I firmly believe, a mischievous delusion. On this point the greatest Army surgeons have spoken strongly (Jackson, especially and Martin), and yet nothing is more common even at the present day than to hear officers, both in India and the West Indies, assert that the climate requires alcohol. These are precisely the climates where alcohol is most hurtful."

[Sir Leonard Rogers is Physician and Lecturer at the London School of Tropical Medicine; Member of the Medical Board, India Office; late Professor of Pathology, Medical College, Calcutta, etc.]

Records of Two Halves of Humanity

Dr. Sudhindra Bose writes in *The Cosmopolitan Student* :—

It is often supposed that the record of one-half of humanity is a record of continuous political freedom and democracy, while the record of the other half is one unrelieving midnight of barbarism and oppression. Is this true?

The fact is that ancient and medieval Asia, for instance, passed through the same political and institutional experiences as did Europe until the French Revolution. City-states, republics, jury system, divine right of kings, Machiavellian statesmen are to be found in Europe as well as in Asia.

If it is true that the East has been the home of Timurlane and Zenghis Khan, it is equally true that the West has been the breeding ground of such libertines as Caesar and Alexander, such tyrants as Louis XIV and Alva of the Spanish Netherlands. Not every conqueror in the Orient was a bloodthirsty murderer any more than every invader in the Occident was a William the Conquerer who after taking the leading citizens of a captured city, skinned them alive and hung their skins on the city walls.

Impartial historians will bear testimony to the fact that Mongolian rulers, like Jenghis and Kublai, "were at least as understanding and creative monarchs as either that flamboyant but egotistical Alexander the Great" or, "that energetic but illiterate theologian, Charlemagne."

After all, history is not made up of all campaigns and massacres. Even amidst the benevolent despotism of Asia, we see that life, through all its ups and downs, went on progressively. We find that vast sums of money and effort were spent on arts, industries, architectures, roads, schools and colleges, academies of literature and science.

Take this matter of education. In ancient India scholars and teachers were supported in early times by the State. They were maintained by gifts of land or proceeds of taxes. "Under Brahmanism education was mainly confined to the higher classes of society, but Buddhism proclaimed the equality of all mankind, and Buddhist monarchs thought it necessary to make arrangements for the instruction of the multitude."

The British Government and the Opium Trade

With reference to the withdrawal of the American delegation from the Opium Conference at Geneva, *The New Republic* observes :—

A particularly regrettable aspect of the matter is the amount of ill-will engendered between British and Americans. If the latter have failed to take into sufficient account the problems of the Empire, the former have also been guilty of equivocation and misstatement. We regret to find in so intelligent and honorable a journal as the New Statesman (London) such observations as these:

"In Persia, Turkestan, Arabia and India opium is *eaten*—as a stimulant, a febrifuge, a narcotic, the most universal and well-understood of medicines. In these countries it is very rarely, if ever, abused and the almost universal verdict of expert opinion is that it does far more good than harm. What right in any case has America or even Great Britain to attempt to interfere with the ancient

habits of countries like Persia and India? Even the more vicious use of opium which obtains in China is a Chinese not an Anglo-Saxon affair.

".....In America the use of morphia and heroin has increased of late rapidly and dangerously; and it is easy to understand why American public opinion should desire sweeping measures of world-wide scope not merely to prevent the manufacture and sale of these dangerous drugs, but even to prohibit the cultivation of the opium poppy from which they are obtained."

With no desire to fan a flame already too hot, we submit that there is no scientific basis for these observations. The best opinion of British medical men who have studied the subject in the field is that the use of opium in any form whatever is invariably harmful; that it is not a food, and that its effects of stilling the pangs of hunger and relieving such conditions as dysentery are only temporary and illusory. The latest edition of the Encyclopedia Britannica, in its excellent article on opium, says flatly that eating the drug "is much more deleterious than smoking," and that "to break off the habit of eating opium is exceedingly difficult." Because of its effect on the spinal cord in infants it should never be given to young children "under any circumstances, in any dose"; yet it is constantly fed to babies throughout the countries mentioned by the New Statesman, to keep them quiet.

The other statements quoted above are equally incorrect. In view of the fact that the East India Company virtually created opium addiction in China, that Great Britain fought a war with China (ending in 1842) to compel her to import Indian opium, and that the trade was developed for many years thereafter with the help of the Indian government, the observation that Chinese addiction "is a Chinese, not an Anglo-Saxon affair," seems about as cynical as could well be offered. Finally, the statement about the growth of the habit in the United States is far too strong. It is based, no doubt, on a wild misstatement which appeared several years ago in an annual report of the Secretary of the Treasury which declared that there are a million drug-addicts in the United States, and that their number is increasing rapidly. Similar statements have often been made by yellow journalists, and one and all are without scientific verification. There are no reliable statistics of drug addiction, the Secretary of the Treasury was just guessing. While the traffic is a very serious problem, those who know most about the matter believe his guess was a great deal larger than the reality. It is altogether likely that drug addiction in this country is diminishing, and has been for a long time. The Americans in their attitude at Geneva may have proved themselves impractical idealists: they may by rejecting half a loaf have brought the conference to a result of no bread: but it is absurd to argue that their self-interest lay at the bottom of endeavors.

In this connection Rabindranath Tagore's article in our present issue, translated from *Bharati*, will be found illuminating.

"Collective Hypnotism," and Indian Jugglers' Tricks

John Dill Ross writes in *Chambers's Journal*:—

I recently read a novel in which the heroine possesses the faculty of collective hypnotism, by means of which she creates a variety of remarkable episodes to the utter undoing of the villain of the plot. I do not know whether such a thing as collective hypnotism really exists, having had but little time or disposition to study this and other phenomena connected with hypnotism. But during my long residence in Singapore I saw three performances given by Indian jugglers which I wish to describe, as I could never obtain any satisfactory explanation of them.

(1) I was on board the Russian Volunteer Fleet troopship *Kostroma*, lying at Tanjong Pagar Wharf, Singapore, busy arranging her despatch to Odessa. While I was on the quarter-deck an Indian juggler with a woman assistant begged permission to give a performance. A space was cleared on the upper deck so as to make a stage for them, and the Indian began by putting the woman into a course net, which he fastened securely. He then folded the woman up and put her inside a small oblong basket, trampling her body with his feet until she exactly filled the basket, which he closed with a tightly-fitting cover. It would have been hard to believe that the compact little basket really contained a *human body, had we not seen the brutal* way in which he packed the woman into it. He next took a long, sharp sword and ran it through the basket in every direction. When he had finished wiping the blood from the blade he opened the basket, and took out an empty net! The woman was found outside the ring of sailors and soldiers who had been eagerly watching the whole thing, which took place in broad daylight on the teak deck of the *Kostroma* before some hundreds of spectators. I got the juggler to repeat the trick at my house next day for the benefit of some of my friends. This time he worked on a floor paved with large squares of polished Italian marble, but with exactly the same result as on board the Russian steamer.

We witnessed an exactly similar performance by an Indian juggler, at Santiniketan, many years ago, in which the jugglers's son was thrust into a basket, etc., etc.

After describing two other performances, Mr. Ross asks:—

How are these things done? I have an idea that certain Indians know much more about hypnotism and things occult than any European. Is it possible that those various jugglers *willed* that we should see exactly what they intended us to see? If so, in the case of the experience on board the *Kostroma* they must have hypnotised some hundreds of strong men simultaneously, which seems to be beyond the bounds of credibility. Perhaps some of your readers may have a theory.

I have stated what I have seen quite correctly and truthfully, without the least effort to colour or exaggerate effects.

Civilization and Spiritualization

Swami Paramananda writes in *Message of the East*:—

What is civilization? What are the distinctive marks of a civilized man? How does he differ from the uncivilized? It is right that we should have definite answers to these simple questions. To-day almost everywhere we hear the loud cry to save civilization. It is seldom that we can pick up a newspaper or a magazine of any worth without reading something along this line. We might attempt many superficial answers to these outstanding questions. We might say it is easy to differentiate a civilized person from an uncivilized by his manner of apparel or through the mode of his living. Richness does not make a person civilized nor can poverty make one uncivilized. It does not consist in building up of trade or commercial exploitation, or any of these superficial means, even though they may have certain outer glamour. The distinctive mark of differentiation is in the standard of conduct. Perhaps we would better use the simple translation of the word "civilization," which means departure from brutal instinct, or reclaimed from savagery. If we have not risen above the instinct of brute passion, hatred, treachery and other low instincts common to all uncontrolled animal nature, although we may live in fine houses surrounded by great luxuries and material splendor, we are far from being civilized.

"Swami's Teaching Reaches the Blind"

We are glad to read in the same journal that Swami Paramananda's book, named "The Way of Peace and Blessedness" has been recently put into Braille by the Clovernook Institute for the Blind, in America, and that on a recent occasion Helen Keller read the book in Braille. A correspondent writes to that journal:—

Then we laid your book in her lap, and I wish I could picture her as she sat there in the big chair reading aloud to us as she slipped her fingertips along the Braille lines. "Through the blessings of the Supreme, may our life be fruitful," and so on to "May we serve God alone with our whole heart and soul," where she stopped to say, "Ah, this book is my creed." (The book referred to is "The Way of Peace and Blessedness," by Swami Paramananda, recently put into Braille by the Clovernook Institute for the Blind.)

The Secret of Democracy

The following is from Philips Kerr's lecture on Democracy published in *the Indus*:—

The real, the ultimate, secret of democracy is the leadership of moral virtue. For unless democracy can throw up enough people who will take moral principle as their guide, at whatever cost democracy releases passions and animosities which destroy it, and drive people back to some kind of absolutism as the one means of tranquilli and peace. It is not very easy to describe ho moral principle operates in public life. It is un selfish fidelity to what one believes to be righ not surrender to political animosity in any forn It is fearless readiness to face facts as they a and to deal with them as they are, and not fanatic al disregard of everything which seems to ru counter to one's own preconceived ideas. It is a unselfish readiness to forgo personal ambition c profit, place or power, for the sake of the commo good It is determination to do what one believ the public good really requires and not merel what is popular or what the crowd demands. I is readiness to face abuse and unpopularity, nc from one's opponents, for that is easily sustaine but from those whom you seek to help and o whose support you rely. It is wisdom, unselfisn ness, self-control in the face of temptation an pressure to short cuts and easy ways.

Organized Society's Hate

Clarence Darrow writes in *The Century Magazine*.—

The whole life of man on the earth abounds in the record of the cruel vengeance administered by the State. It is a record of killing in the most ghastly way—killings for what are still crimes and what are no longer crimes Only a very small fraction of the victims put to death have suffered for acts that the world punishes to-day Deaths for sorcery, witchcraft, and heresy have claimed a far larger number of victims, and the punishment has been meted out in a far more odious and horrible way. All this shows that society punishes those whom it hates, and any fanaticism, religious or social, claims its victims by the thousands. Death is administered because organized society hates and gets joy in killing the ones it hates.

Those of us who believe that all conduct is the result of law, and that all men are controlled by their heredity and environment, are as anxious as the rest that crime should disappear. We, however believe that it can be diminished, if not finally obliterated, only by finding the causes and intelligently treating these causes rather than rending and destroying in anger and hate.

The Most Weighty Problem in Spain To-day

In the opinion of John Langdon-Davies, as recorded in an article in *The Century Magazine*,

Catalan separatiom is the most weighty problem in Spain to-day.

To understand the Catalan question it is essential to remember that the geography of Spain bears some resemblance to that of Greece. Greek unity was always prevented by the mountainous nature of the country: and in Spain also like physical features have produced and perpetuated like disunity. When the Moors were slowly pushed back from the Pyrenees three new Christian settlements advanced in parallel columns

own the Iberian Peninsula: the westernmost community gave rise to the Portuguese, the center to the Castilians, and the Mediterranean to the Catalans. In course of time Catalonia became united with the kingdom of Aragon, and thence with Castile itself, but dynastic union could not achieve an amalgamation between the very divergent cultures. Catalan nationalism has always been kept alive by a series of armed revolts, and Catalan language and culture remained as distinct from Castilian as did the Portuguese.

During the earlier years of the nineteenth century a renaissance of the Catalan language as a literary medium was the prologue to a tremendous national revival. The peasantry had never learned Castilian and had always remained true to its own national customs: throughout the eastern Pyrenees the traveller to-day still finds the scarlet cap, which on the heads of French Catalans became the cap of liberty and the eternal emblem of France and the Revolution. In these valleys servants and shopkeepers must be addressed in their native tongue, for though Barcelona and the great centers are of course bilingual, there are thousands of men and women to whom the language of Madrid is as foreign as Italian or French. In the villages by tradition and everywhere as part of the conscious nationalist revival, the Sardana is danced in the streets at every *fiesta*, and Catalan folk-songs are on everybody's lips. The Catalan culture is indeed separate and distinctive even in architecture, its genius has worked out new forms for itself: no one who has visited northern Spain can forget such cathedrals as those of Barcelona, Tarragona, and Gerona, and their distinctive central spans, widened until the side aisles have become, as it were, rudimentary.

The writer concludes.—

From every point of view the observer is forced to decide that the future of Spain depends upon the future of the Catalan provinces: the distinction between the energy, the enlightenment, and the wealth of Barcelona as a community, and the apathy and obscurantism of Madrid, is too remarkable to permit a perpetuation of the present state of affairs. At present most of the Catalan leaders are exiled, two of them, Masso Llorens and Nicolau d' Olwer, have presented, fruitlessly of course, the claim of Catalonia before the League of Nations; an active propaganda recalling the Irish propaganda of a few years ago is acquainting the world with the internal affairs of Spain: thousands of young Catalans are migrating across the Pyrenees to escape conscription; many others are drilling in their native mountains; a tremendous public opinion has been aroused. Meanwhile, to the student of politics, the pity is that so fine an attempt at democracy as that instigated by the man comunitat from 1914-24 should have suffered such an eclipse. It is one of the elements which are continuing to drag Europe back to what Georges Duhamel has lately called "a new and odious middle age."

Chinese Education

T. Z. Koo writes in the *International Review of Missions*:—

In the olden days government or state education as such, hardly existed in China. Education was largely a private undertaking, the Government merely providing a system of imperial examination which was the only road to official appointments. The scholar group has always been the ruling group in China. The aristocracy of China has never been one of rank or wealth, but of learning. The modern system of government education is of comparatively recent growth, going back not more than twenty years. It owes its origin directly to the contact between the Chinese people and the West. At the time when the modern system began we were eager to acquire that training which would enable us to meet with the West on terms of equality: we especially wanted education leading to material equipment for war. The first five modern schools established by the Government indicate this trend of thought very clearly. They were the Imperial Technical College, the Army Training College, the Naval Training College, the Army Medical College and the Pei Yang Engineering College. This list shows with sufficient clearness why the China of those days wanted modern education. Later it was realized that training along these lines was not sufficient, and training along broader lines has gradually developed.

The actual beginning of a modern system of education for China did not come until about 1904 when the old system of imperial examinations was practically abolished. Two decades of work have provided school facilities for about 5,183,400 boys and girls That is a very small proportion (four hundred million), but we simply have not been able to overtake our educational needs in these twenty years.

Britain's Rivals in the Textile Industries

In his article, entitled "Pros and Cons in our Textile Industries," contributed to the *Financial Review of Reviews*, S. N. Anderson quotes the following passages from the speech delivered by the chairman of the National Provincial Bank at the recent meeting of shareholders of that Institution :—

The fierce competition emanating from the Continent, which this trade (cotton industry) experienced during 1923, has continued, owing to a large extent to depreciated currency, and the lower wages and longer hours worked in many of the continental factories.

"The competition arising from the manufacturers in some countries, which in pre-war days depended to a large extent on Europe for textile fabrics continues to increase. The number of spindles both in India and China is increasing, and the same process is taking place in South America. In Brazil, for instance, it is estimated that over 80 per cent., of the cotton goods consumed there are produced in the country, and the number of spindles compared with 1905 has been more than doubled. Notwithstanding this, however, our share of the cotton goods imported into Brazil has somewhat increased......

"Our trade with India has also been considerably better, but here again the native productions

compete in all the lower grades...We have in India, as in other parts, to face considerable competition from Japan, for whereas the share which this country had of the imports to India in 1922-23 was 91 per cent., and that of Japan was 7 per cent., in 1923-24 this country's share fell to 89 per cent., while the Japanese proportion rose to 8 per cent, of the total. Italy also is becoming a serious [com]petitor in this market.

"China has been passing through very dis[turbed] times, and the trade that we are doing wit[h that] country in textiles is at present very small. [Here] again, the Japanese competition is a dist[inct] factor."

REVIEWS AND NOTICES OF BOOKS

[*Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati,* [*Hindi*], *Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newsp[apers],* *periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of ma[gazine]* *articles, addresses, etc., will not be noticed. The receipt of books received for review will not be ac[know]ledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books [should]* *be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer* [etc.] *according to the language of the books. No criticism of book-reviews and notices will be publis[hed].* — *Editor, M. R.*]

ENGLISH

Freedom and Unity: The Russel Lecture, 1924, Delivered at the Patna College on the 5th February 1924: *By R. Coupland, M. A., Professor of Colonial History in the University of Oxford.*

This lecture appears to have been delivered in the interests of British Imperialism. Professor Coupland truly says that "for nations, as for men, isolation in this close interlocked modern world of ours is quite impossible". *Sinn Fein*, 'ourselves alone,' is according to him, a delusive battle-cry. He quotes a writer on Nationalism as follows:

"Nationalism has been exalted to the dignity of a universal religion, and in its defence the armies of Europe can boast, on a peace footing, of one and a half million more men than in 1913. The spirit of Nationalism is insatiable; no sooner has it made political boundaries coterminous with those of race than it is driven by a restless fever to absorb alien peoples."

Nationalism being thus put out of court, what is more simple than to fall back on Imperialism as the panacea for all the ills that political humanity suffers from? And of the nations living together in amity and unity, which can approach in perfection the British Commonwealth of self-governing nations, living "in intimate cooperation under one crown, commingled, yet distinct, united, yet free"? And then the politician-professor breaks forth in the following strain, so characteristic of his nation, and yet so full of danger to the peace of the world and the happiness and prosperity of this poor Indian dependency, of whose degraded position in the glorious commonwealth there is not a word of mention, although it alone gives the farflung empire on which the sun never sets all its value and importance:—

"It is a wonderful thing, this great society of yours, embracing a quarter of the world, including a quarter of mankind in all its infinite variety of race and creed and tongue: and we, its [white?] members, may surely be allowed to take a thoughtful, solemn pride in it: regard it "as a [great] achievement of the human mind in p[olitical] science."

Professor Coupland, it may be assumed, d[id not] want to insult his audience, the major port[ion of] which must have been Indians, but all the [same,] for the latter we cannot conceive of a deeper [humiliation] than to have to listen to this outburst of vanity on the part of a member of the gov[erning] nations of the Empire, set to rule over brown and black peoples who furnish the [back]ground of this fascinating picture. We d[o not] know if the colonial gentleman who presides [over] the destinies of the neighbouring province [whose] inhabitants have no access to his own co[lony] was among the audience, but if not, we fee[l that] his presence was the only thing wanting t[o com]plete the picture and serve as a practical illustr[ation] of the theme of the lecture.

The Growth of Indian Constitution and A[dminis]tration: *By Professor B. G. Sapre. Poona, 1*[...]

This is a fairly exhaustive compendium o[f con]stitutional administration from the days of th[e East] India Company down to the Government of Ind[ia]. It is a closely written book of nearly 500 [pages] with a small bibliography and an index. As [a book] of reference it will be found highly useful [and] students of political science may profitably [use it] as a text-book.

P[...]

Restoration Comedy: *By Bonamy Dobree* (*O[xford] University Press*)

One expects much from a book issued b[y the] Oxford University Press. In the first place it [is in]variably published in an attractive form an[d the] publishers are careful in their choice of subje[ct and] author. Mr. Bonamy Dobree's brilliant book [fully] attains the high standard demanded by the [Press] and its get-up is very acceptable. Except for sc[holars] and advanced students of the drama the wor[ks of] the writers of the Restoration had been l[argely] neglected, until a few years ago when a s[...]

ecrudescence of interest in them began to arise. Mr. Dobice's book has therefore been published at a very opportune moment at a time when the spirit of enquiry and research is very much abroad. The author gives a general view of comedy in the period from Etherege to Farquhar (1660-1720) and tries to shed new light on certain aspects of the movement. The introduction is most interesting and gives a clue to the criteria the writer adopts in this study. Though he is ready to admit that there are periods in the history of dramatic litarature that can be labelled 'tragic' just as there are others that can be labelled no less preponderatingly 'comic', he deplores the notion that comedy is the direct antithesis to tragedy; indeed what he describes as great comedy such as Volpone or Le Misanthrope or according to G. B Shaw Coriolanus is perilously near tragedy. The author divides comedy into three classes-critical comedy, that is to say, comedy in which the manners and foolish practices of the age are held up to ridicule on the stage--Free Comedy, such as the plays of Etherege and Regnard---in which there is no appeal to the critical or moral faculties. There are no rules of conduct, hardly law of nature. It is careless and completely unmoral and lastly there is Great Comedy reference to which has already been made.

The author is much opposed to the view that Restoration comedy does not represent the life of the times. Indeed he is at pans to show that what was depicted on the stage was merely a representation of that which was going on in every-day life amongst the very highest in that land. The author perhaps goes too far in his broad view of the 'impurities' of such comedy. It is true that he does not agree with Lamb that 'it is altogether a speculative scene of things which has no reference whatever to the world that is'. He acknowledges that "'impurity' was its most important subject." "Restoratioe comedy expressed not licentiousness but a deep curiosity." One cannot help feeling that it was patronised at the time as much becaus its 'impurities' and its sex problems tickled the palates of the audience as because it represented a criticism and enquiry with regard to the life of the times we can however feel the force of his argument when he counsels us without associating ourselves with the life of the time to "derive interest and pleasure from the observation and understanding of men whose outlook on life died with their erring bodies some two centuries ago."

In tracing the Descent of Restoration Comedy the author with a wealth of quotarion disproves (it seems with great success) the theory that it owes its origin to French influences and shows it to have been a natural development of late Elizabethan work. The rest of the book safe from short conclusion is devoted to a description and criticism by the work of the chief writers of the period.

Etherega he describes as a 'creature without much depth but of an extraordinary charm and a marvellous surety of touch'. His three most important plays are 'Lore in a Tap'—'She Would if She Could' and 'The Man of Mode.'

There is a fascinating study of Wycherly which is perhaps the most masterly thing in the book. It should be read at length with care and it is impossible to sum up its content in a few words or show how the author comes to declare that 'Wycherly would not be subdued to what he worked in and he achieved his result and means of not critical but philosophic laughter. But what a struggle it was to get these.'

Mr. Dobice then treats of Dryden and Shadwell in one chapter for the purpose of contrast. Of Congreve he has much to say and from him much to quote. The reader will find from this chapter why Congreve was "too much a poet to accept the surface of life......too little a poet to find beauty in the bare facts of existence." Chapters on Vanburgh and Farquhar and a short conclusion bring this very interesting and instructive book to a close. It is very valuable contribution to the subject with which it deals by a List of Plays, a brief bibliography and an adequate index.

R. C. B.

GLIMPSES OF DAYANANDA: *By Chamupati M. A. of the Dayananda Seva Sadan. Published by Arya Pustakalaya, Anarkali, Lahore. Re. 1. Pp. 158.*

The centenary of Swami Dayananda, which the Arya Samaj celebrated recently with due pomp, saw the publication of various treatises dealing with the life-history of that great master-mind One of them is *Glimpses of Dayananda*, which opens with a neat little Foreward by Mr. Vaswani. The author divides the life of Swami Dayananda into several chapters and deals with the prominent events of his life with a fresh style. About Dayananda's vision of world unity, the author writes—Dayananda wanted to found world-peace on the basis of religious unity. To that end he made his proposal to the religious leaders of the country. They listened to him, but were not prepared for an answer.' Those who want to know the life-history of Swami Dayananda would do well to read this interesting volume.

INDIAN EDUCATION IN 1922-23: *Calcutta, Government of India Central Publication Branch, 1924. Price Eight Annas.*

It gives a brief survey of education in India with statistics for the period April 1st, 1922 to March 31st, 1923. The author truly remarks that during the year 1922-23 there was a marked recovery from the effects of the non-co-operation movement on the attendance at schools and colleges in British India. It deals with the University Education, Secondary Education, Primary Education Female Education, Professional and Technical Education, and Education of special classes including the Europeans, Musalmans and backward classes Those who want to study the question of Indian education will find the statistics given in the book very helpful.

PHANINDRA NATH BOSE.

THE MIMANSA SUTRAS OF JAIMINI: *Translated by Pandit Mohanlal Sandal, M.A., LL. B. (The Sacred Books of the Hindus, edited by Major B. D. Basu I. M. S., retired, Vol. XXVII Part 6. July 1924 No. 181) Published by Sudhindra Nath Vasu at the Panini Office, Bhuvaneswari Asram, Bahadurganj Allahabad. Pp. 769-822. Price Re. 1-8. Annual Subscription Rs. 13.*

This part contains Jaimini sutras from X. 6. to X. 8. 7.

It is well edited and translated.

THE EVIDENCE OF THEISM: THE FOUR-FOLD PROOF OF GOD'S EXISTENCE: *By Pandit Sitanath Tattvabhusan (210-3-2 Cornwallis Street, Calcutta). Pp. 6 Price -4-*

[illegible] exposition of the four-fold [illegible] of God's existence. By the fourfold proof [illegible] (i) Cosmological Proof, (ii) Teleological Proof, (iii) Ontological Proof, and (iv) Moral Proof.

It is a useful publication and is recommended to all theological students and especially to B. A. [illegible]

THE MESSAGE and MINISTRATIONS OF DEWAN [illegible] SIR R. VENKATA RATNAM: *Edited with an introductory note by Ramkrishna Rao, Principal, [illegible] Raja's College, Cocanada. Vol. III. Pp. 459. Price Rs. 1-8 or 2s. 6d.*

The book is divided into four parts. The first part contains addresses and articles: the second part, services and sermons; the third part, prayers and meditations and the fourth part, appreciations and reminiscences.

The subjects dealt with are educational political, social and religious. Dewan Bahadur is a practical reformer and his ideas are very high. The book is worth reading.

KRISHNA: A STUDY IN THE THEORY OF AVATARAS: *By Bhagavan Das. Published by the Theosophical Publishing House, Adyar Madras. Price Re. 1. (Board) and -12- (paper cover).*

It is an attempt at re-interpeting and modernising the orthodox theory of Avatars and also a short study of the life and precepts of Krishna.

THE HOLY LIFE OF OUR LORD AND SAVIOUR BHAGAWAN SHRI KRISHNA PART II: *By S. N K. Biyurkar (Coondapoor, S. K.). Pp. 62. Price -12-*

Mythology treated as history.

MAHESH CHANDRA GHOSH.

THE BEDROCK OF EDUCATION: *By G. S. Arundale, with a foreword by James H. Cousins Published by the Theosophical Publishing House, Adyar Madras (1924)—Pp. vi + 109. Price Rs. 1-8 cloth, Re 1- board bound.*

In this book the reader will find four essays on education written from the Theosophical point of view and some jottings from an educational Note Book by Dr. Arundale. The author is a well-known educationist of the Theosophical Society. In attempting to answar the question, 'whence has the child come? the author writes of the child seeking admission in his school—"the first knowledge I possess as a Theosophisist is that the child before me has been in the world before, probably not so very different from what he is at present. It is liberty, too, that his relations and friends are more or less the same relations and friends he has had before. At least there is a certain tie between him and them. It may also be true that his teachers and school companions are not in reality unknown to him, or he to them. All this that I note of him, I note of everybody else as well. We have all come out of the past and if the Theosophic investigations are true, we have all come out of the past more or less together. We come to move in sets. This fact should help in removing any element of strangeness between the teacher and his new pupil. Only those who take this view of life will appreciate fully all that the author has written in his essays. Taking his stand on this belief the author says—"the child's task is to find himself well and truly set in the eternal, in the Real, as he lives in time and in the Unreal. While he plays, he must be at work, as the universe is at play while it is at work, If we are to believe that everything in this world and the world itself are unreal, then no education can teach the child anything real. All education in this world therefore became meaningless and unreal.

J.M.

SELECTED MODERN ENGLISH ESSAYS: *No. 280 of the World's Classics Series published by the Oxford University Press, price 2 sh. net.* This is the third anthology of essays in *the World's Classics* and covers writers of the twentieth century. Thirty three writers of distinction have found place in the book which is quite up to the standard set up by the famous publishers.

A. C.

GHOSTS AND MARVELS—*The World's Classics Series* of the Oxford University Press.

It is a selection of uncanny tales from Daniel Defoe to Algernon Blackwood made by V. H. Collins with an introduction by Montague R. James. The stories will appeal to the public, but the pedantic comments can be safely omitted without any loss or injury in certain places. But leaving aside this short-coming, the book is highly interesting and some of the incidents narrated in the book set up a strange feeling in the spinal region. Lovers of Ghost Stories will find a treasure in this volume. The get-up leaves nothing to be desired the price is the same as that of other volumes of this series, 2s.

STORY OF SWAMI RAMA TIRATHA (THE POET MONK OF THE PUNJAB), *Ganesh and Co. Madras Rs. 3.*

The Swami Ram Tiratha "was essentially an apostle of the life of the Spirit." He lost his own self in the Lord. Puran Singh, the Swami's disciple gives an impression of the great Swami, with whom he came into contact for the first time in his life in Tokiyo. This life-sketch throws a considerable amount of light on the great personality of the Swamiji. There are several pages in this book on which are recounted the great and pregnant thoughts of the Swami. Several letters of the Swami are also reproduced in this volume.

The name of the Swami is a household word in Northern India, and is gradually becoming so in the South also. He was born of poor Brahmin parents but by sheer iron will and perseverance rose to the highest rung of the ladder in his University career. Indeed, he was a great mathematician, but he left science for the study of the Vedanta. His whole life was spent in preaching the Vedanta and he visited Japan and America to propagate the gospel of the Vedanta. Success, he gained to a considerable extent. He could have done much for the mission of his life, had he not departed from this world, unfortunately for India, at the early age of 33 only.

This book is the most authoritative biography of the great Swami, and is enriched by an original collection of the Swami's letters and poems. A number of illustrations add to the beauty of the biography. The get-up does credit to the Publishers and is in no way inferior to English publications. The price (Rs. 3) is certainly very modest.

OMOO: *By Herman Melville, The World's Classic Series, published by the Oxford University Press.*

The title of the book is taken from the dialect of the Marquess Islands—and the word Omoo mean

person wandering from one island to another. The author relates in a most fascinating way what he has seen. There are reflections here and there, which are quite spontaneous and exhibit deep thinking. The descriptions are picturesque and in many places seem to carry the reader to the spot. The get-up of the book is as good as can be desired, handy a d neat, and the price 2 sh is quite within the reach of all readers.

THE MYSTERY OF EDWIN DROOD: *By Charles Dickens. Published by the Oxford University Press. World's Classic Series.* (*2 sh*).

The novels of one of the greatest writers of England need no introduction. The present edition of the famous novel is well got up and the modest price of the book should enable every lover of good novels to possess this neat volume.

THE HOUSE OF THE SEVEN GABLES: *By Nathaniel Hawthorne. The World's Classics Series of the Oxford University Press. 2 sh.*

MISS MACKENZIE: *By Authony Trollope. The World's Classics, published by the Oxford University Press. 2 sh.*

The book was written with the intention of producing a novel without any love affairs in it and with that end in view an uncouth old maid was chosen as the heroine of this novel. But the pio s desire of the author was not fulfilled and the old maid had to fall in love in the end—and that with an old man whom she could not help marrying. The author makes a strong attack on charity bazars, which has a certain amount of force and may appeal convicingly to some readers.

Book lovers shonld take advantage of the low price and high quality of the books of the World's Classics Series and should profit by including the series in their home libraries We have much pleasure in recommending this series to everybody.

H. K. C.

SOCIAL LIFE IN ANCIENT EGYPT: *By W. M. Flinders Petrie F. R. S., F. B. A. Pp. X+210. Constable & Co. Ltd., and Oxford University Press, 1923.*

RELIGIOUS LIFE IN ANCIENT EGYPT: *By Sir W. M. Flinders Petrie. F. R S., F. B. A. Pp. X+221. Constable & Co. Ltd., and Oxford University Press, 1924.*

The above two books are companion volumes from the pen of the famous Egyptologist and explorer, Sir Flinders Petrie. Although the first named work has been before us some time, it has been considered preferable to review the two together, for the sake of completeness.

The two books are described by the author, in his preface, as popular summaries of parts of the materials gathered in the "Descriptive Sociology of Egypt" which will soon appear in accordance with the will of Herbert Spencer.

The volume on social life begins with a consideration of the economic forces that regulated the growth of names and their interrelation. Next comes a chapter, showing how with the growing complexity of exchange and the greater co-ordination of the smaller village or city-states, came the need of an administrative machinery of an elaborate type, with a monarch at the head, whose power was however limited by the necessarily large number of compromises that had to be made with the different monarchs. Next follows a chapter on rights and wrongs in which the ethical and legal aspect of the Egyptian's life is considered. This is succeeded by the chapters on private life, supplies and commerce, constructions of defence. These practically comprise all the general details of the Egyptians' life, in private as well as in public in the different periods of the history of that land. A good portion of the work is drawn, naturally, from the author's original work, published, and in some cases apparently, unpublished.

In the volume on religious life the author has attempted to indicate the different strata of Egyptian culture, starting from the gods and their temples. The succeeding chapters on priesthood, the faith in the gods, belief in future life and lastly the two chapters on the modes of disposal of the dead and folk belief, all arise naturally out of the discussion in the first chapter and follow each other in a regular order, filling in the details of the culture picture of Egypt sketched out in the beginning.

Although professedly popular summaries the two volumes take for granted certain amount of general knowledge of Egypt in the reader. The treatment of the data is also not exactly "popular." This will, however, cause no difficulty to the lay reader who will find in the two volumes an excellent introduction to the study of Egyptian society. We can recommend the books alike to the general reader interested in Egypt as well as to the student intending to begin a serious study of the subject later on.

K. P. C.

GUZARATI

YAJNA-RAHASYA: *By Mahashankar Indraji Dave Pp. 215. Price Re 1-0-0.*

HISTORY OF INDIAN PHILOSOPHY: *By Narmadashankar Devshankar Mehta B A. Pp. 259. Price Re 1-0-0 Sachitra Sharir Vidya: By the late Gangashankar Manishankar Vaishnav B. A., B. Sc. Pp. 192. Price Re. 1.*

All printed at Ahmedabad, and published by the Gujarat Vernacular Society, cloth bound (1924).

The Yajna Rahasya is a translation of Ramendra Sundar Trivedi's Bengali treatise on the subject and is a very informing book. For writing a history of Indian philosophy the Society could not have selected a more qualified person than Mr. Mehta, who is familiar with the subject in all its aspects, the only drawback being the highly technical style. The Sharir Vidya being illustrated with diagrams is likely to prove useful.

THE EXPIRING LIGHT: *By Kanakbhai Kothari, Pp. 128. Price Re. 0-6-0.*

THE TEARS OF RAJPUTANA *By the same. Pp. 120. Price 0-6-0. Two Plays: By the late "Kant." Pp. 95. Price Re. 1. All printed at Ranpur, Kathiawad, paper cover, published by the Saurashtra Sahitya Mandir. (1924).*

The tragic life and fate of Bahadur Shah the last of the Moguls, have been vividly pictured by Khaja Hasan Nizami in Urdu. The translation of that book into Hindi is the basis of the first book and the melancholy interest of the story as narrated there never flags. Pathikji's trials and tribulations in Rajputana have been perpetuated in the second book, which the two plays written by the late "Kant" (Manishankar R. Bhatta), Roman Swarajya and Guru Govind Singh, which had

appeared in instalments in periodicals have now been preserved in book form—a great advantage.

SHRI VALLABH CHARITRA: *By the late Lallubhai P. Parekh, printed at the Gujarat Printing Press, Ahmedabad, cloth bound, p. 402. Price Rs. 2 (1924).*

This life of Shri Vallabhacharya, a greatly respected religious Guru of a very large number of Gujarati Hindus is the only one of its kind written in Gujarati. The very fact that it has passed through three editions in the course of a few years shows its popularity. Besides a detailed biography of the Acharya, it gives a very well-thought-out sketch of the philosophy of his creed and that makes it the more valuable for the use of enlightenment of the followers. The author's worthy son has brought out the present edition with many additions and emendations.

KAHANAD-DE-PRAVANDH OF PADMANABH: *By Dayabhai P. Derasari Bar-at-law, printed at the Prajabandhu Printing Works, Ahmedabad. Cloth bound. Pp. 114. Price Re. 1-8 (1924).*

When the text of Padmanabh's poem, was published in 1913, we congratulated Mr. Derasani on the extremely useful work he had done by publishing it. He has now added to it by supplying the defect in that work by translating the original text into Gujarati. The verses in Gujarati are as spirited and stirring as those in the original, and the form in which they are cast transports the reader to the stormy days, about which the poem has been written, so vivid is their glamour and so appropriate has been the selection of words. The map at the end adds to the worth of the book.

THE LATE MR. CHUNILAL SHA: *By Brijratnalal J. Akkad, B.A., S. T. C. Printed at the Sunder Printing Press, Surat. Pp. 80. Cloth bound. Price 0-12-0 (1924).*

The late Mr. Chunilal Ghelabhai Shah, the founder of the Sarvajanik educational institutions in Surat furnishes an example of self-sacrifice which calls for nothing but admiration and praise. In this short biography those who knew him will find all the noble traits of his character recorded.

VASANT-VILASINI AND BHARAT-KIRTANA: *By Vallabhji Bhanji Mehta (1922-23).*

We generally notice fresh publications. Therefore, we regret we cannot note this one.

We have also received a periodical, called Vyasodaya from Surat; We do not notice periodicals.

K. M. J

NOTES

The Hindu Mahasabha

The casual impressions of a mofussil visitor to the eighth session of the Hindu Mahasabha, held in Calcutta on the 11th and 12th April last, may be of interest to some readers of the MODERN REVIEW. The splendid reception organised for the president-elect, Lala Lajpat Rai, on the 10th April, at the Howrah railway station and along the route of his journey to the heart of the city, was a most impressive sight. The arrangements in the pandal itself were certainly not perfect; but this may be due to the inexperience of the Marwari youths who served as volunteers, and other causes beyond the control of the organisers. The huge pandal was packed to its fullest capacity, and delegates and visitors were classified according to the province to which they belonged, much as is done in the case of the Congress. Most of the Marwari visitors were given seats in the Bengal bloc, an indication of the fact that these wealthy and powerful settlers in Bengal were learning to identify themselves with the indigenous people of the province. The tickets, the names of the different blocs, the programmes, songs, speeches and pamphlets for free distribution on burning questions of the day, such as untouchability, &c., were all printed in Devanagri, and the speakers, with the single exception of Sir P. C. Ray, who read his speech in English, which was howeve[r] circulated in a Hindi translation, all spok[e] in Hindi. The President spoke for over [a]n hour without referring to any notes, an[d] his speech was punctuated with freque[nt] and loud applause, showing that it w[as] keenly appreciated. It was indeed an ab[le] performance, closely reasoned, moderate y[et] vigorous, replete with wisdom and far-sight[ed] statesmanship, and full of patriotic ardo[ur] and a passionate love of India and of t[he] ancient people inhabiting the land a[nd] known as Hindus. It was worthy of t[he] trained veteran, who looked his best in [his] khaddar achkan and pyjama, and who[se] claim to lead the Hindus, as Sir P. C. R[ay] the Chairman of the Reception Committ[ee] said, was second only to that of Mahat[ma] Gandhi. Indeed, it would not be wrong [to] say that there are many who would

hesitate to give him the first place, regard to the fact that he is free he *idee fixe* of the Mahatma. And as only other person who could dispute the Lalaji the leadership of the Hindus, t Malaviya, he is too orthodox in views to command the allegiance he advanced section of the Hindu unity.

the selection of Lala Lajpat Rai as lent was the happiest that could be that of Sir P. C. Ray as Chairman of Reception Committee was no less happy; it proved that Hinduism had not lost daptibility, which had enabled it in the to tide over many a vicissitude of ine. Sir P. C. Ray said in his speech his right to be called a Hindu was enged in some quarters. That is perhaps rtunately true ; and, but for his partici- on in popular political propagandism, all earnest labours in the cause of India in eral and the chemical science of the dus in particular would not probably e earned him his present position in du society, for nothing but politics counts h the public in these days, however great 's contribution may be in other and her fields of work. But to leave out n of the stamp of Sir P. C. Roy, who not only animated by a sincere desire serve the Hindus, but have the brains d the capacity to do so better than most those whose title to be called Hindus is disputed, would be the height of folly, d it is a healthy sign of the times that is is being recognised, as the prominent ace accorded to him in such a representa- e Hindu gathering as the Mahasabha goes show. The time has gone by when mere ikering with social reform, slightly to un- ose the chains here and express a patron- ing sympathy there, and with practically othing done in the result, could command lmiration. A diplomatic move of this kind ight still win temporary applause at socio- olitical gatherings, but it would not hold ie heart in fee or confer on the astute ollower of the doctrine of expediency the ndisputed leadership of the great Hindu ace. We have learnt from experience that, s John Morley has said in his *Compromise*, small and temporary improvement may eally be the worst enemy of a great and ermanent improvement, unless the first is n the lines and in the direction of the second nd unless it be made with reference to some large progressive principle and with a view to further extension of its scope.

And it is the glory of the Hindu resurgence that it differs from other communal movements primarily in this, that while others preach orthodoxy, sectarianism, and the unreasoning authority of the scripture, the former is mainly a spiritual movement of emancipation from the trammels of custom, prejudice and ritualistic obsession, and is inspired by a large humanitarianism. The Hindu race is responsive to world-forces; for it is intellectually mobile, it breathes a native air of philosophic freedom, and it is too cultured to move away from the direction of universalism. Any movement which finds favour with the advanced section of the Hindu community, which is the section which is bound to come more and more into prominence, cannot but be a movement of liberation, in this differing essentially from other communalist movements.

This universalistic and liberalising trend of the movement must not however be mistaken for weakness. It is precisely with a view to raising the Hindus from the sad pass at which they have arrived by too close an observance of ancient texts and local customs that Lala Lajpat Rai exhorted the Hindus to move with the times, learn to be efficient, and make themselves racially fit for the struggle for existence. Imitate the good, assimilate what you imitate, protect your racial individuality by such assimilation, give up your absurd pride of birth, learn to love your brother man and serve him, be strong and survive, or else die—that seemed to be the sum and substance of his message. It is up to the Hindu race to take his advice to heart, and remember that in union is strength and that the fissiparous tendencies of Hinduism, fed by foolish conceits and prejudices, and vain dreams of isolation and exclusiveness, tend to keep the Hindus, heirs to a mighty culture though they are, eternally disunited and weak; and bereft of an ally in religion among the nations of the earth, this disunion, if continued long in the face of virile creeds among whom the bond of union is strong, is bound to lead to its total disruption, as it has already undermined its numerical strength.

It is true that the present session of the Hindu Mahasabha was not an united organisation of all Hindus; the Marwari element was overwhelmingly predominant, the autocthonous Bengalis were few; nor was it representative of the entire Marwari community

for the strictly orthodox section kept aloof, and the Brahmins of Bengal, unable to bear the dry light of reason that illumined the speeches of men like the Lalaji and Sir P. C. Ray, deserted the sacred banks of the Ganges for the more secluded precincts of Burdwan to develop their 'frog-in-the well' antediluvian theories of exclusiveness. To a Brahmin like the writer, this degeneration of the ancient intellectual leaders of Hindu society, who gave it all its laws and changed or modified them according to necessity, is excruciatingly humiliating. But the enthusiasm displayed by the Marwari community, and the large numbers in which they flocked to the gathering, indicated at any rate that among this rich and powerful section of the Hindus a new spirit had begun to move on the surface of the waters and orthodoxy was on the wane, and that they denied the right of a certain section of the Hindu community to appropriate that name exclusively to themselves, as if they alone had a passport from the ancient Rishis of this sacred land, some of whom were themselves of rather promiscuous origin, to use that honoured name.

The resolutions of the Mahasabha were all couched in a liberal spirit and were in the direction of emancipating the spirit from the incrustations of tradition and soulless custom and blind adherence to scriptural texts, with one exception which, as the Lalaji hinted in in his speech, represented, not his own opinion, but a compromise between the advanced and conservative sections of the Hindus. But it seems to us that it is altogether a mistake to suppose that such compromises please any section of the community, or can have any effect on their opinions. It were far better for an august assembly like the Mahasabha to take its stand boldly on Truth, and point the true ideal in unmistakable language, for that is the purpose which these resolutions are really intended to serve. The *imprimatur* of the Mahasabha would not have made truth more true, but by setting its seal of approval it would have made it easier for the mass of the Hindu community to pursue the progressive ideal in the face of the opposition of reactionary obstructionists. The exception referred to is the prohibition of the teaching of the Vedas to the depressed classes and of interdining with them. Now in these days of the printing press and mass education it is too much to expect that the Vedas will remain a sealed book to the "lower" orders of society. If the Vedas contain the highest wisdom of the Hindu race, it is manifestl unfair to withhold it from those who need i most. If they are revealed scriptures, th revelation must have been meant for th classes as well as the masses. The Koran i for the high and the low alike; its study gives wonderful solidarity to Mahomedans in ever rank of life. The Bible is the great boo from which Christians of all classes deri consolation in hours of tribulation. Jes said, "Come unto me, all ye that labour a are heavy-laden, and I will give you res What a wonderful solace passages like the give to the poor and lowly, and what a treme dous influence they have over the minds a hearts of Christians! And yet the strick soul of the Hindu must forego the comfo of religion as they occur in their most e vated form in the Upanishads, unless he c claim affiliation to one of the higher cast The great European Renaissance owed its o gin to the earnest efforts of men like Erasn to replace the Vulgate of the Roman Cath Church by the native translation of the Bi with the object of making the scriptures av able to the masses. Instead of shutting the depressed classes from our sacred boo we should, like the Brahmos, translate th into our mother tongue and use these trans tions for sacramental and devotional purpo Hinduism would stultify itself by denying t scriptures to some classes, and lose its ho on numerically the largest section of its l lowers by thus unnecessarily humiliating t sense of self-respect. Those who in the n of religion preach such pernicious doctr cannot with any show of reason claim a mocratic equality in their form of governm

To prohibit interdining is an eq unpractical and mischievous measure. may and does dine with a Christian Mussalman now-a-days without necess losing his caste. Should his own corelig ists alone be excluded from such social tercourse unless they happen to belo the higher castes? The argument is advanced that people may fraternise wi dining at the same table. Granted tha possibility of such fraternisation is absolutely excluded by the hypothesi isolation at meals, who can deny that fraternisation becomes infinitely more and practicable in the absence of restri on interdining? Indeed, exclusiveness o kind breeds mutual distrust, and hurts self-respect of the excluded sections o community. Free intercourse is the

ray to elevate their status, and give them hat equality of opportunity without which here can be no real uplift of the masses. Restrictions as to food also create unnecessary difficulties in practical life, and make or national inefficiency Compliance with absurd customs in such matters undermines our reasoning faculty. Such restrictions prevent the fusion of the Hindus into one united and homogeneous community, and cause avoidable irritation by antagonising the excluded castes and creeds without producing any earthly benefit whatsoever except feeding our empty religious vanity. We therefore deeply deplore the adoption of this resolution by the Hindu Mahasabha, as it is unworthy of the great people whom the Mahasabha represents, and does violence to one of the elementary canons of human brotherhood. If the spirit underlying this resolution prevails among the upper classes of Hindu society, and so long as it prevails, it is idle to hope that the Hindus will form a united community ; for with increasing self-consciousness the excluded classes will oppose this attitude with growing resentment and very properly proclaim their birthright to be treated as human beings and not as cats and dogs, which, as domestic pets, are however, often allowed a seat at table with increasing persistence.

The writer was unable to attend the second day's sitting of the Mahasabha, and is not therefore, in a position to comment on the resolutions passed on that day. It is to be hoped that on such important topics as intermarriage, widow-marriage and the like, the Mahasabha was able to give the country the lead it so urgently requires.

A Hindu.

Opium Control and Geneva

The following resolutions have been passed by the 'Representative Board of Persons and Agencies interested in the control of Narcotic Drugs,' London, England :—

1. While we note that the British Delegates at Geneva definitely recognised British responsibility under the Hague International Opium Convention for systematic reduction of the output of Opium in British India, it is deeply to be regretted that British action in this matter was made conditional upon the action of other Powers, specially of China.

It should be a recognised principle, in approaching the subject, that Great Britain, in pursuance of its duty, cannot afford to allow itself to be governed by the course pursued by other Governments ; and it is essential to British credit, dignity and interests that this reduction of India's Opium-output should be made to commence at a definite and early date.

2. That while welcoming improved methods for restricting the traffic in Dangerous Drugs to Medical and Scientific purposes, as provided by The Hague Opium Convention of 1912 ; the Committee regrets that no definite period is prescribed for the "effective suppression" of the trade in Smoking-Opium, as contemplated by Chapter II of the Convention and deplores the circumstances which led to the withdrawal from the Geneva Conferences of the American and Chinese Delegations.

3. We beg respectfully to point out that the British Government and the House of Commons repeatedly declared that the opium traffic with China was "morally indefensible"; and we affirm our belief that all trade in opium, except for medical and scientific purposes, is equally indefensible ; and therefore urge, as the only way of coping with this evil, that the cultivation be suppressed.

In a personal letter sent to me from Geneva by one, who was present at the Conference on the day for receiving petitions from societies and corporate bodies interested in drug control, I learn that great resentment was felt by delegates at the action of Mr. John Campbell in asking that the statement of the Rev. E. J. Dukes, about his (Mr. Campbell's) only representing the Government of India and not the people of India, should be struck out of the minutes of the proceedings. The chairman's action allowing this to be done was criticised, and wonder was expressed at such a curtailment.

It is very greatly to be hoped that Mr. Campbell will not be sent again to Geneva on the Opium Question at the expense of the Indian people, whose views he does *not* represent.

C. F. A.

The Roman Catholic Church and Opium

It is a matter of very great thankfulness and congratulation that the Roman Catholic Church has now thrown the whole weight of its influence throughout the world into the Anti-Opium Campaign. Monseigneur Beaupin came to Geneva specially for that purpose. He represents the Catholic Students' Union and is secretary of the 'Society for Promoting the Welfare of French Subjects who are Resident Abroad'. The English Representative of the 'Society for the Suppression of the Opium Trade' who was present at Geneva writes in British Bulletin no. 21, that he had an interview with him during the Conference and found that he had already organised his

Anti-Opium Campaign within the Roman Catholic Church with much detail and that he was prepared to cooperate with all. those who were working to the same end. The Roman Catholic Church has such a world-wide range of influence and is the paramount factor in the South American countries where the coca plant, from which cocaine is manufactured, is grown. As the abolition of cocaine and opium (beyond the legitimate medicinal use) hang together it is an immense benefit to have the mind of that international body now openly expressed on this subject.

C. F. A.

The Crusade Against War

The following letter written by Count Leo Tolstoi on December 10, 1910, not long before his death has now been issued for the first time by the 'War Resisters' International':—

"The state of darkness in which mankind is involved would indeed be dreadful were it not that amidst this gloom there are scores of people who comprehend life as it should be, and cannot but be comprehended. Such people do exist, and, notwithstanding threats and punishments of every kind from the authorities, they are anxious to become free and to fulfil not that which is commanded by the senseless authority, but the commands of the Spirit which speak loudly and distinctly to every man.

"Nearing death, as I now am, it is with great joy that I observe a daily increasing number of such men who value life not of the body but of the Spirit and who in response to the demands of the Government authorities that they shall join the ranks of those who kill, quietly refuse and joyfully accept all external bodily suffering that may in consequence be inflicted upon them.

"There are already many such people in Russia, as yet quite young and undergoing the most painful conditions of imprisonment; these men, as they declare in their letters and personally to those who see them, experience the most happy and peaceful state of mind. I have the joy of being intimate with many of them and receiving letters from them."

The War Resisters International has recently published in Holland its Manifesto which is given below. While in 1915 the promoters of this Manifesto were prosecuted, now the Government of Holland has allowed it freely to be published to-day and 100,000 to be circulated:—

"We, men and women anti-militarists, see with joy that amongst the so-called conscripts the tendency to form 'peace-groups' is growing and that the number of those who refuse to become soldiers increases slowly but constantly.

"We feel ourselves called to openly side with the conscientious objectors.

"We declare that we are firmly resolved to refuse military service of every description, not only in barrack rooms, trenches, men-of-war, aeroplanes, but also in munition factories, other factories, transports—in short to do no work which is connected with war or the preparation for it.

"We also intend to prevent by this manifesto a possible mobilisation of war forces.

"We invite all who wish to work for peace to immediately co-operate with us, and when war should threaten, to stop it by their action."

C. F. A

Scandinavia and Military Conscription

It seems almost certain that the two Scandinavian countries of Denmark and Norway will set an example to Europe in the matter of Disarmament and War Resistance. Sweden will probably follow later in the same direction.

In Sweden a law exists providing for alternative civil service instead of conscription. Throughout the country the general attitude is such that if a referendum were taken there would be decidedly a majority in favour of abolition of conscription, which is decidedly unpopular. 'The Free Thinking People's Party' in Parliament are almost entirely against conscription. Yet the fear of Soviet Russia makes the Disarmament Movement and the anti-conscription movement not so entirely popular in Sweden as in Denmark and Norway.

The following account of the opinion in Norway is given by a Norwegian correspondent:—

There is perhaps no country in the wo[rld] where the workers are so decidedly anti-milita[rist] and anti-conscriptionist as Norway. The le[gal] situation is much like it is in Sweden, there is a large and ever-increasing num[ber] of war-resisters, not only of those who ob[ject] against war service from a religious standpo[int] but also of political and moral war-resist[ers]. The political war-resisters do not altogether sh[are] our absolutist views as regards the use of viole[nce] in civil war. Yet their endeavours to organise effective general strike against military consc[rip]tion is of great interest for us and deserves spe[cial] mention. Their propaganda against conscrip[tion] during the past years has been so effective public opinion has been entirely changed in fa[vour] of the anti-militarists, so much so that a few mo[nths] ago the law courts did not dare to sentence war-resisters for refusing military ser[vice] but released them altogether. The anti-milit[arist] movement is so strong among the Norwegian y[outh] that next year Norwegian prisons would be small to hold all the war-resisters, should they called up and sentenced to prison. It is, how[ever] expected that the military will try to concea[l the] exact numbers of C. O.'s by not calling them

militarist committees are keeping regis- l the young men liable to recruitation next rder to extend their propaganda to every erned in the matter.

C. F. A.

Denmark and Conscription

s Ulrich Wolffel writes thus about k:—

ark is the first country ready for total nent. It also was the first country to e a special law providing civil service for is an alternative to military service. This passed as early as 1917 and was applied). However, a closer examination shows s achievement was by no means a perfect any disadvantages became evident very t had been settled that he who from con- us reasons wanted to refuse armed service be released if he was willing to do civil instead. But in order to prevent a too t application of this law, it was settled that ervice should last twenty months, whereas service of all kinds only last six to eight . This method, which of course is a sort of nent, naturally exercised a great practical ce. As, moreover, to every recruited soldier ng offered unarmed military service (as ' servants, clerks, artisans, etc.) instead of trained as a soldier, the majority of C. O.'s this way out. It further eases their con- e, that it is most unlikely for Denmark to war. Further, the law providing civil service t generally known to the people, as it is not lled by the military authorities.

as it is explained that since the alternative e law has been in force, only a very few ; men, altogether about Forty persons, have doing alternative service. It must, however, nsidered that some young men who wanted civil service were never called up.

is generally known that the present Social cratic Government of Denmark, proposes lisarmament, i. e., transformation of the army avy into a police force, considerable reduction present forces, and abolition of conscription. bill, which was brought in by the War ter, Rasmussen himself, is also supported by eft wing of the democrats and is almost n to pass in the current year.

t is a strange phenomenon today in ı that just at the very time that the minds in the most pacific part of pe are turning against conscription, y effort is being made to introduce oulsory military conscription into our n Universities!

C. F. A.

Aviation in India

The following report on commercial tion prepared by the official of the United States is of great interest to those people of India who are anxious to see that their country does not lag behind the civilised nations in any field of human achievement :—

COMMERCIAL AIRLINES CARRIED 62,000 PASSENGERS DURING 1924.

Survey by Army Service Investigator in Europe and America of Airways Shows Experimental Stage Passed and Traffic Expanding Rapidly

WASHINGTON, Dec. 29—Data regarded as demonstrating that commercial aviation definitely has passed the experimental stage are contained in a report just submitted to the War Department by Lieut. John P. van Zant of the army air service, after a study of its development in Europe involving 6000 miles of travel over commercial airways.

The army officer reaches the conclusion in his report to Dwight F. Davis, Assistant Secretary of War, and Maj. Gen. Mason M. Partick, chief of the army air service, that "under suitable conditions mail and goods may now be transported by air with equal or greater safety and reliability than by train and with greater saving in time."

TOTAL MILEAGE 20,110,700

Picturing the development of commercial aviation in the period since war, the report gives the aggregate of air transport miles flown in all countries, including the United States, as 20,110,700, up to this year, and estimates that 1924 will add 8, 500,000 miles to the total.

The figures represent only regular air transportation services over established routes, carrying passengers, mail, or commodities. During the same period the development of passenger air traffic has increased from 2585 passengers in 1919 to 62,000 passengers in 1924.

AMERICA FIRST IN MAIL TRAFFIC

In the development of air-mail traffic, the United States leads the world, according to the report. In 1922 an aggregate of 1,930,177 pounds of air mail was transported, of which 15,12,197 pounds was United States mail carried over the transcontinental route between New York and San Francisco. Last year 2,466,279 pounds of air mail was carried of which 752,009 was European traffic. Air-freight transportation increased from 269,600 pounds in 1919 to more than 5,000,000 pounds in 1924.

The army investigator said, the men abroad in air transport was shown in the regular consignment of air freight commodities now ranging from automobile parts to perfumery and silks. The fact that insurance rates are actually less by air than by boat and rail for valuable goods sent between England and the Continent is said to have played an important part in convincing business men of the stability of the new form of transport.

The people of India know and many of them have seen that American, British, French, South American and Dutch fliers recently crossed the sub-continent of India during course of their world flights. Recently the

British Air Ministry has decided to connect India with other parts of the British Empire by the most effective and powerful air service in the world, for political and strategic reasons. Does it ever occur to Indian leaders engaged in party-quarrels that there is not one Indian pilot in the British air force? Does it ever occur to Indian leaders, who are loud in denouncing mechanical civilization of the West that with the advent of "Air Service" and Indian backwardness in this science, her people are lagging behind all nations even Afghanistan, Siam, China, Persia and others in the matter of national defense.

Most Indian politicians generally assert that India will allow Britain to control her foreign affairs and national defense, they only want fiscal autonomy and some kind of limited Swaraj, others talk about Dominion Status within the Empire and still others talk about Indian Independence; but mighty few are taking active interest in rousing the Indian people to take steps for training men in the most advanced methods of national defense. National Aviation Corps and officers Training Corps should be organized in connection with every college and technical institution. If the people of India want Swaraj they should be prepared to take full responsiblity for national defense and foreign affairs.

Steps for education of Indians who would be able to serve as officers of the Indian national General Staff, Indian National Army, Indian National Navy, Indian National Aviation Corps and Indian National Diplomatic Corps should be taken by the Indian people and the Indian Government. The Indian Government may not take the lead in imparting such education as mentioned above, but there is no earthly reason why there should not be private enterprise by Indians, even by Indian National Congress to further the end.

January 11, 1925. TARAKNATH DAS.

The Cotton Excise Duty

The removal of excise duty from Indian cotton goods has been demanded for years. The British Government is not interested in aiding Indian industries which may rival British ones, and so there has been no response from the Government regarding the removal of the excise duty, which checks normal growth of the Indian cotton industry.

The Tory Government in England is seeking to introduce protective measures in England and Imperial Preference within the Empire. It is needless to say that India neither requires nor likes Imperial Preference but she needs "protection." It will be of great interest to all in India to note that in spite of great strides made in America in mechanical development, in spite of the fact that America has the richest home market where the purchasing power of an individual is at least 20 times greater than that of the average person in India, the American cotton industry is demanding higher tariff than what is in force now, as the following extract from an American paper will show:—

HIGHER COTTON TARIFF SOUGHT

President of National Association Says 1922 Schedule is Inadequate

New Bedford, Mass., Dec. 29—With the statement that the cotton mills of this city are dependent on the tariff to maintain their prosperity, affecting both the investors and employees, Morga[n] Butler, treasurer of the Butler Mills and preside[nt] of the National Cotton Manufacturers Associatio[n] said the tariff bill of 1922 had proved inadequat[e] for their protection.

It was added that only reduction in the co[st] of production or an increase in the tariff on fi[ne] cotton goods would adequately protect America[n] standards, and that the community must suppo[rt] "every endeavour to make the tariff adequate t[o] protect our textile business"

The statement by Mr. Butler, who is the son o[f] William M. Butler, United States Senator, wa[s] made in a summary of the past year of the tex[tile] industry here, and an estimate of the prospects [for] 1925, written for local publication.

SUBJECT TO DEPRESSIONS

"Since the World War the textile industr[y of] the world has been subject to several depressi[ons,"] Mr. Butler said, "It is just beginning to em[erge] from the most severe and longest depressi[on of] modern times. New Bedford has been less aff[ected] than any other textile center in the co[untry] because New Bedford's product is different [from] that of the great majority of mills.

"Its product, however, is subject to the [com]petition of some eastern mills located in [...] where hours of operation, charges for taxes [and] other items in the cost of production are [more] favourable to successful and continuous oper[ation,] and for the most part the product of New Be[dford] mills is in competition with the produ[ct of] European fine goods mills.

"The cost of production of the European [mills] is considerably below that of American fine [goods] mills chiefly on account of the superior st[andard] of living obtaining here which necessitates a [higher] wage scale. New Bedford is dependent [on the] tariff, to maintain her prosperity as affect[ing in]vestors in her industry, and even more dep[endent] on it as affecting the prosperity and wellbe[ing of] the larger number of her people who are em[ployed] in the mills.

INADEQUATE FOR PROTECTION

"The tariff bill 1922 has proved to be inadequate for our protection. Since Europe began to recover from the immediate effects of the World War there has been truly appalling increase in the volume of fine goods coming into the country. According to Government statistics, this volume in 1923 was almost equal to the production of all New Bedford's cloth mills at full capacity. It is but little less in 1924. It is approximately equal to 25 per cent., of the total normal full time production of all the mills in the United States equipped to make 'New Bedford goods.'"

"This situation for New Bedford is a serious one and must be met by common business sense and the application of every energy we can exert. It is obvious that New Bedford costs of production can be reduced or that the tariff on fine cotton goods be increased to adequately protect the American standards we have established. The community must grasp the importance of the tariff and support whole-heartedly as a common cause every endeavour to make the tariff adequate to protect our textile business."

If the American cotton industry needs protection the case for "protection" of the Indian industry is clear to all who have India's interest at heart.

We ask not only for "protection" of the industry but we suggest that there should be living wages for Indian workers in cotton mills and other industries. The wealth of the nation is in the health and prosperity of the masses. We advocate protection to revive Indian industries and not for giving a secure chance to Indian industrial magnates to make abnormal profit at the cost of poor Indians. In this connection we wish to note that some of the Indian cotton mills have made enormous profits of more than 100 per cent., in recent years; but they have not done anything extra to improve the condition of the people of India in general. Let us hope that the cotton excise duty will be removed from India and the Indian merchant princes will show enlightened self-interest by furthering Indian interest.

TARAKNATH DAS.

January 11, 1925.

Britain, Afghanistan and Nepal

The British Government allows Afghanistan and Nepal to transport through India all the arms and ammunition she buys from Europe, but denies the Indian people the opportunity of having military training. The Government also refuses to repeal the Arms Act and spends more and more money for British soldiers in India, talking all the while of possible trouble from the side of the frontiers.

The Singapore Base

The British Government is determined to have a naval base at Singapore, and Britain is willing to make arrangements with other nations for her strength, but she opposes the development of an Indian Merchant Marine or Navy.

A Political Exile's Return

Dr. Bhupendranath Dutta, who left India in 1909 after serving one year's imprisonment as editor of *Yugantar*, and who has obtained the M.A., degree in America and the Ph. D., degree of Berlin University in Anthropology, has arrived in Calcutta.

He has been engaged in public work abroad on behalf of India, in a literary capacity, and during the last few years has devoted himself to the study of Anthropology at Berlin University. Dr. Datta is now a man of 44, having been born in Calcutta on September 15th, 1880. After returning to India it is his intention to devote himself to scientific teaching and to work in the cooperative movement which he has been studying in Germany during the past year.

We are credibly informed that the British consulate in Berlin in giving him a passport expressly stated that that passport was valid only for the journey from Berlin *via* France to Colombo, and that the British Government wished it to be distinctly understood by him that it was issued without prejudice to any steps to be decided upon by the Indian Government

We think Dr. Datta is entitled to be a free man in India. If he committed any offence seventeen years ago, he was punished for it at the time. And from his articles, published in this REVIEW and other journals, it is clear that he no longer belongs to the *Yugantar* school of politics.

Nevertheless, there is apprehension in some quarters that the Government may arrest him under Regulation III or some other "lawless law," and thus deprive him of an opportunity of defending himself. We hope any such fear will be falsified. But should any steps be taken against him, the least that his countrymen would expect would be an open trial; for he is voluntarily coming home, and, as it were, handing himself over to the British authorities.

We are certain that, if the Government be so foolish as to arrest him, there would be an a[illegible]n in the Press to show the injustice [illegible] arrest and to provide him with all the [illegible]ry legal help.

In additi[illegible] what we have gathered about his present political views from his articles, we learn from a trustworthy source that he has long since abandoned all belief in terrorism and believes in open educational work. He is in no way connected with Moscow or Mr. M. N. Roy or any secret party or organisation.

We have thought it necessary to write what we have done, because Dr. Datta is showing great courage in coming back home in spite of the fate that may await him, and because his self-sacrifice is intended as a test case as to whether political exiles may return home or not. There are dozens of exiles in every country of Europe and in America whose future decision will depend upon Dr. Datta's fate; and it is therefore necessary for the Indian Press and public leaders to use the opportunity to establish once for all the right of the exiles to return home without being prosecuted, even if the Government should be unwilling to declare an amnesty. There are several instances of men who took active part against the British Government during the war having obtained passports either to go home or study abroad.

Re. Indian Mercantile Marine

The recent development of German mercantile marine is remarkable, if not phenomenal. Since the signing of the treaty of Versailles when Germany was stripped of her mercantile marine as well as her navy, through the persistent efforts of German merchants and the Government she has now a mercantile marine larger than that of Japan. History does not know any parallel to this achievement of German industry. In spite of this success the German ship-building interest is seeking "ship-subsidy". India's mercantile marine has been destroyed and at present some serious efforts are being made in India to revive Indian shipping. We believe in a "Greater India," which involves commercial expansion, colonization, entrance in world politics as well as assertion in the intellectual world.

The following news from Germany, indicating agitation for securing ship-subsidy, will be of interest to all Indians who wish to secure from the Government of India t[illegible] necessary aid to develop Indian Mercant[illegible] Marine:—

Germans Ask Ship-Subsidy

Mercantile Fleet Unable to Cope With Foreign Competition

Berlin, Dec. 15 (Special Correspondence)—T[illegible] declaration made by Dr. von Schinckel, the cha[illegible] man of the Hamburg-America Line, at the gene[illegible] meeting of that company recently held at Hamb[illegible] to the effect that Germany could no longer comp[illegible] against her state-subsidized maritime oppone[illegible] unless the Government granted relief by reduc[illegible] the high taxes at present imposed on Germ[illegible] shipping, may be regarded as the inauguration [illegible] a new phase in the development of German mercantile marine.

The constant complaints that have been utte[illegible] in recent months in the German shipping pr[illegible] concerning the State subsidies in vogue am[illegible] Germany's competitors long ago led the obser[illegible] to surmise that the German shipping compan[illegible] intended, sooner or later, to bring forward ar[illegible] ments demonstrating the need of their own sh[illegible] ping for some form or other of state aid.

Although Herr von Schinckel, in his search [illegible] some effective method of defending the Germ[illegible] mercantile fleet against foreign subsidized comp[illegible] tion, refrains from advocating in so many wo[illegible] a state subsidy for German shipping it is nev[illegible] theless evident as the Fremdenblatt points [illegible] that the German shipping companies as a wh[illegible] now deem that the time has arrived for them [illegible] receive some kind of subsidy either direct or [illegible] direct if they are to develop the industry.

A Sudden Challenge

Herr von Schinckel, in his remarks at the gene[illegible] meeting of the Hapag, has suddenly and challe[illegible] ingly thrown this vital question into the arena [illegible] public debate, and in doing so has evidently ac[illegible] as the spokesman not only of the Hapag but [illegible] all the other big German lines as well.

The Hamburg press urges that the Germ[illegible] shipping companies can no longer depend on se[illegible] help, and says that although in the post-war per[illegible] the German mercantile fleet has done its best [illegible] make its own way by scientific internal organizat[illegible] by strictest economy, by means of a system [illegible] fusions and agreements concluded not only w[illegible] other German companies, but also with fore[illegible] shipping lines—e.g., the Hapag-Harriman agreem[illegible] —the time has come when it can no longer r[illegible] altogether on these methods of independent eff[illegible] in view of the heavy burden of taxation the co[illegible] panies now have to bear.

It is further more pleaded not without a tou[illegible] of sophistry that the increase of German expo[illegible] which it is the object of the Dawes Agreement [illegible] achieve, will make it doubly necessary for t[illegible] trans-oceanic German shipping lines to enlarge a[illegible] develop their parks on a large scale lest a consid[illegible] able portion of the outward freights should [illegible] lack of German tonnage have no choice but [illegible] be carried in foreign bottoms. It is contend[illegible] moreover that as the German shipbuilding ya[illegible] are now fast coming to the end of the work th[illegible] have on hand it will be necessary for them [illegible] dismiss large numbers of their men unless th[illegible] are provided with new orders for German tonna[illegible]

Reduction of Taxes Asked

In connection with this latter argument, it is interesting to note that not long ago the owners of the big shipbuilding yards brought forward similar arguments when the board of arbitration declared in favor of a rise in the men's wages. The employers accepted the verdict, but pointed out that the yards, in completing the orders they have on the slips are already doing so at a loss and that a further rise in wages necessarily means an increased loss. The firms urged that to compensate for the rise in wages the Government should without delay reduce the heavy taxes now levied on the yards.

In commenting upon Herr von Schinckel's suggestion, the Hamburg press expresses the opinion that it might be advantageous for the various nations interested in shipping to arrange an international compact with regard to the question of subsidies. The case of the sugar premiums and the Brussels Convention of 1902 is quoted as a somewhat analogous situation, the embarrassments of which were regulated by an international agreement.

If, however, no such international agreement should prove possible in the case of state subsidies, Germany, says the Fremdenblatt, would then have to have recourse to some system of national aid, "either in the form of greatly reduced taxation or by the grant of special Government loans to the shipbuilding industry or by means of a direct subsidy to the shipping lines."

It need hardly be pointed out that this question is not a purely German affair, but that it has intricate and important international aspects in connection with the reparations policy of the Entente

T. D.

Jan. 11, 1925.

Ireland to Develope a Merchant Marine

Plans of the Irish Republic to develop its own merchant marine were announced by Howard S. Harrington, an attorney, of Dunlow Castle, Killarney, yesterday when he arrived from Southampton on the Leviathan. Mr. Harrington, formerly an admiralty lawyer in New York city, is practising now in Ireland.

With William Butler Yeats, the Irish poet, Mr. Harrington was delegated to represent Ireland at the dedication of a monument to Thomas D'Arcy McGee at Ottawa. The poet could not come, so Mr. Harrington will be the sole representative at the dedication.

"Ireland aspires to have a merchant marine of her own," said Mr. Harrington, "and a movement is on foot in the chief Irish ports to establish a line of merchant and freight ships flying the Irish flag, because of possession rather than by courtesy of other nations."

Let us hope that all political parties of India should support Mr. Neogy's Bill on National Merchant Marine. Prof. Radhakumud Mukherjee in his work on Indian Shipping has shown that India had a large merchant marine and it was systematically destroyed. If India is to hold her own economically and commercially she must have her own merchant marine.

March 21, 1915.

T. D.

Romain Rolland on 'Open Sesame' to the Doors of Nature

The following letter from Romain Rolland is published by Chicago Tribune. The eminent author being asked what book he would rather have written than any other, replied:—

"I have a great fondness for great books, but I have not the slightest desire to have written them. They are written. I have them. I have them much more than those which I have myself written, for each of my works, as soon as it is written, leaves me. I deliver myself in it of part of my being which from that moment detaches itself from me for ever. I am not envious of other artists. I know their enjoyment. Rather would I envy certain scientists and the joys of their discoveries. I should like to have tasted that of Sir Jagadish Chunder Bose, in the hour of the geniusful experiences which he has described in his famous book, Response in the Living and Nonliving, his 'open sesame' to the doors of nature."

A German Indianist: The 75th Anniversary of Hermann Jacobi

On February 11th, the pensioned professor of Indian Philology at the University of Bonn, Privy Councillor Hermann Georg Jacobi celebrated his 75th birthday. Hailing from Cologne, Jacobi studied in Bonn and Berlin, worked thereupon one year in London and then undertook a scientific journey to India. In 1875 he settled at Bonn, became in the following year assistant professor at Muenster and in 1885 professor in ordinary at Kiel, in 1889 at Bonn. During the winter from 1913 to '14 he lectured at Calcutta University and travelled once more through the country of his studies.

The venerable gentleman, who has just celebrated his jubilee, has developed an extraordinarily productive activity and promoted science on different lines, his numerous essays published nearly all in journals, devoted to his line, and as separate Academy Reports, deal principally with the history of Indian philosophy and literature. He deserves, first of all, great credit for having thrown light on the Religion of the Jainas. He was the first who found that the Jainas are not, as everybody believed before, a Buddhistic sect, but the followers of a doctrine of faith, quite

independently established prior to Buddhism, a long time ago, and representing a third religion of ancient India, which stands independent of Hinduism and Buddhism and is in the same rank with both. Through his translations of Jaina Texts and by his investigations, devoted to their system, Professor Jacobi has laid the ground for our present knowledge of this line, so little cultivated as yet. His endeavours met with the deserved consideration and appreciation even from the Jainas in India. To do him honour, there was held, on December 23rd of 1913, a large Jaina Meeting at Benares, in which he was solemnly presented with the diploma of his appointment to a "Jaina Darshana-Divakara" (Sun of Jaina Philosophy).

Prof. Jacobi is a member of numerous Academies and of scientific societies at home and abroad. In order to celebrate his jubilee, his friends and pupils have prepared a festive publication, showing by the number of its articles the high appreciation, which all colleagues pay to the senior of the German Indianists. The unusual vigour of the gentleman who has now come to age, and has published even last year important articles, gives us the hope that he may be allowed to work a long time still to the benefit of German science.

G.

The British Cabinet and Mr. Das's "Gesture"

It has been made abundantly clear in the British Parliament that the British Government in London will not carry on any direct negotiations with Mr. C. R. Das in spite of the latter's "friendly" "gesture." Perhaps it would be more correct to say that the British Cabinet will not treat with Mr. Das *because of* his latest pronouncements.

In spite of Mr. Das's "Victories" in the Bengal Council, we have not been able to resist the impression that his latest manifestoes, etc., are a *confession of failure* and defeat;—he has not been able to force the hands of the Government, and that is why he has held out the olive branch.

The British Cabinet seem also to have tacitly put a similar construction on his latest pronouncements, though they are too diplomatic to say so in so many words. They have, therefore, said, in effect that Mr. C. R. Das must give further proofs of a sincere desire to co-operate with, *i. e.*, subordinate himself to the policy of, the British Government and that his future "gestures" must receive the approbation of the Bengal and Indian Governments before they are conveyed across the seas to the arbiters of India's destiny in London.

"He Won't Be Happy Without It"

Sir Robert Horne has said that the British rulers of India have no desire to leave India, unless they are beaten to their knees. Considering that there is no example in history of foreign rule being permanent in any country, it would have been both wise and graceful for Sir Robert's countrymen to prepare for a speedy and gradual withdrawal from India before being forced by circumstances to do so.

But tastes and aspirations differ.

If Sir Robert's *countrymen* will *not* be happy unless they are bundled out of India, a kind Providence which has met the wishes of "the lords of human kind" in so many things will no doubt grant this latest desire of theirs also in due time;—whether the instruments chosen for the fulfilment of this desire of the Britishers will be principally Indians, or some independent Eastern or Western powers, does not matter much.

"Tagore and the West."

Dean Inge has contributed to the London *Morning Post* an article under the above caption. It is a sort of commentary on Rabindranath Tagore's lectures on "Nationalism." Says the Dean :—

> Tagore is unquestionably one of the greatest men of our time; as a poet and thinker his position is unique; and he has never delivered his soul with more force and passion than in these lectures.
>
> Tagore here shows himself a proud and fervid patriot, who is wounded in his most sensitive feelings by what he calls the insults of Europeans to Asiatics. The soul of India, he says, has been humiliated by the English occupation. At the same time he must not be classed with the seditious plotters who are giving our Government so much trouble. He knows that India could not stand alone, and that our withdrawal would leave the country a prey not only to civil war, but to some other Western conqueror. He also likes and admires the English character. "I have a great love and respect for the British race. I know that these people love justice and freedom and hate lies. They are clean in their minds, frank in their manners, true in their friendships; in their behaviour they are honest and reliable."

Perhaps the poet himself will feel inclined to be "classed with the seditious plotters" rather than with the Dean and his ilk who

d patronisingly give him a certificate
political respectability. It is true that
England were to withdraw today from
i suddenly, our country may fall a prey
civil war and to invasion by some
tern or Eastern nation. But there are many
pendent countries which also would have
nilar fate if their existing Governmental
inery and personnel were suddenly
drawn from them. Hence what
i Inge writes of India is not a
kness or point of inferiority peculiar to
a In fact what the Dean says is a
ble indictment of British rule. For to-
indigenous India—India standing alone—
far less able to adjust her affairs or to
t foreign invaders than she was before
land established her supremacy on the
se of Indian virility What England
it to have done after the establishment
British supremacy is to prepare India to
d alone. But this she has never yet
e and is not doing even now.

What Tagore has written regarding the
lish character is his sincere belief. Our
of is, however, different. But as we have
od with the British people to a far less
nt than the poet, we cannot dogmatically
that he is wrong and we are right. At
same time we must say that what we
e read in history of Englishmen's dealings
the princes and people of India has
luced in our minds *exactly the opposite*
ression of the English character to that
veyed by the poet's words. By this we
not mean to say that there are not any
many Englishmen answering to the poet's
ription:—there certainly are such English-
. Our impression is about the generality
hose of them who have had anything to
with India either in India or in England
n other countries.

Dean Inge proceeds to observe:—

'e may therefore consider this Asiatic philosophy
story without any animus against the writer.
thoughts are those of an Eastern prophet
eying the good and the evil of Western civili-
n. Tagore is not a Christian; but his attitude
nds us that there was a time when Christianity
an Asiatic creed—it was the time of the
nal Gospel. Again and again he seems to be
e Christian than the Christians.

Here the Dean betrays that conscious or
onscious spiritual arrogance of Christians
ch leads them to dub everything good as
istian. There was, has been, is and will
much, however, which is very good and
r invaluable, but which is also quite in-
endent of Christianity.

In the following passage the writer pays
a somewhat left-handed compliment to Indians
and other "sheep races of Asia"—

Men and nations may choose a course (but
the nations, at least, have not much choice!)
which for a time is successful, but which ends
in a death-trap History has provided several
instances and we may trace the same law in
the animal world The sheep has the last word
against the wolf. Predatory animals and races of
men are at last destroyed because they are a
nuisance, and *it is nobody's interest* to save them
from their enemies. The sheep, on the other hand,
though they cannot protect themselves, are useful
and indispensable; they pay their way and some-
thing more The sheep-races of Asia, in the same
way, may outlive all their oppressors, they have
a survival-value. This is not quite Tagore's argu-
ment, he appeals to the eternal laws of right and
justice, but I think he has science on his side.

The passage quoted below is on the
whole an accurate reading and interpretation
of one aspect of Indian history.

Europe has had acute national rivalries but no
race-problems like India. The fact that races
ethnologically different are in close contact is
the great problem of India. India has tried to solve
it by the social regulation of differences on the one
hand, and by the spiritual recognition of unity on
the other. She has made grave blunders by setting
up the boundary walls too rigidly between races.
She has crippled the minds and narrowed the life
of whole classes in trying to fit them into her
social forms. But behind all this she has fostered
a lofty spiritual idealism which sets at nought all
human distinctions. The history of India has been
only superficially a history of the rise and fall of
kingdoms; the real history has been that of social
life and of spiritual ideals

The paragraph quoted above also shows
wherein lies India's weakness, and of what
achievement she can really feel proud

The Dean continues:—

Upon this congeries of races which has never
been a nation descended a real nation, organised
through and through for self-defence, conquest and
exploitation. This was for India a very different
conquest from the inroads of other Asiatics, with
their elephants and kettledrums, mosques, palaces
and tombs. This was the invasion of a scientific
machine driven by the law of its being to increase its
power and wealth with an impersonal ruthlessness,
a dehumanised efficiency. "We had to deal this
time not with kings, not with human races, but
with a Nation—we who are no nation ourselves."

The Nation, Tagore says, is the organised self-
interest of a whole people where it is least human
and least spiritual. "Our only intimate experience
with the Nation is with the British Nation, and
there are reasons to believe that it is one of the
best." But, he adds, "we have felt its iron grip at
the root of our life, and for the sake of humanity
we must stand up and give warning to all that this
nationalism is a cruel epidemic of evil that is
sweeping over the human world of the present age,
and eating into its moral vitality." "It is like a
hydraulic press, whose pressure is impersonal and
on that account completely effective."

So he charges us with choking and stifling the mental and moral life of India, although he admits that the spirit of the English people loves liberty. "We must acknowledge this paradox, that while the spirit of the West marches under the banner of freedom, the Nation of the West forges its iron chains of organisation, which are the most relentless and unbreakable that have ever been manufactured in the whole history of man." This is an Indian view of the British Raj, which we picture to ourselves as foolishly lax and lenient, a weak and easy-going government resting on the acquiescence of the governed!

Indian patriots who are striving to win self-government may feel aggrieved at Tagore's declaration that we are not a nation, because that is exactly one of the grounds on which British imperialists would deny us the birthright of self-rule. But if patriotic Indians take note of the poet's definition of a "Nation" and also remember his own untheatrical spirit of independence, undemonstrative fearlessness, and unquestionable love of perfect freedom, they will have nothing to complain of against his declaration.

So far as Nationhood goes, it may be true, as Tagore says, that the British Nation is one of the best. But when we consider the definition and character which the poet has given to the organised entity called the 'nation', we cannot consider it much of an eulogium. It is very much like saying that so and so is one of the best scoundrels in existence—though, of course, the poet himself does not say so or suggest any such explanation of his words.

What has been spoken of as a paradox is seen on a little reflection to be no paradox. Wolves, tigers and lions all march under the banner of freedom; but the freedom which they appreciate is freedom for themselves—the liberty to do what *they* like Freedom for their prey they would not in the least appreciate.

The writer then dwells on the poet's characterisation of the last big war as a war of retribution.

And now, he thinks, our sins have found us out. "Europe's wealth is bursting into smoke, and her humanity is shattered into bits on her battle-fields." "You ask in amazement, what she has done to deserve this? The answer is that the West has been systematically petrifying her moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency. The war of nations is a war of retribution. Europe must know in her own person the terrible absurdity of the thing called the Nation. The West stands face to face with her own creation, to which she had offered her soul." Disillusionment and repentance will come and then Asia will thank God that she was made to wait in silence through the night of despair, holding fast through all to her trust in God and the tru[st in] the human soul.

The poet's views on the "nationificat[ion]" (if we may say so) and "modernisation" [of] Japan are thus summarised:—

Our prophet goes to Japan, and finds its p[eople] preparing to pass its children through the fir[e of] the same Moloch He warns them that true mo[dern]ism is freedom of mind, not slavery of taste. [Mo]dernism is not in the dress of the Europeans, [or in] the hideous structures where their children [are] interned when they take their lessons, or in square houses with flat straight wall-surf[aces] pierced with parallel lines of windows, w[here] they are caged, certainly not in their la[dies'] bonnets, carrying on them loads of incongru[ities]. Alas! when Tagore was in London, he looked a benignant mystic, with his head in the clo[uds], but the chiel was taking notes, and faith[fully] printed them!

We do not know how many men th[ere] still are who think, as Dean Inge c[on]fesses to have thought once upon a ti[me], that Rabindranath Tagore is a harm[less] dreamer, neither observant nor cute, [nor] possessing an eye to reality. If there s[hould] be any such, they have our sympathy, as [has] the Dean in his disillusionment regard[ing] Tagore's mysticism.

To the Americans the poet says:—

Beauty and her twin-brother truth requ[ire] leisure and self-control for their growth But t[he] greed of gain has no limit to its capaciousness[; its] one object is to produce and consume. It has [pity] neither for beautiful nature nor for beautiful hu[man] beings It is ruthlessly ready to crush beauty an[d] life out of them, moulding them into money It [is] trampling into distortion the humanity upon wh[ich] it stands. Man is deriding his human sentime[nts] because they stand in the way of his machines

The writer concludes by observing:—

The glowing eloquence of the great prop[het] carries one away. But Tagore is partially Wester[n]ised after all. His national pride and outrag[ed] patriotism owe not a little to the European invad[er]. We have nourished India on the literature of rev[olt] till our light chains begin to gall those who ha[ve] never known freedom We have not interfer[ed] either with the caste system or with the spiri[tual] idealism of India—the two things which, he sa[ys], contain the real history of the country. If [the] Indians care so little about political instituti[ons] that they allow a few thousand white men to gove[rn] 320 millions of their own race, have we robbed th[em] of much after all, as the price of secure peace, l[aw] and order and sanitation? If they want nationhoo[d] —the accursed thing in Tagore's philosophy—th[ey] can have it.

Still, there is a terrible truth in his indictme[nt]. The nation is an inhuman machine, and we are [in] its grip. We look wistfully at a higher ideal, wh[e]ther it comes to us from the Galilean lake or fr[om] the banks of the Ganges. But our environment h[as] turned us Europeans into wolf-packs, surround[ed] by other packs as fierce as ourselves. "Who sh[all] deliver us from the body of this death?"

Dean Inge appears to derive great conso-tion from the thought that "Tagore is artially westernised after all". Englishmen seem to think that in their mental constitution they are hundred per cent English. But the fact is they are a blend of Greek, Italian, French, German, and even Indian, too. There is nothing unusual, surprising or wrong in one people being influenced by other peoples. It is only fossils and stocks and stones which do not imbibe extraneous influence or adapt themselves to their environment.

The Dean seems to have the ignorant conceit that it is only Europeans who rebel or have rebelled under the impelling motive of the spirit of freedom. But the fact is that there have been wars of independence in all continents throughout the ages. In India itself there have been such wars. To give one example of the working of the spirit of freedom and revolt, when Sivaji unfurled the banner of Maratha independence, he did so not because he had read any English literature or because he was a disappointed "failed" or passed B A, but because the spirit of freedom is inherent in man. It was his *guru* Ramadasa who declared in his *Dasa-bodha*, I. 10.25, that man is free and cannot be subjected by force (*Naradeha ha svadhin, sahasa na hoa paradhin*). Even after the country had come under the British flag, there was the great rebellion of 1857, which was not the work of men who had any knowledge of any European literature of any description. Chains are chains and, as such, galling to all men in their unsophisticated condition, whether they be nourished or not nourished on any literature of revolt. Chains are chains, whether they be light or heavy, gilded or plain. Dean Inge has not to bear the yoke of the stranger, and may therefore be pardoned for considering the British yoke, borne by Indians light.

That even an educated Britisher like the Dean should say that Indians "have never known freedom" is not surprising. With a very small number of exceptions, Britishers are woefully ignorant of the past history and present condition of India. They ought really to be pitied for the darkness in which they dwell.

It may be true, speaking generally, that the caste system and the spiritual idealism of India contain the real history of India in one of its aspects; but that does not mean that Indians have never cared for politics in the past or do not care for politics today. Nor can we say whether Dean Inge has correctly summarised Tagore's views in this matter. Our opinion is somewhat different. The rise and fall of sects, dynasties, tribes and peoples and the many revolts for freedom in the past show that Indians have been political, and not merely other-worldly and spiritual. The excessive emphasis laid on India's spirituality has produced the wrong belief that the Hindus have been a peculiar people. But the truth is that they have had quite as much to do with worldly affairs as any other people. It would, in fact, be difficult to find in the ancient and mediaeval history of any country any form or machinery of government which did not exist in some part or other of India during some period or other of her history.

It is a curious argument which the Dean uses when he asks

> "If the Indians care so little about political institutions that they *allow* a few thousand white men to govern 320 millions of their own race, have we robbed them of much after all, as the price of secure peace, law and order and sanitation ?"

From the rebellion of 1857 and the speechifying, "resolving," and petitioning of the Moderates, to the non-co-operating of the Gandhites and to the terrorism of the bomb-throwers and the rebellion of the Moplahs, there has been every variety of protest against British dominance in India. It cannot, therefore, be correctly said that the Indians passively *allow* Britishers to domineer over them in the sense of silently and passively acquiescing in their despotism. But perhaps to the Dean, as to most other Englishmen, nothing can be a convincing argument to prove our non-acceptance of British dominance except a successful knock-down blow. That, however, is a kind of argument which we do not stock in our journalistic shop. The Dean and his compatriots will have to enquire elsewhere for it. Sir Robert Horne also wanted to be beaten to his knees, before leaving India to her fate. If a demand of this description becomes general in Britain, those alone who deal in such goods can say whether there will ever be an adequate supply; *we* are unable to say, our line of business being different.

From the fact that Indians have not yet thrown off the British yoke, Dean Inge concludes that the British people have not "robbed" Indians of much after all. Following this line of argument, all usurpers, *so long as they are not overthrown or expelled*, may claim that they have not robbed their victims of much after all. The Dean and

other Britishers of his way of thinking ought to be able to perceive that it is a dangerous line of argument,—it is an incitement to rebellion, passive or active.

Dean Inge prates of secure peace, law and order, and sanitation. Peace implies that there is not as much loss of life and property as in times of war. But it is a fact that famines and epidemics have killed in India during British rule more men than all the wars in Europe during the same period. There has also been consequent loss of wealth. Moreover, *pax Britannica* is in India a a peace of lifelessness and emasculation, which greatly discounts its value.

In spite of "secure peace," dacoities and outrages on women are of frequent occurrence in many parts of the country.

As to "law and order," there is much of it, except when the myrmidons of law and order themselves become lawless and disorderly, or secretly instigate others to commit breaches of law and order, or connive at their doing so Let Kohat alone bear witness; other witnesses need not be called to give evidence. It cannot be admitted that the prevention of non-official breaches of law and order alone, when such are not desired or connived at by the powers that be, is equivalent to the maintenance of law and order. The existence of official hooliganism and of non-official hooliganism under the direct or indirect protection of officials, must be held to disprove the maintenance of law and order.

As to sanitation, the less said the better. The death-rate in India is more than double that of England. The average duration of life in India is only 23 years, about half of what it is in England. Coming to an oriental country we find that in Japan the average age of mortality of Japanese is 43·97 years for men and 44·85 for women. Having taken charge of the welfare of India, Britain was bound to remove whatever insanitary conditions existed in the country previous to the British occupation, and, in addition, to remove the insanitation arising out of the British administration *cum* exploitation of India. It cannot be claimed that, judged by this standard, British sanitary achievement has been in any way remarkable. On the contrary, Western industrialism has increased infant mortality in industrialised centres, railways have produced or increased malaria in various parts of the country, and in the pre-British period of Indian history, [illegible] having devast-ated the country for thirty years at a stretch, or of influenza carrying off millions during a single year.

It would be charitable, therefore, to assume that Englishmen can think of present-day India without their self-complacence being disturbed, only because of their ignorance and thoughtlessness,—though there is the other hypothesis that Englishmen hold the record for pecksniffian hypocrisy.

Dean Inge declares that if Indians "want nationhood—the accursed thing in Tagore's philosophy—they can have it". But we do not know of even half a dozen Englishmen who would allow India to assert her independent nationhood unopposed.

We are very thankful to the Dean for his condescension in conceding to us the right to nationhood. But it seems that he would much rather that we did not strive to be a nation ; for nationhood is an accursed thing ! It is not our intention to discuss whether Dean Inge accepts the poet's definition of a nation and his conclusion that nationalism (in his acceptation of the word) is an evil. But assuming that the Dean is a sincere convert to the poet's views, why does he not try to persuade his countrymen to give up the fruits of organised greed and robbery ?

If a dacoit professed belief in other-worldliness and the evils of riches and for that reason pursued his calling of depriving others of their property in order that their souls might not be damned by the possession of riches, his profession and practice would produce the same mingled feelings as a comfortable English imperialist's characterisation of nationalism as an accursed thing.

It is probable that Dean Inge is no such an imperialist. But his reference to the "plotters" who "trouble" "*our* Government" makes one suspicious. In any case there is hope for him, judging from the la[st] few lines of his article quoted above.

P. S. In what we have written abo[ve] with reference to the study of the literatu[re] of revolt making the light chain of Briti[sh] rule galling to educated Indians, we did n[ot] mean to say that English education has [not] had anything to do with rousing in us [the] feeling of patriotism and the spirit of freedo[m] —it certainly has produced that effect [to] some extent. What we contend is that [the] spirit of freedom is innate in all men, [and] that, even if we had not read any Europ[ean] literature, the desire for liberty would [have] been awakened in us somehow or othe[r].

r deplorable economic and political condition.

India and the League of Nations

In a series of articles published in the Press some time ago, the writer exposed the real position of India in the League of Nations. These articles were based, not on hearsay, but on a careful study of the situation on the spot at Geneva. The numerous comments on the humiliating position of India in the League that have appeared in the press since then, bear ample testimony to the interest and attention that the discussion has aroused. Our main complaints, at the present, are that India's contributions to the League are quite out of proportion to her comparative ability to pay, and that of all the contributors to the League exchequer, she receives the least benefit from that organisation. In view of the importance of the the question and of the recent interpellations in the Indian Legislative Assembly, it seems desirable once again to review the main facts.

Until 1924, India was the third contributor to the League's funds. Of all the Great Powers, only two—Great Britain and France—paid contributions larger than India. She paid four units more than Japan or Italy, and only thirteen units less than France, and 23 units less than Great Britain. Her contribution was 25 units in excess of that of Spain, and thirty units in excess of that of Brazil. These figures in themselves seem sufficient to demonstrate that India's contribution is unjustifiably high. A good indication of capacity to pay is the net revenue of the various member-states of the League. The pre-war net revenues per head of population of seven countries, who were now members of the League, were in the following proportion: France 23, United Kingdom 18, Australia 15, Italy 14, Canada 14, Japan 6, and India 1; and of these, all but the first two were paying substantially lower contributions than India.

As a result of Lord Hardinge's representation at the head of the Indian Delegation last year, India's contribution has been reduced by 5 units for 1925. The reduction might easily have been 15 units like China but for the fact that, at the time the claims for reduction were being considered, while the Chinese delegate ably argued his case in person, according to newspaper reports, the delegate appointed to represent India by the British Government, practically the India Office, did not put in an appearance at all. Now, therefore, India ranks fifth among the heaviest contributors to the League, Italy and Japan taking precedence over her in this respect. But the position even now can hardly be acquiesced in by India; any system of allocation, under which, for example, countries like Australia with an annual per capita income of £90, and Canada with about £100, have to pay less than India, whose national income per head per year could not by any calculation exceed Rs 100, which amounts to less than £8,—stands self-condemned. The statistical dilettantism of the League of Nations will have to be succeeded by a more careful and comprehensive study of economic data, if the aim is to arrive at results which the world will not deem *prima facie* ridiculously absurd. As Lord Hardinge points out in his memorandum, reproduced in the Gazette of India, dated the 27th December, 1924, India does not appear before the League as a suppliant for relief from the burden of an excessive contribution on the ground that she is unable to obtain the necessary funds to meet that demand India has invariably recognised and met all her international obligations, however great the sacrifice which they may have entailed. Her claim is based solely on the ground of equity, and the fair name of the League in the eyes of her people—about a fifth of the total population of the world—depends on the manner in which it solves this vexed problem.

From the question of payments to the League, we pass by a not unnatural transition to the correlative of the benefits India receives or ought to receive Certain members of the Indian Legislative Assembly interpellated the Government of India on the representation of India on the Council and the Secretariat of the League: and the answers they elicited, as seen from the records of the Assembly debates of the 22nd Jan. last, make very distressing reading It is permissible to doubt whether Mr Graham, Secretary to the Government of India in the Legislative Department, who referred the Members to the official journal of the League, had ever cast his eye over those pages himself. The information given there is of a most confusing character, and is likely to lead the unwary reader astray, as salaries, nationalities and posts are not shown in any corresponding sequence and order. Even this

information is now withheld from the public, for the 1924 Journals do not give any details of the staff of the various League organisations at all; and judging from the analysis of the 1921 and 1923 staff lists which the writer referred to above has so carefully compiled, the League, it appears, has best consulted its interests in suppressing information likely to reflect so much discredit on its sense of equitable treatment of the various nationals. It has been shown how about three-fifths of the entire staff are composed of English, French and Swiss nationals, and how, in the limited sphere not yet appropriated by them, the other countries struggle with varying degrees of success to obtain some sort of representation.

An India, what about her? The country which till the commencement of this year paid one-fourteenth of the entire expenses of an organisation which counts among its members 54 States, had to be content with a single national of hers in the Palace of Nations in 1923, and 1921. And what was his position, what his salary? The widely known Antwerp journal "Echo du Soir" in its issue of the 18th February last, published an article by the well-known English writer, Mr. Hilaire Belloc, who says that the personnel of the League consists of types "the most suspicious and the most contemptible", "*who enjoy salaries out of all proportion* to their worth or their work", "that the salary-bill runs up into ridiculously high figures paid by the various taxpayers without having a voice in the administration of the League", and that "the sole topic of discussion is that such an intriguer managed to secure such and such a post". In an atmosphere where, according to Mr. Belloc, nepotism and intrigue are the only gateways to lucrative and influential positions, it can well be understood that our solitary representative at Geneva found himself out of his natural element. *The position, as it is, is too humiliating for words.*

India, certainly, has a right to obtain adequate representation in the Secretariat, and to insist that these representatives are adequately remunerated; and we would be failing in our duty to ourselves and to our countrymen in these trying situations abroad, if we do not press that right to speedy recognition. Our demands are reasonable; *we do not want shorthand typists from India to be appointed Financial Controllers in the League or jobberies of like nature to be perpetrated. The selection of unsuitable candidates can only result in inefficiency* in the office, and in bringing India and Indians a bad name abroad. Mr. Joseph Baptista, in his interview to the Press on his return from the International Labour Conference last year, is reported to have said that he did not want a large number of Indians at Geneva, but he would insist that they should be of our best and that the treatment and salary they got at Geneva were well in keeping with their attainments and efficiency. Indian labour, intellectual or manual, should not be allowed to be sweated. We would point out to the Secretary-General of the League that India is not wanting in men of high educational attainments and administrative experience who could fill with honour and distinction any post in the League and its affiliated offices.

Mr Graham *ostentatiously dissociates* him self in the Legislative-Assembly from the view that India derives less benefit from the League than other members; and in so doing, he somewhat out-Herods Herod. For the League itself has perforce had to admit the justice of the complaint. The Allocation Committee of the League definitely sought to make the degree of benefits accruing to the various States from the League a factor to be taken into consideration in fixing the amount of contributions. Is it possible that Mr. Graham, who is so prolific in his references to the *League's official journal, has forgotten* his own official journal, the Gazette of India, which reproduces the Hardinge memorandum already referred to? Lord Hardinge there quotes the opinion of the Allocation Committee, the substance of which has been set out above, and continues to observe as follows :—

"It is obvious that while the benefits which European countries derive from the League are not only remote and contingent, but also immediate and direct, the benefits which India obtains from the League's activities fall almost exclusively into the former category. If this question be examined in somewhat greater detail, it will be found that India is not represented on the Council of the League although her contribution is 65 units as against 88, 78, 61, 61, 40, 35, 18, 15, 7, for the countries represented on the council. India has no permanent representative on the Court of International Justice, although the leading exponents of Hindu and Mahomedan Law are Indian nationals; and both these systems of law govern the civil and personal relations of well over a hundred million individuals each.... ...Lastly in considering this question of benefits received, it may be noted that India is represented *by two of her nationals only in the* combined staff of the Secretariat, the Labour Bureau and the International Court of Justice. One nation paying 23 units more than India is represented by over 200 of her nationals: another *paying* 13 units

...e than India is represented by 145 of her nationals, a third paying 50 units less than India is represented by about 130 of her nationals. Comparisons of this nature could be extended almost definitely".

In replying to a question asking for information as to what representations had been made the League about India's inadequate representation at Geneva, Mr Graham referred Assembly to the League's official journal. We have perused and reperused the pages ...d by Mr Graham ; but there is not a word anywhere there about the efforts, if any, made in this behalf. Official replies, ...e the League's official journal in this respect, divulge no more information than could be helped.

India is asked to pay through the nose and she must insist on getting her fair share in the game. In demanding that her rights in this respect are properly recognised she is only following the example of other countries. We will quote the latest instance. Germany, who is a member of the International Labour Organisation of the League, had fallen into arrears in regard to her contributions. When asked for payment, she wanted to know what steps were being taken to give her nationals adequate representation in that office. The German newspaper, Koelnische Zeitung, in its issues of the 26th March and the 3rd and the 4th April last, has powerfully attacked the Organisation in this matter, and puts part of the blame for the unsatisfactory situation on their own delegates. Following our German contemporary, we might well ask our delegates, what have they done in this matter? As it is now understood that the Indian Delegation are to address themselves seriously to this question in the next Assembly of the League, we need say no more about it, except to add that we shall be carefully watching their activities in Geneva next September. S.

The Real Meaning of Steel Protection

The *Industrial and Trade Review for India* of Berlin dated 1st March, 1925 contains an article on the Indian Steel Protection which we find a new point of view. We are quoting portions from it:

The principle adopted by the Tariff Board in recommending protection for this Industry was that the need for protection was to be measured by the difference between two prices: (a) "the price at which steel is likely to be imported into India from abroad and (b) the price at which the Indian manufacturer can sell at a reasonable profit".

We are further informed that the prices at which steel is likely to enter India without duty have been found to be as follows

	Per ton Rs
Bars ...	... 140
Structural shapes	... 145
Rails 30 lbs & over	... 140
Plates, ordinary	... 150
Sheets black	.. 200
Sheets, galvanised	. 300

and that the average price which gives the Indian manufacturer a fair return on his capital has been found to be Rs. 180 a ton.

We see therefore that the protective duties imposed as well as the bounties paid to the Tata Co., out of Indian revenues are aimed solely at assuring a 'reasonable profit to the manufacturers, and no mention whatsoever is made of the wages and general conditions of the workers in this connection nor of the effect on the agriculturists. The workers are not in the least likely to receive higher payment or even an infinitesimal fraction on the "bounty" extracted from them and the peasants to feed their social oppressors. And the peasant will be forced to pay higher prices for his implements and demand higher prices for his produce. It is the vast masses of the people, therefore, that will have to bear the burdens of protection for several years, enabling the handful of capitalists to live meanwhile in luxury in palaces on Malabar Hill.

If the intention of the Protection Act is to facilitate the Swadeshi struggle against Great Britain, it can easily be shown that it is a failure. It is true that British makers will suffer some loss on black and galvanised steel plates on beams, girders, beamwork, and to some extent on structural steel, but this loss will be easily compensated for by increased British exports of fabricated steel such as bridge work and parts of steel buildings. Even the British Report says that there does not seem to be any ground for immediate alarm and adds, what we all know that the Government of India are not likely to sanction any extreme measure of protection'. Moreover all the chief technicians of the Tata Company are Englishmen and all machinery is purchased in England. And as Indian public works are based on British standards, all the plant machinery and stores will continue to be of British origin, and, as the British Report points out, "renewals and spare parts must be purchased from the original suppliers. Nor indeed is there any difficulty in supposing that British steel capital will follow the same course as Manchester cotton capital, for according to the recommendations of the Fiscal Commission, there are to be "no obstacles to the free inflow of foreign capital' into India and Government monopolies or concessions are to be granted only to companies incorporated and registered in India with rupee capital such companies being required to have a 'responsible proportion of Indian directors. In other words a cooperation between British and Indian capital in the exploitation of India will probably result and it will be found that protection for Indian steel is no protection against the British capitalist.

It may be said that the ability of a group of capitalists to exploit labour for any

considerable length of time is a doubtful thing. When the millionaires of Malabar Hill commence their period of bounty-fed existence they may be at an advantage over those who supply the sinews of the bounty; but after some time the workers are bound to organise themselves into a powerful enough position to secure their just claims. Bounty or no bounty, protection or no protection, capitalists will practically in every case try to keep wages as low as is compatible with keeping the workers normally fit for work. This is nothing new. The labourers in the protected industries like all other labourers shall have to obtain higher wages by increasing their own efficiency and bargaining power. That working-men will have to struggle in order to get justice is a question which is distinct from those of Free Trade or Protection. It is no doubt in keeping with Social Ethics that the interests of the workers and the poor should receive proper attention; but their interests receive proper attention nowhere; so why should we expect things to be different in the case of granting protection to industries?

That British Capital will not stand and suffer to see India prosper is a thing much too wellknown here. We never had any illusions in this field. The British Capitalist has always had a free entrance into India on the strength of political control of India. He is in no way in a weaker position to-day. So what is there to make him a foolishly virtuous person?

We next find that Britain perhaps wants to develop India industrially in order to prepare for an Eastern War. We are not sure that Britain is manœuvring for such a War. But if she is, an industrially advanced India will be a great asset in view of the increasing efficiency of submarine crafts. The article in the Berlin paper says in support of its suspicions:

> It is obvious that a far-seeing nation like the British, with a highly consistent foreign policy, is not likely to sanction any measures in India that may ultimately damage its commercial interests or its world position. And we may take it that in granting protection for Indian steel there are other more serious motives at work than the development of the steel industry in India for the sake of India. In the summary of the Tariff Board's conclusions relating to iron and steel, the very first paragraph states not only that "the steel industry satisfies the three conditions which the Fiscal Commission considered should be satisfied in ordinary cases by all industries before a claim to protection is entertained", but that it is "also an essential industry for purposes of self-defence and of great importance on national grounds. It might therefore claim protection even if the ordinary conditions were not fully satisfied." Further light on the motives of the Government is thrown by an article contributed by an Englishman to the important English economic journal *Capital* of Calcutta, in its issue of the 28th January. He points out the urgent necessity of saving the T. Co., at all costs and he calls upon the Government of India and the great Indian financiers to co-operate in averting the disaster of a liquidation. With regard to the bounty of 50 lakhs that was then being discussed by the Legislative Assembly and which has since been sanctioned, he expresses the hope that "it will be decided to pay the bounty for three years in recognition of the services given by the Company to the Government and the country during the world war." He then makes the very significant statement that if the Arcana of the Munitions Board could be revealed for public study, all doubt of the immense debt the State owes to the Tata's would be dispelled.
>
> In these words we have the real secret of the new protective legislation. Tata's steel supplied munitions for the Government during the War, and Tata's rails helped, among other things, in the building of railways in Mesopotamia to strengthen Britain's economic and political grip on that country. And we cannot help thinking that Indian steel is intended to play a similar role in the war that is inevitable in Eastern Asia in the space of a few years. Whereas at the present moment the total consumption of steel in India is estimated at 527,000 tons, of which no less than 481,000 tons are imported and only 46,000 tons are produced in India, the effect of the protective tariff will be, after a slight decline in the total consumption during the next two years, to revert in 1926-27 to the present figure of 627,000 tons, of which however, *only a little more than half*, i. e, 363,000 tons will be imported and as much as 264,000 tons will be produced in India. The importance of this steel production in India in the event of an Asiatic War cannot be underrated and the new measure must therefore be interpreted in conjunction with the Singapore Naval Base and England's air preparations. And when the war is over, we shall again have to refer to "the Arcana of the Munitions Board" to understand how Britain's imperial policy has been made to coincide with the interests of the Indian capitalist class.

A. C.

Production in India

Prof. Rajanikanta Das, M.A., M.Sc., Ph.D., who is at present attached to the Visvabharati, is an economist of distinction. During his prolonged stay in the U. S. A., he had served as lecturer to the New York University, the North-Western University, Chicago and to the College of the city of New York, and as special agent to the Department of Labour, U. S. Government. His book "Production in India" published by the Visvabharati Bookshop, 10 Cornwallis Street, Calcutta, is quite worthy of its distinguished author. In this book Prof. Das makes a study of India's

ɔductivity and works out his thesis that tional prosperity depended more upon the ustrial efficiency of the people than the ural resources of the country". He makes comparative study of the productive re- urces of India in order to arrive at a pro- understanding of India's economic posi- n and of the weak points in her industrial . He takes a comprehensive account of lia's Land, Labour and Capital ; but he nembers that minus the human element, ural resources, however abundant are of use In the introduction Prof. Das says

'abor is the creative principle in the product- process. It is labor which conquers nature, overs laws, invents machinery, devises arts, ordinates land and capital and organises indus- l systems Labour is the dynamic factor and ver unfolding itself in both intensity and ex- sity It now produces a thing in a day which nerly took a year to finish and makes the stage of yesterday the resources of to-day The wth of its efficiency is the most important cause increase in productivity,

When we come to analyse the value of iat we call useful articles we find that of usefulness of most things by far the gest portion is composed of labour. The re specialised complicated and manufactured hing is the more labour value we find in In the modern world, of the things which npose 'Wealth' the majority are such as itain a high percentage of labour value at is why a skilful labourer is such an et to a country In fact want of skill d efficiency in the population may ep a country hopelessly poor in spite all its abundant natural resources ealth is mainly potential in nature , it is our that gives it life So Prof. Das is the right track. In the proper economic se of idleness, a nation is idle in propor- n to its dependence upon natural wealth. hatever may be the resources of a country always has an endless storehouse of wealth the work-power, skill and intelligence of people. In India the human element proverbially useless. And any economic vancement must move along the line sug- ted by Prof. Rajanikanta Das. In his nion our "low productivity could not be esult of the scarcity of land. The major t of the resources is wasted at present remains unexploited for productive pur- ses." Lack of capital is partly responsible our poverty but as capital is but the ult of past prosperity we cannot place it the cause of economic progress Hence e lack of capital could not be regarded as the fundamental cause of insufficient pro- duction in India". This is more true in view of the inefficiency we have displayed in the field of banking and mobilisation of national capital

He concludes--

'Insufficient production is the result of in- efficient labor, i e, lack of capacity on the part of the people to mobilise the physical, intellectual and moral forces of the country and to organise land and capital effectively for national production. The fundamental cause of India's poverty, is, therefore, her industrial inefficiency"

There are some interesting facts and figures in the book such as the following

'Out of a total potential arable area of 960 million acres only 296 million acres or 31% were utilised for productive purposes and 664 million acres or 69% were wasted Viewed from the standpoint of efficiency, this wastage becomes still larger. India's yield being only 85 per cent of the average yield of the principal countries of the world the area utilised for cropping becomes 26% instead of 31% as above and wastage 74%

'It might be safely said that one half of the forest land is wasted in India.

'70% of the fisheries must be regarded as an annual waste

'India possesses water resources of 27 million horse-power, of which only one half of one per cent has been utilised for production up to the present time. Thus 99.5% of the water power resources are annually lost to India Through inefficient mining a large part of coal mica and other minerals is also wasted "

Prof Das gives us other and numerous instances of waste which we are unable to reproduce here through lack of space The book is a notable contribution to Indian economic literature and deserves the attention of all students, teachers and social workers

A C

"Lungs' for Cities

In the *Welfare* of April, 1925 Mr St. Nihal Singh describes how the London County Council provides health for its citizens He opens his well-illustrated article as follows

Some wise forefather of ours ages ago created the tradition that he who plants trees smooths for himself the way to heaven We Indians of this generation look upon such a heritage as superstition and ignore it

People in the West are however finding out to their cost that the health of the community deteriorates as trees are cut down fields and waste areas are cleared and houses are permitted to crowd against one another Earlier generations in their ignorance and greed, converted God's open country into city slums. Absence of light and air and over- crowding resulted in filth disease and crime, which

overflowed the bounds of the "poor quarter" and attacked the rich, who dwelt in spacious surroundings near by. Municipal corporations have therefore, been condemning property in towns in every part of Europe and America during recent years, and spending money upon providing parks and playgrounds—or "lungs" as they are significantly called.

London, the largest city in the world, is fairly well served in this respect. Large and small parks, common and open spaces, enclosed islets of green and playgrounds are spead all over the metropolitan area In whatever neighbourhood one lives, therefore, it is easy to obtain a whiff of "fresh air" and to take exercise in one form or another, according to inclination or to the mood of the weather.

How They Drug Themselves

Mr. C. F. Andrews' Memorandum on opium in the *Welfare* of April contains the following figures.

Figures showing consumption of opium in various places.

Calcutta	consumes	144	seers	per	10,000
Rangoon	"	108	"	"	"
Ferozepore	"	60	"	"	"
Ludhiana	"	49	"	"	"
Lahore	"	40	"	"	"
Amritsar	"	28	"	"	"
Cawnpore	"	29	"	"	"
Ahmedabad	"	42	"	"	"
Bombay	"	43	"	"	"
Broach	"	51	"	"	"
Sholapur	"	35	"	"	"
Karachi	"	46	"	"	"
Hyderabad (Sind)	"	52	"	"	"
Madras	"	26	"	"	"
Cuttack	"	25	"	"	"
Balasore	"	56	"	"	"

Mr. Andrews says.

It is not difficult to see that on the whole the mass of the Indian village population remains remarkably free from excess in opium consumption (except in Assam and Burma). But the town population, where the religious sanctions of the village life have broken down, has begun to succumb to the insidious opium habit and the danger is very great indeed of still further increase of vicious consumption of opium. I have already mentioned the daily doping of babies. This leads to chronic constipation and children who are thus habitually doped suffer from debility and intestinal weakness for the rest of their lives. We are in danger of producing a weakly and debilitated industrial population, which will be a terrible drag on the prosperity of India in the future

A. C.

British Income Tax Refunds

We have received the following communication from Mr. Wilfred Fry of 13 Buckingham Palace Gardens, London S. W. 1. It will be found interesting to those derive incomes from investments.

For the benefit of any Indian gentleme may be unaware that they are entitled to a considerable sum of money should they any income from English registered con may I be permitted to point out the fo salient facts :—

(1) Every Indian gentleman of British ality is now entitled to recover either the w a proportion of any British Income Tax d at source from his dividends

(2) This includes dividends which are s be paid "free of tax", or even when no d for tax is shown on the dividend voucher case of a British registered company.

(3) No liability on income not derive Great Britain can be incurred by putting i claims.

(4) The amount recoverable varies small amount to hundreds of pounds, de upon the amount and source of the income

(5) These claims can be made in res income received from 5th April 1920 to date

Those who desire further informati garding such claims should communica Mr Fry.

A (

A Students' Home for Calcutta

The Ramkrishna Mission have bee known for their charitable endeavour the new Students' Home which the organising deserves public sympathy some time they have been running a for the benefit of poor students who to carry on their education in Ca Here the students do all their own wo lead a life of quiet Brahmacharya. W had occasion to visit the hostel whic pressed us by its contrast to the a run of students' messes in Calcutta everything was orderly, methodical an in hand. The organisers are trying to a larger hostel in the suburbs where intend to give the students a chance t their own living by work of one ki another. Those desirous of learning m the scheme should write to Swami Shiva Belur Math, Dt. Howrah.

The Economic History of Ancient

We are indebted to Prof. Santosh Das M. A., of Tribhuban Chandra C Nepal, for a splendid and compact littl on the Economic History of Ancient India's economic life was fairly c even as early as the Rig-Vedic age

not is not acknowledged by some people who have written on the ancient history of India. Very little is also known of the economic life in ancient India even among the highly educated people in our country. We expect that this book will be welcomed by all who desire to acquire knowledge of this important subject. Prof. Das covers the Economic History of India from the earliest times down to the age of Harsha in about 300 pages. This is concise enough considering the amount of information we get in the book. The price, Rs. 3, is not high. The book is published by the author from 3-2 Ananda Dutt Lane, Howrah.

A C.

Gandhi's Moral Greatness

Mr John Haynes Holmes, Minister of the Community Church in New York City, recently delivered an address from his pulpit in which he considered the question as to whether Mahatma Gandhi had failed in his great adventure, namely, "to restore his nation to its ancient freedom and native culture by disciplining its people to the technique of non-violent coercion." In the course of the address Mr. Holmes dwelt on the Mahatma's moral greatness in the following words —

If "he that ruleth his spirit is better than he that taketh a city," then Gandhi is indeed the greatest man of our time. During the last three years, he has endured punishment at the hands of his enemies, he has met humiliation and defeat at the hands of his friends. He has seen his movement disrupted and its forces scattered. He has seen his followers refuse to follow. But he has not faltered in patience, nor swerved in courage. He has lost neither hope nor faith. Best of all he has kept sweet his soul from all anger, vindictiveness and hate, and, in his darkest hour, has held all men as his friends. "If I have equal love in me," he cries, "for No-Changers, *Swarajists*, Liberals, Home Rulers, Independents, and for that matter Englishmen, I know that it is well for me and well also for the cause."

The Secret of Sun Yat-sen's Influence

In the opinion of the *Japan Weekly Chronicle*:

The devotion that Dr. Sun Yat-sen was always able to command was largely due to his refraining from the pursuit of wealth. High office has so long been regarded in China as a means to amass riches on behalf of one's family that the testing has been very severe for those who have risen to power since the revolution, and all but a few have forgotten their grand ideals when they found the spoils of office within reach. When Sun's cause seemed hopeless after his expulsion from Canton, his followers still stood staunch. Some would answer all criticisms with the plea, "He has not grown rich. He is still a poor man," ... Few people doubted that he maintained his personal integrity. His published will declaring that he has no wealth to leave and that his house, clothes and books are to go to his wife, while his children are old enough to fend for themselves, seems convincing.

In a leading article the same paper observes that "few people will withhold admiration from a man of such concentration of purpose and such self-devotion." An article in *Asia* enables us to form an estimate of his personality

Sun Yat-sen and His Wife

A guard of two officials and twelve soldiers, the story goes, once surprized Sun Yat Sen in the Canton room where he was secretly living, with a price on his head. They could kill him and claim as large a reward for him dead as alive—altho the Chinese Government was said to be anxious to get him alive, so that he could be tortured, in accordance with the customs of the times, before being executed. Sun, reports Dr Cantlie, one of his biographers, "took up a volume of the classics dealing with the ethics of Government, and began to

read aloud. His captors listened and then asked questions. Discussion began, and Sun reasoned with them. After two hours the officials and their guard departed. They had been convinced." China might never have been a republic if they had not been convinced, for they held in their hands that day the life of the future creator of the new China.

His best achievements, his highest aspirations, have frequently resulted in benefits for others, in trouble for himself. More than to any other Chinese, credit goes to him for the formation of the Republic called "one of Asia's three great moderns," head of the anti-foreign movement in China, as Gandhi is in India and Mustafa Kemal in Turkey, he brought Western civilization to China, but he opposed the domination of the agents of that civilization, "foreigners" all, and foreign influences helped to take away his power.

Sun Yat Sen no less than the other two is entitled to his place in the triumvirate that may truly be said to have fired with new spirit, the aged soul of the East. Indeed, he was the first of the three, and made the task of the other two easier.

Dr. Sun Yat Sen became a factor in history, we are reminded, while still performing major operations in Macao. There he became affiliated with a group of young men discontented with the inefficient, corrupt and yet autocratic rule of the Manchus, the alien conquerors of China. These young men were pledged to work for reform, not revolution, but reform in the spirit of the times.

He organized a branch of what could already be called the "Young China" party and entered on the career he has never abandoned

The work of the mission he had chosen is best illustrated by the fact that of the eighteen men originally banded together in Canton, Dr. Sun Yat Sen alone survived the first few years. The others were all discovered, caught and put to death. Such were the penalties of Progressivie in China then. No compromise was possible. Those who began with petitions and hoped for reform took to direct action and aimed at revolution. They had no choice.

China's ignominious defeat by Japan in 1894—1895, a defeat caused largely by corruption in the imperial entourage, fanned popular resentment against the dynasty, and the time was thought propitious to strike a blow. A coup was planned. Canton, the richest provincial capital in the South, was to be seized and declared independent. Arms and munitions were stored; men loyal to the cause were organized; an hour was set for the attack. At the last minute, when rebel bands were started on the march, the details of the plot were revealed to the provincial officials by a traitor, who turned over to them papers incriminating the leaders. Such of the latter as could not make their escape were caught, tortured with exquisite cruelty, and beheaded.

Among the few who evaded capture was Sun Yat Sen. In disguise he got over the city wall at night under the noses of the soldiers, who were searching for him. Hiding in native huts, canal-boats and the fields on the canal-banks, he made his way to Macao. Next he went to Hongkong, to Japan, to Honolulu, to America, and later to England. Thus began fifteen years of high adventure, thrills and romance unparalleled outside yellow-back fiction. Back and forth across the earth he journeyed, appearing in now this and now that Chinese settlement. He was the living link t bound Cantonese emigrants in all quarters of globe—bound them to one another and to th native land. He united them into a world-w band of revolutionaries, whose part was to sup funds and maintain lines of communication w others kindled enthusiasm and recruited man-po for the final struggle within China.

"With a price on his head amounting someth to hundreds of thousands, hunted as an arch-cri nal and dogged by spies", relates Mr. Peffer, would turn up in China suddenly, garbed as co fisherman or travelling peddler, and go from to to town, preaching revolution, organizing, rais funds. In the dead of night in some abando temple—

A group of men would steal in singly, com in response to a summons spread no one knew h Then the one time doctor would appear, talk th or four hours in semi-darkness and disapp while his audience scattered in tense sile Death by the most fiendish of tortures would h been the portion of each of them, had they b discovered. Over Sun Yat Sen it hovered alw all but closing upon him again and again.

It was in 1896, after his first flight from Cant that he was kidnapped in London Spies hav notified the Chinese Legation in London that had come there from the United States, Chinese were sent out to inveigle him into Legation. They did so, and he was immediat put under lock and key. His arrest was kept se He was allowed to see no one. It was intende smuggle him on board a steamer sailing for Ch and there deliver him to the authorities for puni ment Of this Sun was himself apprized by of those who had trapt him. With doom hang over him, he tried desperately to get word to friends. He entrusted notes to servants, who prom ly turned them over to his captors. He thr notes, weighted with two-shilling coins, out of barred window in his room They fell into courtyard. Finally he persuaded a man-servant take a message to Dr. James Cantlie, his for teacher in Hongkong, and his intimate friend Cantlie set to work feverishly, knowing that mint counted: for the ship on which Sun was to be was in port, loading. He went to Scotland Yard the newspapers, to the Foreign Office. The st was so bizarre that it did not gain credence investigations were made. The officials of the L tion denied all knowledge of Sun's whereabo When denial was no longer possible, they ma tained that Sun had come to the Legation vol tarily and that since it was "Chinese soil" and was a refugee from justice, in China, they ha right to make him prisoner. The Foreign Of was stern in its demands, however, and London press took up the issue, Dr. Sun released after twelve days' confinement.

There are numerous stories of similar esca in the years when he was being hunted. At time a man came aboard a small boat in which S was hiding, and informed him that he had b offered $5,000 reward for him. Sun reasoned w his captor, and the man, after listening a while, on his knees, so it is said, and implored S pardon. On yet another occasion, on the island Hainan, also off the southern coast the milit authorities became suspicious that Sun was hid in a certain compound, They posted a guard at it, and for six months Sun did not stir. Then

e challenged fate, walked out in disguise, went ard a small boat and got away.

Last Big War and European Prestige

We read in the *Japan Weekly Chronicle*:

uropeans in Asia have long enjoyed a standing h was taken for granted. Perhaps it was less agly accorded in China than in any other coun- because the Chinese had always a good deal ntempt for everything foreign. However, it been enforced, and was becoming a habit. But of the results of the war is the complete dis- arance of any idea among the Chinese that the pean has any sort of superiority. There can be oubt that this is chiefly owing to the behaviour uropeans themselves, and the exhibition that have given to the Chinese of the fact that, gh desiring respect, they are quite willing that w Europeans whom they do not like should be ed with contempt and contumely. Africa has ed the same lesson. Where at one time a display of force was sufficient, the spirit of age demands aeroplanes and live bombs. These nt measures, when adopted, not only arrive ere, but bring peaceful intercourse to an end which it has no resurrection. Moreover the violence of the measures precludes their em- nent except where the operations can be conducted nd the reach of criticism. The disappearance ny happy mean between bombs and impotence make the maintenance of a privileged position oreigders in China a very difficult matter Super- ly things are much they were, but beneath the ce the changes have been profound. The Great was lost in Asia by all the belligerents, and here more completely than in China.

"Love Thy Neighbour as Thyself"

In the course of his presidential address the Surma Valley Students' Conference, C F Andrews said.—

When I was quite young, I was told by my her the Golden Rule of life to 'love my God all my heart and soul and to love my neigh- as myself' She used to impress upon me this was the whole duty of man and that all years of my own life would not be too long to to fulfil it. When I grew older, I used to le over the last part of the Golden Rule, and never fully understood it until I came out to a For I used to ask myself: "How can one another person only just in the same way that loves one's own self?" I used to take the se 'as myself' to mean to love other people like elf, and taking the world in that sense, I could feel that this was quite strong enough. For in- ce, my own mother loved me evidently more she loved herself. Was that extravagant love y mother for me, her child, wrong? Was it a ch of the Golden Rule? Ought she to draw le somewhere in the extravagance of her love? chow, this idea of limited love used to vex and I had an unquiet feeling about this quan- ive stand-point of love. But when I came out ndia the truth was suddenly revealed to me through the Upanishads, that I did not know truly the meaning of the original passage in my own scriptures. The true meaning was this: That I should love my neighbour as myself, because he truly was myself. There was, therefore, no mere limited measure of love, no mere likeness between him and me, but identity.

I heard only recently a very beautiful story about the saint Ramkrishna Paramahansa, how when he had realised this supreme truth of the Advaitam, and wished to carry it out in action he used to go out at night-time and do the sweepers' work in the neighbouring places, removing the very filth- iest things and the most repulsive, in order that he might truly identify himself with the sweeper and not merely talk about unity.

Stoning to Death for Apostasy or Heresy

Khwaja Kamal-ud-din has written to the *Moslem Outlook* to say,

(1) That the Quran prescribes no punishment for apostasy.

(2) That "stoning to death" is not among the provisions of the Quran.

(3) That though many cases of apostasy did occur in the days of the Holy Prophet, yet no one was punished solely for it

The Quran admittedly allows freedom of con- science. It respects personal judgment in religion. "No compulsion in religion" is the golden rule promulgated exclusively by the Quran. Apostasy after all is a change of opinion in religion. If it is punished, it is compulsion in religion, and, therefore contrary to the Quran.

We hope the Khwaja is right in his summing up of the attitude of the Quran towards apostasy and in the matter of free- dom of conscience But even if any scrip- ture enjoined the stoning to death of heretics or apostates, such an injunction would de- serve only to be rejected.

We do not think that it is the Quran alone which teaches "no compulsion in religion"

Unopposed Election of Mitra and Roy

It is the Government which prevented Babus Satyendrachandra Mitra, M L C, and Anil Baran Ray, M L C, from attending the meetings of the Bengal Legislative Council by depriving them of their liberty without any trial And yet it is the same Government which declared their seats vacant because of their absence from duty for more than two months. This declaration was made, too, months after the period of two months had elapsed.

Nothing is known to the public as to the offence committed by these two gentlemen, who represented Noakhali and Bankura in

the Bengal Legislative Council. As they have not been brought to trial, the public would be justified in considering them quite innocent of any offence even against any bureaucracy-made law. The public would be justified also in holding that they were deprived of their liberties and then unseated because they had proved obnoxious to the Government. It is a curious sort of progressive responsible government which allows the executive to remove by such tricks legislators who are not in their good graces.

As these gentlemen had been removed from their office of membership quite arbitrarily and deliberately, the electors of Noakhali and Bankura owed it to themselves to return them again unopposed. This we are glad they have done

If the Government persists in not setting them free, and again declares their seats vacant two months hence, it is to be hoped Bankura and Noakhali will return them again unopposed. And so on and so forth to the end of the chapter.

Modernism

Living Religions. A Plea for the Larger Modernism, by Victor Branford, published by Williams and Norgate, makes stimulating reading. We are told in the preface :—

"Modernism has to be conceived not merely, nor even mainly, as a movement of critical scholarship. There is an underlying issue of pervasive readaptation between old and new. Viewed in this wider way Modernism is by no means confined to the Catholic religion. Kindred endeavours toward readjustment have long been stirring in Hebraism, Hinduism, Mohammedanism, and other venerable religions. All these movements are infused by a common purpose. It is to renew, in the light of current knowledge, yet also of contemporary aspiration, the eternal verities enshrined in ancient faiths. So viewed, Modernism in religion comes into relation with Modernism in science. The latter is concerned with endeavours, now widely beginning, towards putting our whole body of verified knowledge to better use and finer purpose than hitherto. The aim is no less than to unify, spiritualise, and thus consecrate, our sciences at present too isolated, and often profaned by their outcome in practice. These two movements which seek, one of them to modernise the religious, and the other to consecrate the sciences by integrating them in the service of life, will be the more fruitful the closer their union. That idea informs this volume in plan and detail."

"A General View of Hinduism"

In the general view of Hinduism which Mr. Branford gives in his book, he tells the reader :—

"As befits the mother-religion of the (h East, and therefore giver of Faiths to more than third of mankind, Hinduism is compact of heave qualities ; *Yet it also shows corresponding defe* The noble and *the rude*, wisdom and *folly*, magnanimous and *the trivial*—all seem to in mingle in its writings, teachings, practices. It ex bits too, with exceptional clearness, the phases rise and decline, of reascent, yet fall, of renew also, which each religion of aspiration to Unive ality is seemingly fated to undergo in the pass of time. The pageant of Hindu Religion shows royal line of initiators, continuators, re-initiat moving in stately procession through aeons fluctuating development. It shows an incom able array of bardic sages, with life-giving (h and creative myths. *Yet also not without stra superstitions and touches of dark magic.* They followed by the measured tramp of an interm able priesthood, rich in melting litany and cuno ing ritual, *yet also fertile in formularies of fi tion that cage, and even wither the soul.* There saints, sages, pilgrims, missionaries, in countl thousands. Prophets and epic poets file past) see the pomp and pride of sacerdotal jurists maculate in aim, turbid in effect In the wake this priestly company of law-givers go bands scholars and grammarians, often profound see ingly always erudite, yet *surely someti wooden* !" [The italics are ours.]

As the author is not a carping critic Hinduism, but is rather an appreciat the defects referred to by him should recei the attention of us Hindus. For it is alwa good for individuals as well as communiti to pay greater attention to the faults point out by friends than to their words praise.

"A Synthetic University."

Of Rabindranath Tagore's University Santiniketan, Mr. Branford speaks thus :—

"Between these extremes of Brahminist Buddhist orthodoxy the North and South Po of the Hindu mind come modernising movemer of which Rabindranath Tagore's new Univers at Santiniketan in Bengal may be taken as cutting edge. It is perhaps to be viewed as foremost development of an order endeavou once religious and educational, which, a generat or two ago, obtained wide vogue under the n of Brahmo-Samaj. But new qualities and m of a very distinct kind distinguish Tagore's fou dation. Thoroughly Indian, in spirit and tradit it is yet world-wide in outlook ; and with neglect of specialisms, its face is resolutely towards synthesis."

Coming to details, the author writes :—

"Attached to this University are various cillary institutions, amongst which a School of Ar College of Rural Reconstruction, and a Bo School, exhibit notable instances of initiative impression of the School, picture the boys at th first exercise, repeated twice in the course of day. You see them in the early morning sun,

park and playground, robed in white linen, ig Buddha-fashion, silent and absorbed, each his own tree. So they remain, in unbroken iation, for some twenty minutes It is a point nour not to let their thoughts wander to il, base, or selfish, topics. Some may find the lha's "noble path" to inner peace, serene yet ant. Others may fail Yet all doubtless are better for this systematic exercise in spiritual ntine The complementary exercises, of extern-laptation to nature's modes, are also practised. ue-study, and Boy-scouting, have taken firm in Tagore's School."

Communist Propaganda in India

Reuter has cabled to India a piece of s showing that the communists in Russia nd to help Indian revolutionaries in ous ways to establish a republic in India. munistic propaganda in India cannot do good But this item of news has lessons for the people of India and the British ernment The British Government ought have concluded the understanding with iet Russia negotiating for which had been ied on by Mr. Ramsay Macdonald's ernment, Bolshevic propaganda in India ld thereby have been stopped, at least mised. But now affairs have come to h a pass that Anglo-Indian (old style) itarists will take advantage of the Bolshevic ey to increase wasteful military expendi-e in the North-west frontier, as their pre-essors did by taking advantage of the ey of Czarist Russia. The greater the itary expenditure the less would be the s available for economic, sanitary and cational progress. Thus will the cause of people suffer, there will be growing dis-tent and the Government will be unpopular. shevic agents will not then be wanting to in the resulting troubled waters.

The "upper" classes of Hindu society ought g ago to have done justice to and frater-d with the masses, including the so-ed depressed and untouchable classes. It o be regretted that they have not done so se classes have now become self-conscious. Bolshevic propaganda reaches them, and e be any social or political revolution, or , the fate of the Indian "upper" classes not be dissimilar to that of the Russian rgeoisie and aristocracy after the revolu-. It would be wise for us therefore to our house in order betimes. There is time, but soon it may be too late.

Self-Government and a Stable Empire

Mr Harold Spender, of *Westminster Gazette* fame, writes thus in *The Contemporary Review*:—

After all, it is nothing else, this extending grant of freedom to our children across the seas, but the repetition, on a larger scale, of the process which has made the citizens of these British islands a loyal and obedient people. Is it not the same virtue which does everything for us here in England? If we keep that beacon light shining clearly in view, we cannot go very far astray. Each extension of the franchise in Great Britain has been heralded with prophecies of woe. Each grant of British Self-Government was going to be the end of all things. On the contrary, with each enlargement of these powers, England has grown more steady, prudent and conservative Even from Ireland the rumour now comes that the heroic grant of complete Self-Rule, made in 1923, has already miraculously changed the temper of Irish feeling towards England If Ireland, then what of the other Dominions?

What of India, which is not a Dominion?

We are not Britain's "children across the seas", nor want to be And it has been said in the bible that the children's bread ought not to be given to the dogs.

Lord Olivier on the Anglo-Indian Community.

Lord Olivier has contributed to *The Contemporary Review* an article on the Memorandum which the Anglo-Indian (new style) community prepared for members of Parliament. The Anglo-Indians claim therein to be treated with special favour on the ground that "The British Nation has called them into being." If Britishers consider this claim valid, they ought to show the Anglo-Indians the special favour asked for, at their own expense,—not at ours That is what Lord Olivier also says in his article

Surely, if "the British Nation" is responsible for these people, and they require special emoluments and privileges, it should discharge that responsibility itself, and not rivet it as a special relief charge upon the Indian community

For this just observation, Lord Olivier has come in for a bitter attack at the hands of the Chowringhee *Statesman*

Afghan Amir Declines Allowance from State Funds

Simla, Apr. 20—It appears from *Ittihad-i-Mashriqi* that funds in Afghanistan are ample, and that the Amir's Council of State signifying approval of

the new Budget, pointed out to the Amir that no provision had been made for the personal allowance of the Amir and the Royal Family, and requested the Amir to sanction some suitable allotment for his personal household use.

His Majesty, however, while thanking the Senate for the kindly thought, pointed out that his private income from his estates was ample for the simple life he leads, and refused to draw upon national funds.—(Special cable to *Ceylon Daily News*)

Good But please do not stone people to death for their religious opinions

---

The Turks and the Kurds

Poles, Germans, Russians, Austrians, etc, are all Christians. But as they are distinct nationalities, it has been always held by lovers of liberty that the partition and subjection of Poland was wrong and its emancipation during the late war was right Similarly the freeing of Ireland from British dominance must be welcome to freedom-loving persons.

Following the same line of thought, we think that Arabs should not be under Turkish rule, nor should the Kurds be enslaved by the Turks, though all these peoples are Musalmans.

It is, therefore, greatly to be regretted that, though the Turks have won freedom for themselves, they would not allow the Kurds to be free. They have crushed their "rebellion", which was really a war of independence, and are going to hang their leader, Sheikh Said.

Whatever their religion, the powerful think that freedom is meant for themselves alone, and that what is sauce for the gander is not sauce for the goose.

"The Review of Reviews" on Lord Curzon

In writing a note on the late Lord Curzon, the London *Review of Reviews* does not make even a passing reference to his works in India. This is a characteristically British imperialist achievement—to ignore the country but for whose possession Britain would not be what she is.

Resolutions of the Hindu Mahasabha

At its Calcutta sittings,

The Hindu Mahasabha adopted resolutio urging the checking of the conversion of Hind to other faiths by means of religious propagan the formation of Sangathans and the ameliorati of the condition of the Untouchables. T Mahasabha favoured the admission of boys of t Untouchables in all public institutions.

The Mahasabha viewed with regret the conv sion of lakhs of Hindus, particularly in Beng Bihar, Assam, Guzerat and the Frontier Provin to other faiths and in order to counter this t Sabha suggested the formation of a Hindu Prote tion League

The Mahasabha condemned communal repr sentation and believed in the establishment peace and tranquility and Swaraj. Commu nationality was of vital importance It pointed o that communal representation in the past h proved dangerous to the nation. The Mahasab was not opposed to any agreement reached wi the other religionists in order to work harm niously for the attainment of the political goal

Further resolutions adopted by the Hin Mahasabha included an appeal to the Ran Sabhas for the establishment of orphanages a asylums for unprotected orphans, widows a urging the Government for the release of perso convicted in connection with the Katarpur Ri as was done in the case of those convicted Malabar

The Mahasabha concluded its session aft adopting a resolution for raising five lakhs rupees, out of which one lakh would be devot to Sangathans and four lakhs for the uplift of th depressed classes and for the relief of Koha Hindus

Pandit Madan Mohan Malaviya referred to th pitiable condition of the Kohat sufferers.

Promises of nearly Rs. 1,75,000 were made o the spot and a large sum was collected Mr Jug Kishore Birla promised a donation of Rs 10,00 Mr. T. C. Goswami, M. L. A. Rs. 5,000, and Pand Ramkumar Jha, Rs 10,000

Resolutions were also passed urging the pr hibition of cow slaughter and the circulation of th "Gita" throughout the country.

PROF. JADUNATH SARKAR (Moradpur P O Patna, is prepared to train two young M A in research for two years, by giving them fr board and lodging in his house, provide they are hardworking, prepared to lead simple liberal Hindu style of life, and no under the necessity to earn money durin the period. Must learn Persian or Marath or both. References as to characte necessary.

PRINTED AND PUBLISHED BY A. C. SARKAR AT THE PRABASI PRESS,
91, UPPER CIRCULAR ROAD, CALCUTTA.

...Percy, 3 vols. 5 0
...Soldier's Wife, 2 vols. 1 8
...Seamstress 1 0
Coral Island, 4 vols. 3 0
Margaret, " 3 0
Omar, " 3 0
Pope Joan, 3 vols. 1 12
May Middleton " 2 4
Grace Darling 0 12
Loves of the Harem, 4 vols. 3 0
Leila, 2 vols. 1 8

...ries of Paris ...
...Stuart, 2 vols. ...
...rmen ... 0 10
...th, 4 vols. 3 0
...Duchess, " 3 0
...cre of Glencoe 3 0
...ide, 3 vols. 1 12
...ries of London ... 5 0
...vols. ...
... of London 20 0
...t Macaire 1 4
...Lambert 3 0

SRI VIDYA BOOK DEPOT,
New Washermen Peth, MADRAS

Vaidya Kaviraj S. C. SEN Kaviranjan's
Ayurvedic Medical Hall

THE LEADING AYURVEDIC HOUSE IN U. P
27, KACHARI ROAD, LUCKNOW.
Telegrams : "RAJ-VAIDYA".
OUR SPECIAL PREPARATION.
AMRITASAGAR PILLS.

...fe & sure for all sorts of Malarial Fevers. Per Re. 1. Postage extra. Dozen Rs. 10. Postage free.
...AKARADHWAJ KALPA RASAYANA.—The best remedy ...Nervous Diseases. It is a renowned preparation ...ervous debility, weakness, powerlessness, weak- ...of the brain and eye-sight, weakness of the heart ...lungs and want of concentration. PRICE Rs. 10 ...10 PILLS & One phial oil.
...atalogue Free. *Postage Free.*

SOAP AND ALLIED INDUSTRIES OR SOAPS, SODAS, CANDLES AND GLYCERINE.

...L. Banerjee, Techno-Chemist and Soap Expert, ...Ghose, M.Sc., Chem. E. (U S A.) Soap Expert ...Indranath Dutta, Editor, *The Business World*, ...a host of Industrial Chemists and Soap Experts ...he day, **Rs. 2-12.**
...roved processes and recipes and exhaustive ...tions to prepare all description of Soaps, ...les and Allied Products. Of inestimable value ...ndustrious Sons of India.
...his one volume will enable you to start and ...lop a well-founded Industry in the line.

SEND YOUR ORDER NOW—
Business World Pubg. House,
P. O. Box No. 2084, Calcutta.

CONVULSINE

...or all Spasms, Contractions, Convulsions.
Price Re. 1 per bot

—:—

Syrup Maramus.

for Wasting Infants.
Price Rs. 2-8 per bot.

—:—

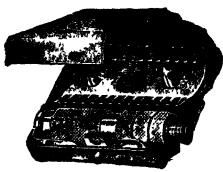
Liver Solution.

for Liver and Kidney Complaints.
Price As. 12 per bot.

...r. GUNNE. **Karad (S.M.C.)**

...REDUCTION IN PRICES to popularize ...our GILLETTE PATTERN SAFETY RAZOR
Price Rs 1-14 only

Rs 1-14 for the razor in a nickle box with 10 good quality blades. We guarantee you cannot get such a good razor at such a low price

Put an end to your shaving worries by buying our razor as we absolutely guarantee that it will make your shaving real pleasure and will give you a cool and clean shave in 2 minutes.

Our Gillette Pattern Razor is the cheapest and the best imitation of the well-known Gillette and its blades give as many clean shaves as does the original Gillette blade which will also fit our razor.

Reduced Prices :—Each razor in a nickle case with 10 best quality blades Rs 1-14, three razors Rs 5 and doz. Rs 18. **Extra blades** of the best quality, each will give about 50 clean shaves. Prices Doz. Re 1 three doz. Rs 2-10 and Gross Rs 9. All prices net. V. P charges extra. Packing Free.

Ram Brothers, 883-39 Burns Road, Karachi.

ROLLED GOLD JEWELLERY.
(Warranted For 10 Years)
Manufactured of the finest quality rolled gold containing a proportion of pure gold with an alloy metal Guaranteed to keep their colour and appearance for ten years
Necklace with pendant Rs 5-12
Earring Rs 2-12
Bangles Rs 3 a pair
The American Watch Co
P. B. No. 509
P. T. Madras

B. LITT., Ps.D.

Degrees. **Thesis Examination.**

Send stamps for literature:
EDUCATIONAL INSTITUTE, ALLAHABAD.

"The Indian Point of View in Economics"

By D. A. Shah, M.A., LL.B., The Modern Review—"Ably written." "the problems of currency, high prices, the 'drain' and fiscal policy of Government are discussed. The brief study of the problem of Indian poverty is one of the best we have seen.' *Price per copy*, exclusive of postage. Re. 1. Write to the Author, Nanpura, Surat.

Sett Dey & Co.

Homeo Chemist,
42, Strand Road, Calcutta
Dealers in Boericke and Tafels.
Original Homoeopathic Dilutions and Biochemic Triturations
CATALOGUE FREE ON APPLICATION.

Whole No.

A MONTHLY REVIEW AND MISCELLANY
EDITED BY
RAMANANDA CHATTERJEE

Subscription:
Indian Rs. 8-8; Foreign, Rs. 10;
Single Copy, Rs. 12.

Office:
91, Upper Circular Road,
Calcutta.

CONTENTS:

CONTENTS:

WONDERFUL REMEDIES OF EVIL INFLUENCE OF "PLANETS."

If you be not benefited by the Kavacha, money will be refunded. We send a letter of guarantee with each Kavacha.

Nabagraha Kavacha—Its wearer is sure never to lose any lawsuit and will easily secure good jobs and promotions He will not die heirless. Price Rs 4-4.

Sani Kavacha—It will save you from adversity and misfortunes, and while lengthening your life, will increase your wealth, fame, peace of mind and success in undertakings Price Rs 3-6.

Shyama Kavacha—It is many in one While making you free from debts it will give you plenty of wealth with a happy band of joyous children at the same time, make you proof against all attacks by enemies Moreover, as the goddess Shyama is the spiritual-guide of saturn, it is sure to make its wearer free from the wrath of Saturn and avert its evil influence. Price Rs 9-10.

Dhanada Kavacha—Its wearer earns immense wealth with little struggling. Whenever a wearer thinks of something he gets the result without delay The goddess Lakshmi always resides at his house and gives him son, wealth, long life and fame In conclusion, it will give even a beggar the wealth of a king Price Rs 7-10

Shatrubashi Bagalamukhi Kavacha—It will help you to overcome your enemies and to take revenge on them Moreover the wearer gets his desired object and a Bhakta or Sadhak is released from the court when he is prosecuted as an accused or is a plaintiff through some accident Price Rs 9-2

Akshoy Kavacha—It is unparalleled in the world, (It is beyond the power of the gods even to sing of its utmost excellence By wearing it a man can conquer the three worlds The unlimited power of this Kavacha, scarcely attainable by the gods even is described in the Mahabharata) By wearing this Kavacha Mahabir Karna once gained the reputation of having possessed of all the resources of the world India the king of the gods had to come down to earth from heaven and beg of Karna for this Akshoy Kavacha in his hand (in order to save the life of his own son Arjuna) Any person wearing it has not to suffer from any kind of want On the other hand being free from disease and enemy, he can be possessed of immense resources and attain a long life Rs 29-10

Surjya Kavacha—Its wearer is sure to shake off the most obstinate of diseases Price Rs 5-3

Mahamrityunjoy Kavacha—It will ward off all serious disasters and accidents that might otherwise end in premature death Price Rs 8-2

Nrisingha Kavacha—It will cure Leucorrhoea Barrenness Hysteria and other diseases in women and enable them to bear healthy and long-liv children It is sure to save you from the influe of bad spirits Price Rs. 7-5.

Mahakala Kavacha—By wearing this even men who are hopelessly barren will get child and those whose children never live will be moth of children who will live long. One wearing Kavacha comes out winner in disputes and laws And even a fool becomes learned as an effec this kavacha Price Rs. 11-9.

Santi and Raksha Kavacha—By wearing above-mentioned Kavacha, all kinds of fem disease such as Leucorrhoea, Hysteria, Barrenn birth of dead child etc can be cured And infants and the women giving birth to child can be got rid of the influence of five gho wizards and giants upon them The woman h ing this Kavacha in her body when she is in family way, has no apprehension of the death child in her womb or pain at the time of deliv By virtue of this kavacha, the child becomes heal stout, lovely and possessed of long life In case of a woman whose child does not live b both the mother and the child should wear Kavacha There is no apprehension of evil to child and woman with her husband living w this beneficial kavacha Price Rs 29-7 as only

Graha Santi Kavacha—Persons upon whom planets cast their evil eye suffer in multitu ways They have to suffer from want of food clothing, financial embarassment, physical di mental agony, downfall or failure in works h lessness separation from friends anxiety, untim death, useless quarrel, loss of stored-up wea being deprived of the money expected to possession, being involved in debts and the li

On the contrary if the evil influence of pla can be got rid of one being free from all ki of sorrows due to pecuniary physical or circumstances can attain happiness, comfort gress fame honour and prosperity in this w One wearing our Grahasanti Kavacha is s attain the desired object being free from th influence of planets Because the planets are the fountain of a man's happiness and sor Those who being much devoted to the wear Grahasanti Kavacha will, through the ings, be possessed of health, wealth honour wife and friends and afterwards secure the p of getting the feet of Vishnu Price Rs 32-9 a

Besides the above we prepare many other Kavachas which are not mentioned here for w of space and a detailed description of which may be had on enquiry

Our Kabachas have been circulated through all the lands from Hongkong on t Pacific ocean to Baghdad situated almost in the westernmost country of Asia, a crossing the boundary of Asia they have run to the different provinces of the co tinents of Africa, Australia, Europe and America. We have always been receivi numerous unsolicited testimonials regarding the efficacy of our Kabachas as w as our astrological calculations, from those quarters, which are not published h for want of Space. A copy of them may be sent, if asked for with one anna sta For some of them vide the May issue of Modern Review, 1925.

The biggest Astrological Society in India with magnificent library, containing Astrolo and Astronomical works For Horoscope, Thikuji, and foretelling of all kinds, please drop a line to-day with one anna stamp

Highly spoken of by Nawabs, Zemindars, Advocates, Vakils, Accountant-Generals Judges of the High Court and many other eminent men.

The All India Astrological and Astronomical Society.

President—Pandit B. K. Bhattacharya, Jyotirbhusan, Jyotirbbidyaratna, Vidyabhusana, F

170 (M) Upper Chitpore Road Jorasanko, Calcutta

15

Goiterol (Regd.)

The only permanent cure for goiter by external application A safe & certain specific. No discoloration of skin or clothes It is medicine to be used in all stubborn cases.

Price Rs. 2-8-0

Per bottle charges extra.

Rheumatism Cure.

The only specific cure for all kinds of rheumatism, (whether acute or chronic) muscular Rheumatism, Lumbago, Sciatica neuralgia & allied conditions.

Price Re. 1-8-0

A bottle charges extra.

Brahma Drug Stores,

Palakol, Kistna Dist. South India.

PHOTO GOODS ...

We are direct Importers of all kinds of Photo Goods Artists' Materials, Half-tone Process Materials etc, etc

We sell them at competitive price. All our goods are fresh and of high quality. We do not cut price for quality. Before placing your order elsewhere kindly send your enquiries for our prices.

CALCUTTA CAMERA STORES,

82 Hospital Street CALCUTTA

শ্রীদিলীপ কুমার রায় কর্তৃক গ্রথিত

দ্বিজেন্দ্র-গীতি ১ম ভাগ মূল্য ১৷৷০

দ্বিজেন্দ্রগীতি ২য় ভাগ মূল্য ১৷০ মাত্র

এই দুই খণ্ডে স্বর্গীয় কবির ৮০টি উৎকৃষ্ট গানের স্বরলিপি প্রকাশিত হয়

হাসির গানের স্বরলিপি (বাঁধা) মূল্য ২৲ মাত্র

মন্দ্র ১৲ অনেক্য ১৲ ত্রিবেণী ৷৷০

মাতা ৷৷০ পাষাণী ১০ কালিদাস ও ভবভূতি ১৲

আষাঢ়ে ৷৷০ গান ২৲

প্রাপ্তব্য:—গুরুদাস লাইব্রেরী,

২০৩৷১৷১ কর্ণওয়ালিস ষ্ট্রীট, কলিকাতা।

Kashi Silks.

for Coatings & Shirtings.

OUR SUPERB QUALITY SILKS FOR TROPICAL SUITS

Famous for their excellence as Dressing materials. They are rich, smooth, brilliant and cool, washable and durable. Those qualities as well as their cheapness have contributed to their popularity.

Send for the SAMPLES and we will post you, FREE of all charges a fine range of samples.

Mohans Limited,

BENARES.

READ! READ! "THE DECLINE AND FALL OF THE HINDUS"

A CRITICAL ANALYSIS OF HINDU SOCIOLOGY HISTORICALLY SURVEYED SHOWING THE ROAD TO INDIA'S REGENERATION

WELL REVIEWED IN ALL THE LEADING JOURNALS IN INDIA AND ENGLAND

By S. C. MOOKHERJEE, BAR-AT-LAW, with a foreword from Sir P. C. Roy, D.Sc.

Price Re. 1: V. P P 1-4-0

To be had at Calcutta from the author at 7 BALLYGUNGE CIRCULAR ROAD or THACKER SPINK & Co. or Maha-Bodhi Society 4 A, College Square East and HIGGINBOTHAMS LTD, MADRAS

PLANTS AND SEEDS

We stock Fruit-trees, Palms, Crotons, Orchids, Creepers, Conifers, Ornamental foliage, Flowering Shrubs and trees of every descriptions at our nursery which is open daily from sunrise to 11 A.M. and from 3 P.M. to sunset.

15 sorts Country Vegetable seeds Re. 1, 20 sorts Re 1-8. English flower seeds ... sorts Re 1-4, ... sorts Rs. 2 & 20 sorts Rs. ...

THE NURJEHAN NURSERY

2, KANKURGACHI 1st LANE,

CALCUTTA.

Professor Thakore's Books—

1. Indian Administration to Dawn of Responsible Govt., 1765-1920.

Price Rs 4, 6s Abroad

OPINIONS AND REVIEWS

Socialist Monthly Berlin, 1923---An extraordinarily interesting and original work. Most desirable that our libraries should procure a book of this high character and make it accessible to German students of India.

Sir C. Ilbert---A sound piece of work.

Sir V. Chirol---Clearly a very useful contribution.

A. B. Keith---Contains important contributions to the solution of present difficulties.

P. E. Roberts---Vivid and stimulating. You have put some things extraordinarily well.

Times Literary Supplement 17-2-1922---Praiseworthy freedom from prejudice. States as plainly as possible the alternatives between which India has to choose.

English Historical Review, October, 1922---One of the most vigorous, interesting and original volumes on India. Based on wide reading and inspired as a rule with shrewdness, insight and sympathy.

Conference August 1922 ---Gives a vivid glimpse of the deep-going changes the impact of the West has wrought upon the East. Launches his criticism right and left with fearless hand.

Modern Review June 1922 ---Shows considerable ability.

Hindusthan Review April 1922 ---An ideal text-book for the student.

Hindu 10-4-22 ---A valuable treatise.

New India 10-4-22 ---A longfelt need supplied by a really impartial Indian.

Times of India, 12-4-22 Based on original sources. All the better for the very candid criticism which runs all through it.

Pioneer 11-6-22 The text fully supported by authorities.

2. The Text of the Sakuntala

A PAPER ON---

Price Re 1-8, 2s 6d Abroad

OPINIONS AND REVIEWS

Dr Jolly—Your valuable work. The understanding of the S. greatly furthered by your remarks I think.

Dr Charpentier -You are on the whole quite right. Only I feel quite sure you will always have to meet a sturdy opposition from scholars to whom the letter is every thing and the spirit nothing.

Dr Sten Konow Shown excellent reason for disagreeing from the lamented Pischel- my own Guru on many points. *Dr G. Morgenstierne*- Treated a very fascinating question in a happy way. *Dr Lanman*---Helps us to a clear understanding of the problems and shows the way to a reasonably good text.

Vedic Magazine and Gurukula Samachar June 1922 A distinct service to the cause of higher literary criticism. Displays complete mastery of the subject.

D. B. Taraporevala Sons & Co.

Booksellers, Hornby Road, BOMBAY 1

SWAMI VIVEKANANDA

HIS COMPLETE WORKS in seven volumes.
(Board) Rs. 3 each. (Cloth) Rs 3-8 each

FROM COLOMBO TO ALMORA (30 inspiring lectures on burning problems of the day) Rs 2

KARMA-YOGA As 12 | BHAKTI-YOGA As 10

JNANA-YOGA Re 1-8 | RAJA-YOGA Re 1-4

EAST & WEST As 10. | MY MASTER As 6

SRI RAMAKRISHNA'S TEACHINGS (Mainly edited by Sister Nivedita), in 2 parts Board, each Re 1

THE LIFE OF THE SWAMI VIVEKANANDA, Complete in four volumes, Popular Edition Vols I, II & III, Rs 2-5 each. Vol IV, Rs 1-1

SRIMAD BHAGAVAD-GITA Text Eng translation paraphrase, and notes by Swami Swarupananda Cloth Rs 2-8

VIVEKA-CHUDAMANI of Sri Sankara Text, English Translation and Notes by Swami Madhavananda (Board) Rs 2

Most of the above books are offered at concession rates to subscribers of the

Prabuddha Bharata.

A high-class religious monthly (30th year) Annual Subscription Rs 3

WORKS OF SWAMI ABHEDANANDA AND SISTER NIVEDITA ARE ALSO AVAILABLE

For Catalogue of books and photos please apply to The Manager PRABUDDHA BHARATA 182-A, Muktaram Babu Street, CALCUTTA

Manufacturer of High Class

"Lucky Mohan Flute" Harmonium

Our ever renowned and highly melodious L. MOHAN FLUTE Harmoniums are available at a considerably reduced and cheap price. Please order at once. Every instrument is Guaranteed for 3 years. We have in our stock Violin Sitar, Esraj Tambura etc.

Single Fitted with Organ Reed Rs 20
German „ [illegible]
Paris [illegible]
Kasriel [illegible]
Double Organ [illegible]
German [illegible]
Paris [illegible]
Kasriel [illegible]

Double Folding Rs 55 to 100

Ask for New and Full Illustrated Catalogue for it

The Lucky Flute Co.,

3 Rani Ch Ghose Lane, Beadon St, Calcutta (M

CONTENTS

WELFARE READERS' GUIDE FOR MAY 19[illegible]

1 MUNICIPAL EFFORT TO PROVIDE HOUSING · A profusely illustrated artic which Mr St Nihal Singh describes the efforts made by the London County Counc provide cheap but good housing for the relatively poor

2 SHOULD WE CONTRADICT EACH OTHER By Lydia Lion Roberts An a dealing with one aspect of the training of children.

3 THE MENACE OF POLITICAL PARTIES Dr Sudhindra Bose and Rut Middaugh discuss American Party Politics and exhort Indians to find a warning in Am experience.

4 RAINY DAY SURPRISES By Helen Gregg Green We learn a lot about k children happy and occupied on dull days

5 OCCURRENCE OF MONAZITE IN BLACK SAND OF ORISSA By Sasankab Ray B Sc, L Ag. This article deals with the discovery of Monazite in the black sa Orissa in 1922 and its implications

6 PAT-A-CAKE By Nelia Gardner White A Kindergarten Article

7 SMALL POX By Cedric Dover A well-written article which should in most people just now

8 THE MECHANICS OF THE ACTIVATED SLUDGE PROCESS AND THEIR ABILITY TO TROPICAL CONDITIONS V S Chinnaswami deals with the subj utilising sewage in this way in his usual lucid style

9 ECONOMICS OF LEATHER TRADE AND INDUSTRY B Ramchandra Rau, L T, F R E S This is Chapter VI of this interesting monograph In this Chapter the le author deals with the possibility of the successful Tanning Industry in Calcutta

10 THE BOY AND THE MAN Ethelyn Edwards Crowe tells us the story of a who was taught only to take and not to give

11. BABY-WEEK AND CHILD-WELFARE By Dr Pitambar Pant This is the sun of a lecture delivered by the author on the occasion of the Second Baby-week exhil Bijnor District, *opened by H E the Governor of U P*

12 BEING PLEASANT By Ethel G Peterson We are told how Telephone Girl taught to be pleasant in America The article will interest all victims of the I Telephone Service

13 HOUSING IN BENGAL An interesting article from the pen of Mr Umesch Bhattacharjee whose analysis of the situation is intelligent and interesting

14 FUNCTIONS OF SCHOOL INSPECTORS Sree Dham Lanka gives a Summa Mr R Littlehailes's presidential address to the Sixth Annual Conference of the Madras Gazetted Educational Officers

15 EAST AND WEST By Rita A rebuke to the England returned youth who himself

16 INDUSTRIAL DEVELOPMENT By Dongersee Dharamsee Written in the usual versatile and well-informed style

17 INDIA IN THE OLYMPIC GAMES By Prof J M Gangooly M Sc A comp study of Athletic records

18 AGRICULTURAL EDUCATION IN GERMANY By Benoy K Sarkar De the system of agricultural education in Germany

19 NATURE STUDY AND RURAL SCHOOLS By D R Mundheswar Discus value of Nature Study

20 ECONOMIC STATISTICS An opinion on the Suggestions of the Indian Ec Enquiry Committee By Dr Rajanikanta Das M A, M Sc, Ph D

21. DO YOU KNOW ? In this Section we find the following items Cattle Probl Bengal, Travancore in 1923-24, Lady Councillors, Great Iron Found in Japan, Manuf of Paper from Straw Indian Steel Protection—Some German Views, Coarse Plucking and Invention for Cheap Power

22. OUR POINT OF VIEW Editorial Deals with A Living Wage, U P Conference Re-marriage of Young Widows, How to Protect and Guard India, German the Steel Tariff, A Doctor of Engineering, Prohibition in the Bihar Council, and Cheap Posta

20 Articles and Many Selections Valuable Editorial Notes.

WELFARE Costs you Rs. 6, per annum, post free.

Rise of the Christian Power in Indi

— BY —

Major B. D. Basu, I.M.S. (Retd.)

In Five Volumes.

— PUBLISHED BY —

R. Chatterjee, CALCUTTA.

What Does the PREMIER LIBERAL MONTHLY Say?

The author's surprising industry and research have enabled him to out-rival professional stud of history in the amount of his out-put and in the thoroughness with which the historical material been gathered and sifted He has given us a connected and continuous narrative of the rise of British power in our country, the central theme serving as the backbone of the whole work the exposition of the real nature of the methods and working by which British supremacy has to be built up He is full of quotations from original sources, like the State-papers of Govern the Despatches of the Company and the letters and records of the English officials themselves M Basu tries to show up the real callousness that marked the conduct of the greater number Empire-builders (so-called.) of British India their land-hunger, and their Machiavellian policy

—*the Indian R*

What Does that Great Friend of India, Dr. J. T SUNDERLAND, Say?

'I received the five volumes of Major Basu's scholarly and valuable history I prize it very and am making use of it It seems to me by far the most important history of British Rule that we have '

No High School, College University and Public Library ought to be without it

PRICE OF THE FIVE VOLUMES **RUPEES TWENTY-FIVE** POSTAGE EXTRA

R. CHATTERJEE, 91, Upper Circular Road, Calcutta.

KRISHNA AND JASODA
ARTIST—SRIMATI SUKUMARI DEBI

PRABASI PRESS, CALCUTTA

THE MODERN REVIEW

L. XXXVII. NO. 6 — JUNE, 1925. — WHOLE NO. 222

GETTING AND NOT-GETTING

(Translated by the Author from paragraphs written by him while on his voyage to the West)

BY RABINDRANATH TAGORE

HE practical man takes to pieces the hundred-petalled lotus, and as he piles up its fragments, one by one, he says *have it* The sceptic pulls out the petals, ts them up, lets them wither, and says *have it not* The simple man of wisdom zes on the blossom, wonder-stricken The aning of his wonder is, that he is at the ne time conscious both of having and not ving The lover says in the poem of yapati ***For innumerable ages I have held you my arms, yet my heart remains unappeased*** at is to say, he has crowded into a moment s of getting, and yet the age-long not-ting clings to him still The relativity of e has always been asserted in the language feeling, it has only to-day been at last nowledged in the diction of science

I remember how, when I was a boy, the ld would be born afresh for me, every rning, from the womb of the darkness of night The familiarity which breeds ifference, if not contempt, because it gives to a delusion that we know, was not se enough at that time to be able to hide n me the fact that the knowledge of a h merely illumines the surface of a tery. In those days of my childhood I had set out on life's journey, and my quest not of any goal at its end. At every I looked for some fulfilment of my travel, felt that something might suddenly be aled out of the obscure, a communica- of an eternal secret by the road itself. I had heaped up some garden mould in the corner of our verandah, and planted in it a custard apple seed I waited for the miracle of the sprouting of a plant out of a seed—an evident fact and yet an inexplicable truth At that time I had the wisdom to be able to wonder at the commonplace world, somehow knowing that it was a pilgrimage-place of truth where known and unknown meet in a perpetual confluence

He who looks towards Truth and says *I know* loses it as much as he who says *I know not*, thus taught our Rishis He who avers that he knows, foolishly lets slip the treasure, as he greedily knots fast the wrap, and he who avows that he does not, loses the wrap as well. That is what I understand the Ishopanishad to mean When knowing and not-knowing come before us tied together in hallowed union, then does the mind feel that reality has been reached, completed by its surrounding atmosphere of the infinite There is no losing so absolute as his who is certain of fully having

That is how England has come to lose India more hopelessly than any other Western nation The mystery of truth in the heart of India has eluded the Englishman For India he has no feeling of wonder; his indifference is expressed in his vanity of possession Triumphantly he fancies that India has totally been comprehended in the thing which he has made fast in the tightened grip of an organised force. Owing to gross feeling of

satiety India occupies less space in his thoughts and studies than in those of some other great countries of Europe.

The only reason for this is, that for England her *need* of India is overwhelmingly predominant The satisfaction of need, like the gorging of food, has the one-sided vision of *getting*, with no immensity of not-getting for its perspective. So it cannot be a true vision; and because it is not true, there is no joy in it, no wonder, no respect Because the relation of need fails to inspire one with a disinterested spirit of sacrifice, Englishmen show such an amazing lack of personal generosity towards India I am not making a complaint of this, but only noting its inevitableness. The India which has been captured by England's greed has been lost by England's soul And so, while out of it the Englishman makes profit and in it feels pride, India remains for him a burden heavy with regret

Therefore is it so difficult for individual Englishmen to make any offering for the sake of giving India help, education and freedom, and so easy for them to flare up in the wrath which calls for dealing punishment to her The British Capitalist whose callous profit, thriving upon the utter ignorance and poverty of the people, does not allow the least fragment out of its multiplying prolific percentage to go out to their help in reducing the ravages of famine, flood and pestilence-- it is he, seated on his swelling money-bags, who is the first, when red-eyed authority adopts vengeful measures of repression, to applaud it as a return to sanity

I do not wish to speak as a partisan. I admit that for all government, law and order is a necessity Even where relation of affectionate kinship holds undisputed sway, chastisement has its place When popular excitement is in excess, the ordinary law may perhaps be excused for becoming extraordinarily lawless

But to judge a government truly, the system has to be considered as a whole. And if we find that the interest of law and order is crowding out all other interests, devouring the revenue till very little of it is left for assuaging the thirst that tortures, or preventing the disease that decimates; if we find that the store of generosity is nearly exhausted in the decorations, the comforts, the largesses of these guardians of peace; when, be they on the Civil or the Military [illegible] the least of their importunities goes [illegible] children

of the soil are in extremity, the only [illegible] they get is to be reminded of the m[illegible] that God helps them who help themsel[ves] [illegible] then does this disproportion, in its enor[mity] give to these favoured watchdogs the a[illegible] of emissaries of some malignant plane[t] [illegible] acquisitiveness presiding over India's des[tiny]

The palatial edifice in which friends, [re]lations and helpers are inordinately [out]numbered by guards and warders, is in [illegible] language called a gaol. We know that pe[ople] think it proper to fence round a garden [with] thorns; but why should the gardner fa[il to] see the point if we lack in enthusiasm [for] a magnificent enclosure which mounts g[uard] over a tragic barrenness of flowers [and] fruits? So, if our rulers ask us whethe[r we] do not want *Law* and *Order* in the land, [our] reply is we do, but we object to *Life* [and] *Mind* being bled white for their sake

There is nothing wrong in piling tons [of] weight on one of the scales, prov[ided] that we have a sufficient interest in [the] goods which are being weighed in the ot[her]. But when we discover that the arrangem[ent] is meant not for enhancing the value of [the] country for those who live in it, but [for] ensuring permanent possession for those [who] live away from it, that our portion c[on]sists mostly of a growing load of brick[bats] while a great part of the valuables is rese[rved] for the opposite side, we cannot look [upon] this beam of the scale set up by [illegible] force as anything but a rod of punishm[ent]. Our complaint is not against the police [but] against the extravagant indulgence wh[ich] they enjoy. We do not object to the [fire] being kept up, but to the absence of [a] cooking pot over it And when the cost [of] the blaze becomes so exorbitant as to le[ave] nothing over to fill the pot, then, if in answ[er] to our tears which spring from the gnaw[ing] emptiness within, the question is thund[ered] against us, "Are we not then to light your hearth?" We have to falter [illegible] "Yes, yes, no doubt, but not for our c[rema]tion, please!"

The evil to which I am referring is [one] which has spread over all the world,- e[very]where has the profiteer's bushel hidden [the] light of the truth of the man. Thus politics, which represents the worldliness [of] the people, usurped the highest place [in the] activities of the West, and it has beco[me] easy for man to cheat and be cruel to [man]. In other words, man's starved heart is ridden to death by his corpulent [illegible] racing over a path of profit that h[illegible]

nus. Never in the history of the l has all-devouring avarice organised a universal orgy for its own repletion. The passions which are the enemies of soul work their purpose by hiding from the wholeness of man. Lust makes us on the flesh to the exclusion of the Greed draws our attention to posses- to the exclusion of the owners. Pride es the self to ignore all others. There ne more of these enemies which is negative ts aspect. This is feebleness of vision The mist does not destroy the landscape, wipes out its sky, shutting the Infinite of sight. The delusion born of habit or physical possession is a mist of the mind, ich beclouds the faculty of wonder and eens off the ineffable. It smudges the e of truth with the coarse touch of a stantly dusty use, and prevents the mind m entertaining it with due regard, for nder is the respect paid to Truth

Nature keeps life active by contact with er new accidents. Even if any accident ould cause pain, it only provokes a more gorous response of vitality The accidental the messenger of that which is beyond the ounds, it comes with a message from the unusual and frees our consciousness from the encroachment of inertia

In our country a pilgrimage is one of the most important of religious functions When the divinity is lost to sight behind the screen of custom it is the screen which appropriates our worship Those who are utilitarian by temperament have more regard for the material results even in their religion;—it is they who worship the screen to the exclusion of the divinity In making a pilgrimage the mind thrusts away the screen Then the limited objects of every-day knowledge appear on their background of the unlimited unknown, the simple finds its place on the bosom of the sublime

So this time, as I set out on my pilgrimage I again looked about me on both sides of the road It was my hope that the Eternal Stranger who, though before us, eludes our vision in the world of habit, might be revealed to me, somehow, somewhere, bedecked with some garland of unknown flowers, under the light of some unknown star Habit cries "It is naught, it is nowhere" The deep beyond replies "Of course, it is, you do not see, because you think you have seen."

MEMOIRS OF OLD DELHI

By C F ANDREWS

CHAPTER VII

Political Ideas

DURING the closing years of his life, Munshi Zaka Ullah became one of the most deeply respected figures in society in the city of Delhi He served faithfully and regularly on many committees and took his place on every occasion in public when the leading citizens in Delhi were represented. He was deeply honoured and respected by the Hindus and Musalmans alike. Any doubts which had been held by the latter concerning his religious beliefs in earlier days had for the most part passed away, and he was regarded with natural pride by Delhi Musalmans as an ornament of the faith he professed.

Until the time of his last long illness, he could be seen every afternoon in the Public Library in the Queen's Gardens reading the latest books and reviews It was there, as I have mentioned earlier in this book, that I first came to know him as a friend, and therefore that reading room will always to me be associated with his memory He used to occupy a favourite chair near a sunny window during the cold weather, and during the hot weather he would come after sunset and sit on the roof of the Library in the cool of the day, and there we would hold our discussions

It would have been difficult to find in the North of India a more distinguished intellectual circle than those elderly men who used to gather round him each evening in the Library There were members of all creeds

present, and as long as that circle remained intact it was always possible if any religious controversy arose or any outbreak of mob violence was feared, to reach a kindly understanding on points of difference of dispute.

What attracted me, first of all, and drew me into the circle was the extraordinary kindliness and cordiality of Munshi Zaka Ullah himself. He seemed to be able to reveal to me the heart of India and to express the greatness of the traditions of the past in his own person It was not merely an attraction towards the dignity and greatness of Islam that I felt, though his presence helped me much in that direction also. But it was rather a respect and reverence for India as a whole,—its majestic history, its poetry and romance, its colour and atmosphere so different from the West The West indeed was appreciated by him, and here was our original point of contact. He, on his side, never despised or underrated the culture and the spirituality of the West, but at the same time he gave me in his own person an understanding, and a true appreciation, of the culture and spirituality of the East.

In Calcutta, and in other Indian cities, I have found the same cultured atmosphere again and again, but I have never felt the old world of India blending with the new so impressively as I have done when talking with my old Musalman friend in Delhi Later on, when the national movement in India, with which I was in whole-hearted sympathy, began to develop in the North, it became my custom to write in English for the different magazines and reviews Munshi Zaka Ullah, as I have related, was an omnivorous reader and on account of our friendship with each other he would make a point of reading any article of mine with special care whenever it appeared. He would wait for me in the Library eager to discuss the subject with me. Usually he was both critical and conservative at the same time, and he would warn me against impetuous haste in reaching conclusions Then he would suggest and sketch out for me new subjects, on which I might possibly write, and give me an outline of the direction he would wish me to take.

Munshi Zaka Ullah's mind was wonderfully alert right up to the end of his long life. I was continually impressed by the wide range of his information and the breadth of his point of view on all religious and social questions which we discussed. Curiously enough [illegible] him very greatly indeed; and many of our talks togeth[er] were about my own country and its m[ore] recent historical developments. This was pa[rt]ly due to the fact, that he had been call[ed] upon to write text-books, in Urdu, on Engl[ish] and Indian History. The study he had ma[de] of the Nineteenth Century in England h[ad] absorbed him. Queen Victoria was his id[eal] monarch, and Mr. Gladstone his model State[s]man. For Mr. Gladstone as a man, he h[ad] an unbounded admiration. On one occasio[n] which I remember very well, he said to me "When you get a deep and sincere religio[us] nature combined with a strong intellect and high sense of moral justice, and the man who possesses these great gifts rises to becom[e] Prime Minister of a country it is the highest gift that God can bestow on any nation Politics divorced from religion is altogether evil"

He found it very difficult to fathom th[e] ideas underlying Socialism, and he very ofte[n] asked me questions about it But whenever I tried to explain them he would shake h[is] head and tell me that he could not under[-]stand them at all Every country, he would agree, needed a king or ruler. No country could rule itself for any length of time mere[-]ly by a system, however complete that system might be in theory The personal ruler was always the chief need far more than th[e] correct system. When the true personal rule was found and the people were ready to obe[y] his personal will, then good government w[as] to be found. Without strong personal ru[le] good government was, he thought, impossib[le] Socialism he regarded as eliminating this p[ro]found personal element in life and inculcat[ing] a mere system in its place This point [of] view was interesting, but I felt that fun[da]mentally he could not grasp the subj[ect] because his mind was so entirely wrap[ped] up with loyalty to a king.

The rise of the Labour Party intere[sted] him most of all during the closing [years] of his life, and he was never tired [of] speaking about it. He knew that I had [been] very closely attached to the Labour [Party] in England and this added to his inte[rest]. "You are an extraordinary people", he [would] say to me, "you take those who are in [the] dust and set them among princes. Of c[ourse] if you can ensure the right people c[oming] into power by this method, you will [have] proved the wisdom of your politics Emperors used to do much the same in the past, when they chose their Viziers from the lowest ranks of societ[y]

en from among slaves. But then they uld depose them at a single word What ll you do when the Labour Party comes o power and oppresses those who are ble by intellect and birth? You cannot en depose them at a glance as our nperors could, and they may do infinite ischief."

I used to explain to him, as far as I uld, that nowadays, since education was mpulsory and universal, times were changed. was very often found by experience that uch of the most brilliant intellect and uch of the truest nobility of birth came om the bottom ranks of society out of omes that would never have had a chance rising in the olden days I also tried to ove to him the strong moral trend which e Labour Party had already given to politics e listened to all that I had to say, but he ad grave fears about the future What ruck me so much was this, that he felt for e destiny of my country as if it had been s own

In Indian political affairs, he was strongly nd instinctively conservative Indeed, conservatism was his inheritance, while his intellect made him progressive. Not only was is own nature drawing him to a conservative attitude, but his own tragic experience f the Mutiny drew him also in the same irection He had seen with his own eyes hat most terrible upheaval of the Nineteenth entury He had witnessed the wild passions et loose on either side, and therefore his ind was steadily set against change when endangered the public peace.

The national movement interested him ery deeply indeed; for he was a true lover f his country. But he drew back in horror hen he saw anything approaching to violence; and he spoke with anguish concerning ertain acts of assassination "Can such eople," he cried, "believe in God? Have ey forgotten God?"

It was to education, first and last, that he oked for all political and social advance n this theme he never grew tired It was ways uppermost in his mind The backardness in education of his own Muhamadan community was a great distress to m. "Without true learning," he would say me, "there can be no foundation You ay build and build, but your building will tumble into ruins. Some new superstition ll arise; some new popular clamour will ring up, and then all the edifice which you ve been slowly building, will come toppling down to the ground" Once he said to me suddenly and very earnestly "Remember in my young days, I had to pass through the Mutiny Would the Mutiny ever have taken place at all, if there had been universal education? What was it that the mutineers fed themselves with and fed the common people with also,—both Hindu and Musalman alike? Superstition! Blind *superstition*! A little knowledge might have dispelled it, but the knowledge was not there I do not think that a single one of the students of the old Delhi College was found, who sided with the mutineers They realised the madness of it all, and the misery in which everyone would be involved"

Munshi Zaka Ullah's opinions on one point were very strong indeed He objected strongly to Musalmans, whose forefathers had been in India for many generations regarding themselves as foreigners or making a separation between their own interests as Musalmans and the interests of India itself "India", he said to me with impassioned accents that I can still recall,—"India is our own mother country, the country which gave us birth We have made our homes here, married here, begotten children here, and on this soil of India, we have buried our sacred dead India, therefore, must needs be dearer to us than any other country upon earth We should love the very soil which is mingled with the dust of our ancestors For a thousand years, our own religion of Islam has been intimately bound up with India and in India Islam has won some of the greatest triumphs of its own peculiar form of civilisation We should love its history and government, which have been shaped by Akbar the Great and his successors I cannot bear to hear Indian Musalmans speaking without reverence and affection for India, the land of their birth! It is a new fashion now springing up, which did not exist in my younger days The fashion is a bad one and should not be encouraged By all means, let us love our Musalman brethren in other countries and feel their joys and sorrows, but let us love with all our hearts our own country and have nothing to do with the encouragement of those who tell us that we, Musalmans, must always be looking outside India for our religious hopes and ideals and their fulfilment

There were few subjects on which Munshi Zaka Ullah in his old age became more eloquent than this and he never wavered for a moment on this point throughout the

whole of his long life. His heart was bound up with India, and it was India's history which he studied with the devotion of a lover. His nature was rooted like a tree in Indian soil, and no storm or tempest from outside could shake it.

His son, Enayat Ullah, told me once that he had gone to his father and had asked his permission to study the history of Spain in order to learn about the greatness of Islamic rule in that country. His father had replied to him: "Why should you begin to study the history of Spain, before you have mastered the history of your own country? Is not the Islamic civilisation in India great enough for you to study? [W]as there ever, in the history of the world, [a] greater Mahamadan Empire than that of [th]e great Moghuls? Study that first and [lea]rn to love your country truly and thought[fu]lly. Only then will you be able to appreciate [th]e greatness of others."

Indian history, Indian poetry, Indian art, Indian music, were all precious in his eyes and he made no line of distinction between what was Hindu in it and what came from Islam. He was proud of every part of it and cherished as his own.

I come now to the point where my own views tended to diverge from his own I will state it as simply as I possibly can He had ardent hopes that owing to the spread of education and the growing enlightenment of the common people, the relations between Hindus Musalmans would be greatly improved At the same time, he could look forward to no period (and here I differed from him) when the mediating influence of a third and neutral factor, such as the English, would be rendered unnecessary. He therefore regarded the place of the English in India as permanent and not temporary.

He never for one moment swerved from this position; for he somehow regarded it as an inevitable inference from all his reading of Indian History. "Believe me" he would say to me, with very great earnestness, when I used to argue that British rule was temporary only, "Believe me, I know India from by babyhood in a way you can never know it; for I was born here and I have always lived here. As you are aware, I love India with the love of a son for his own mother, I know also my own people I know my Musalman community. At the same time, I have close friends among the Hindus and I respect them as my fellow countrymen.

surer of it the longer I have l[ived] ... difference between Hindu and Mus[alman] ... too great for any permanent union, ... shall always have the need of ... balancing power."

"But suppose", I said, "that ... should be universal and compul[sory] ... both communities were taught at ... schools and read the same boo[ks] ... not the present ignorance and ... tion with regard to religious ... es vanish, as it has practically ... between Roman Catholic and Pr[otestant in] England? We have no intervening ... our own country. Does not the ... of an intervening power in I[ndia] ... stir up greater strife? Have no[t the] communities got to learn to se[ttle their] own differences without the inter[vention of] an outside party?"

The old man would shake his ... say to me: "You younger men m[ake] dreams Perhaps we dreamt dr[eams our]selves, also, when we were young. ... perience is a school-master, that te[aches] hard lessons that cannot be forg[otten] ... my own experience has shown me ... is a permanent place for the Englis[h] ... just in the same way as there is a ... place for the Musalman and the Hi[ndu] ... have one destiny to fulfil in In[dia] ... Musalmans have another destiny ... and Hindus have a different destin[y of their] own. India is large enough ... enough for all of us. we are all th[ree] ... and all three are needed."

"What destiny do you mean?" ... ask.

"Our functions are not the s[ame] ... would answer, "the country can o[nly have] peace by utilising all three. Look ... History, which you know has ... special study. First of all, in Ind[ia there] was the Hindu only: and for a ti[me there] was great peace and civilisation. ... at last followed dissolution and dec[ay] ... God sent the Musalman First of ... was bloodshed and fighting Then ... another era of great peace and c[ivilisation] ... Then in turn came the dissolution ... After that God sent the English ... there was bloodshed and fighting. ... in turn there has come great p[eace and] civilisation It may be that you ... in turn, will decay and dissolve. ... then your work in India, will rem[ain] ... just as we Musalmans have gr...

all within the Will of God. He does He pleases."

"What are the dangers," I asked, "to the ...sent peace and civilisation?"

"First of all," he replied, "you who are ...glish may cease to make your own interests ...ncide with those of India. You may ...y to use India entirely for selfish ends ...ou may say in your hearts 'I can do ...ckedness, but God will not see it.' But ...ever you cease to be humble before Him, ...lieve me your fall will be greatest of all ...hen the second danger is that the Musal... ...an should say in his heart 'India belongs ...us We will make the Hindu again obey ...s, as in the past.' The third and last ...nger is that the Hindu should say 'We ...ve numbers, wealth, knowledge We are ...ore in number than the sands of the sea ...et us drive out the Musalman and the Christian alike and keep the country to ourselves.' All these voices are the boastings of pride They do not recognise the Will of God working out His divine purpose in the world"

I have tried as nearly as I possibly could to reproduce these conversations They made a deep impression on me at the time. but the impression was due more to the spirit of intense earnestness with which he spoke than to any newness of the thoughts that he uttered

When I asked him one day, what he regarded as the one thing of greatest importance in India at the present time he replied without any hesitation, "Religious Neutrality". The answer was unexpected and it struck me very much fully indeed I had fully expected him to say 'Education", but his answer was more striking than that

(To be continued)

WILLIAM JAMES—THE MAN AND THE AUTHOR

By A. K SIDDHANTA, M A

THE life of William James may be divided into three periods

I The Preparatory Period (1842-72)

II The Psychology Period (1872-93)

III The Philosophy Period (1893-1910)

In the first period we see James in his ...yhood and youth: when invalidated for ...out four years (1869-72) he 'read much, ...ought much' and so prepared himself for ...s active life of later years.

In the second period, James is first seen ...the chair of Anatomy and Physiology at ...arvard. after his marriage in 1878, he writes ...s two books on Psychology. is appointed a professor of Psychology publishes ...rious psychological articles and becomes ...promoter of Psychic research.

In the third period, James is seen turning ...Philosophy: he is now afraid of being ...lled a 'Psychologist' and gets back his title ...Professor of Philosophy: delivers his Gifford ...ecture at Edinburgh: publishes most of his ...ecious books in this period and dies in ...ace on Aug. 26, 1910.

All students of contemporary Philosophy ...ow Harvard (Mass.) through its three jewels. William James, Josiah Royce and Hugo Munsterberg How James helped his two associates, Royce and Munsterberg, may be noted with interest in the course of this essay

In America all the ancestors of James were Protestants they were all people of education and character William James the senior, James' paternal grandfather was the last ancestor who went to U. S A. in 1789 from Ireland. Henry James, the father of our James the Pragmatist was the second son of William Henry's mother was a most democratic person by temperament and she managed her husband's household very creditably Henry's wife, Mary Walch, lived entirely for her husband and children, who were all devoted to her in return Her first son, our William James, was born in New York on Jan 11, 1842 The son resembled the father in many striking ways the character, manners and beliefs of his father influenced him Henry, though a man of wandering habits, lived entirely with his books, his pen, his family and his friends He was so sociable, so independent and lively a talker that wherever he went he entered into hearty relations with interesting personages:

Thackeray, Carlyle and Emerson may be named among his friends and, visitors.

After spending more than a year with his brother Henry at a school in Boulogne, William entered the Academy in Geneva in 1859 and during the next two years he studied painting under W. M. Hunt in Newport. He then joined Lawrence Scientific School and studied chemistry and comparative Anatomy there for two years. President Eliot of the school wrote of James, —"I received a distinct impression that he possessed unusual mental powers, remarkable spirituality and great personal charm."

After joining the classes in the Harvard Medical School for a year or so James accompanied Louis Agassiz (see "Memoirs and Studies"· p. 1-16) and party as an assistant on their expedition to Brazil. they sailed from New York on April 1, 1865. He saw Brazil with the eye of an adventurer and a lover of landscape rather than that of a geologist or collector and in one letter to his brother Henry from Brazil he wrote, "when I get home I am going to study philosophy all my days"

Returning from Brazil he resumed his studies in Harvard Medical School but owing to ill health he was compelled to interrupt his course. He started for Germany both for a 'change and for studying Physiology in German laboratories After spending the summer in Dresden and Bolivia he found his health getting worse instead of better This illness which began in 1867 and which limited James' activities and occupations for several years, had another important effect He was then a youngman of twenty-five the illness defeated the plans of his youth and it clearly developed and deepened the bed in which the streams of his philosophic life was to flow.

Though he attended some Berlin lectures in the Autumn of 1867, his ill health prevented him from working in the laboratories. The water cure at Teplitz was a failure and in the spring of 1868 he repaired to Heidelberg to hear Helmholtz lecture. Thence he went to Divonne in Savoy where he handed a writing by Charles Renouvier, that French philosopher who influenced James' thinking in later years. James was greatly impressed by Renouviers' vigor of style and compression: In his "Problems of Philosophy" (page 165 footnote). James speaks of him as "one of the [illegible] philosophic character." When [illegible] [illegible]ward' chair, James discussed [illegible]

his turn, Renouvier paid James his trib[ute] by publishing the translations of the latte[r's] various papers in the "Critique Philosophiqu[e]" after a fortnight's stay at Paris he embar[ked] on November 7, for America "disappoin[ted] in the chief hopes with which he had lan[ded] in Europe eighteen months before, but m[ore] matured in character and thought, and [re]solved to seek his health and career [at] home." ("Letters.")

After his return to Cambridge, Mass [in] November 1868, he spent four outwar[dly] uneventful years · he was for the most p[art] of the time an invalid. In 1869, he obtain[ed] his M. D. During this period he read mu[ch] on Neurology, Physiology of the Nerv[ous] System and on Psychology. In' this 'prepa[ra]tory period' he read portions from Ka[nt,] Schiller, Goethe, Jacobi, Schelling, Herd[er,] Humboldt and a number of other autho[rs.] Whenever possible he wrote summaries [of] his readings and made marginal notes [Pr.] Perry lists seven book-reviews of James' [in] this period (1868-72).

James was then a youngman—still in h[is] twenties. But he was suffering so constantl[y.] He was tormented by misgivings which almo[st] paralyzed his naturally buoyant spirit [and he] was almost plunged into a state of morb[id] depression. He had even an experience of t[he] kind of melancholy which takes the form [of] panic

When James wrote the chapter on th[e] 'sick soul"* twenty years later (1902) h[e] put into it an account of this experienc[e.] On page 160 of "Varieties," James writes [as] if a French correspondent is giving him t[he] report Mr. Henry James states that subs[e]quently his father admitted to M Abau[zit] that the passage was really the story of [his] own case

The first six 'years of the second per[iod] in the life of William James, may aptly [be] termed the 'first years of teaching.' Du[ring] these few years he acted as Instructo[r in] Anatomy and Physiology (1873-76) [and] began to give 'instruction in Psychology [as] well

In August 1872 at the proposal of [Pre]sident Eliot, James was appointed Instr[uctor] of Physiology at Harvard College. Dr Th[omas] Dwight was given charge of Anatomy. [When] these two posts were combined into o[ne in] 1873, James was re-elected and was o[f] the combined chair. He was very po[pular]

* See lecture VI, VII, of "Varieties of Re[ligious] Experience."

ongst his students ;—all of them were ted with their luck in having him. Before tually accepting the post he sailed for rope in October, 1873. In a letter from ome (December 17, 1873) to his sister lice, we find that James totally abstained om spirituous liquors. Eight years later, hen delivering a lecture on "Temperance" efore Harvard students he showed evidences rom Physiology and general experience in upport of total abstinence.

After his return to U. S. A., his college duties proved both absorbing and stimulating. He was then in charge of both comparative anatomy and the physiology of the vertebrates to this he added a course of physiological psychology in 1876. It was James who founded instruction in experimental psychology in Harvard in 1876 or thereabouts. About fifteen years later, in 1890, he raised several thousand dollars, fitted up Dane Hall and introduced laboratory exercises as a regular part of the undergraduate psychology course.

In 1874 he published an article* in the "Nation" wherein he criticised the speculative scientists for using the authority of ence when dealing with speculative problems. Specimens of his contributions of years following may be found in "Collected Essays" (1921). And when in 1876, Dudley Hall, the celebrated author of 'Adolescence' and "Senescence" (1921) wrote an open letter to the "Nation" complaining of the inadequacy in teaching of philosophy by the best American institutions of the day, it was James who strongly supported him with the remark, 'If a minister of the gospel takes charge of a philosophical class it is natural that *safeness* becomes the main characteristic of a tuition.'

Early in 1876, James had been introduced to Miss Alice H. Gibbens and the next day wrote to his brother Wilky that he had met "The future Mrs. W. J.". On July 10, 1878, after a short engagement, James and Miss Gibbens were married in Boston. Marriage brought a happy change in James. During the twenty one years that followed his marriage, James did much in the way of teaching and writing, all of which was due to his wife's constant care and watch. Mrs. James was really an ideal wife. She managed the household and looked after the physical and intellectual comforts of her husband.

Josiah Royce (1856-1916) was then a young man from the "intellectual barrens of California". Royce writes of James,

> "He found me at once .... accepted me with all my imperfections .. ...used his influence not to win me as a follower but to give me my chance. It was upon his responsibility that I was later led to get my first opportunities at Harvard"*

The opportunities did not come before 1882-3 however. Though antagonistic in philosophical principles James and Royce were perfect friends. In his letters to Royce, James addressed him as 'My dear Royce', Beloved Royce,' 'Beloved Josiah'.

James loved Nature, his sylvan home at Chocornor was his most favourite resort. Two years before his death (in 1908) he wrote to Henri Bergson,

> Why should life be short? I wish you and I and Strong† and Flournoy McDougall and Ward§ could live on some mountain top for a month together talking on philosophy and then feasting on the scenery.

In 1880, he was appointed as an Asst. Professor of Philosophy. Two years later, he took a year's leave of absence from college and sailed for Europe —for taking 'rest' and for meeting European fellow investigators there. He saw his brother in London and in Prague he met with the mighty Ewald Hering (Lecturer of Physiology) and Prof Ernst Mach (of Physics) came to his hotel and spent four hours with James. Wundt received him very kindly after his lecture in his laboratory. Wundt's agreeable voice and ready tooth-showing smile and his able lecture made an impression on James. Before sailing back home in March, 1883, James remained in London for some time and among others he met there S. Hodgson, Leslie Stephen, Carveth Read and Francis Galton.

Prof Perry records in his precious little book—the "Bibliography"—the names of at least twenty eight contributions of James' to the various papers during the years 1878-82. Of these seven have been reprinted in Collected Essays (p 43-243). Of his 1881 writings a most interesting one was on "Temperance" therein he pleaded for total abstinence.

After forty years of struggle and preparation James was now clear about his aims and abilities. His scenario of "Psychology" was

---

* "The Mood of Science and the Mood of Faith"

* Quoted from Harvard Graduates Magazine (June, 1910)

† Author of "Origin of Consciousness" Why the mind has a body?

§ James Ward author of "Naturalism and Agnosticism", "Realm of Ends", "Psychological Principles" etc

now,—after years of hard work,—complete and he had begun to fill up the details: materials he got from his European friends and from his own students. He proceeded slowly with his task because he had, to use his own words, to—"forge every sentence in the teeth of irreducible and stubborn facts it is like walking through the densest brushwood."

The English society for Psychical Research was founded in 1882 and in 1884, James, who was in deep sympathy with the announced intention of the society, became a corresponding member and in the same year he organised an American Society of the same name in Boston. When at last the American branch was finally amalgamated with the English society (in 1890) James became a vice-president of the latter He continued in this honorary office until his death In 1889 he undertook the task of conducting the "Census of Hallucinations"* in America

The three lectures on "Some Omissions of Introspective Psychology" delivered in concord, near Boston, together with many of his 1886 and 1887 contributions (they were mostly Psychological in nature) were later incorporated in his "Principles of Psychology'. It was the year 1885 when James got the full professorship of Harvard · that very year he wrote an introduction to his father's "Literary Remains" and favorably reviewed Royce's book on "The Religious Aspect of Philosophy" in the Atlantic Monthly. When in 1886 James read Bradley's Logic—three years after its publication—he spoke of it as "surely epoch-making in English Philosophy".

In Oct. 1888 he wrote to Editor Robertson "I am teaching Ethics and Philosophy of Religion for the first time, with that dear old duffer Martineau's works as a text .... ". The next year he proceeded to Paris to join the Physiological Psychologists' Congress there as a U. S. A. delegate; he was very well received there and was impressed with the proceedings.

In the spring of 1890 James finished the remaining chapters of his Psychology; this book won him reputation both in the scientific world and beyond the scientific circles as well, the two volumes were remarkable for their style, their colloquial directness, the humor and the moral depth and appeal. James was himself conscious of the popularity of his book and when he wrote to the publisher his language was, "The larger books seem to be a decided success. .... I begin to look down upon Mark Twain."

But as the size of this book (two vols 689+701 pages) was an obstacle to its universal use James spent the summer of 189[illegible] in making an abridgement which appeared in autumn under the title "The Briefer Course" Prof Howison,† when informed of the abridged volume, protested against the irreverent irony with which the author treated the Hegelian dialectics in the bigger book (Vol 1 p. 369——footnote So Howison had expressed a hope that such passages would be omitted from the "Briefer Course" In a letter to Prof. Howison whom he addressed as 'My poor dear Darling Howison,' he assured him that the smaller volume which was 'boiled down to possibly 400 pages will be "free from all polemics and history, from all metaphysical subtleties and digression, all quotation etc ... "

The greatness of James is shown by his attitude towards his opponents: he advised the young Psychologist, Hugo Munsterberg, not to mind Muller's unjustifiable review of himself; further, in 1909 when James and Munsterberg (1863-1916) were terribly attacked by their Psychological opponents he persuaded the 'Young Psychologist' to withdraw his protest He declared that Harvard people should cultivate rough hides and should not seem 'touchy'

James was then fifty By the year 189[illegible] the inclination of his mind was more and more strongly toward philosophy and the experimental psychology laboratory was becoming a burden to him. He wanted some one to take charge of the laboratory as its director. The Harvard laboratory was by that time on such a solid basis that an able experimenter could be invited to its sole charge. Much impressed by the originality and promise in Munsterberg's experimental works at Freiburg (Germany), James recommended the latter's appointment for three years. Munsterberg was then only 28 The same year, James persuaded an American millionaire, who had founded a new chair of "psychology applied to education" to accept Royce as the right man. Royce was the 37.

After Munsterberg's appointment James

---

* Interested readers may read (1) "What Psychical Research has accomplished" (in "Will to Believe etc, p. 229-327. (2) "Final Impressions of a Psychical Researcher" in "Memoirs and Studies"

† Author of "Limits of Evolution" etc.

w it easier to take a long leave of absence om college duties. He sailed for Europe ith family and spent his vacation successively in Switzerland, Florence and near Lake eneva. From Florence he was very glad to ear that Royce had obtained the professorship id that Munsterberg was an immense success. hat Hugo in his turn was grateful to James id that he loved the Harvard people is evienced by the fact that in later years he deined two important posts of Germany,—the hilosophy chair at Konigsberg and the American Civilization' professorship at Berlin Vhile at Florence, he met (in Dec 1892) Iark Twain in a villa outside the town and a ew weeks later invited him to a small dinner arty

James and his wife were back in U S A n Sept 1893 and one afternoon after their eturn the great Helmholtz and his wife ook tea with them ; perhaps, Helmholtz was hen in U. S A for the Chicago Psychic Congress

James was getting aged ! And with age he urned to philosophy Really speaking, the entre of his interest had always been relions and philosophical The psychological aboratory was no longer in his charge. e now called psychology a 'nasty little ubject and he tried to avoid the Harvard eeting, where he was to get an honorary egree under the fear that President Eliot ould perhaps name him there as "psychoogist, psychical researcher, will-to-believer eligious experiencer".

In 1896 James offered a course on the hilosophy of Kant for the first time and he next year he was again called 'Prof of Philosophy after passing as Prof of Psychoogy for eight years (1889-97). In 1898, he elivered a philosophical address in Caliornia This year he displeased his medical olleagues by appearing at the State House Boston) to plead for the spiritualists and hristian Scientists He opposed the State ills which included clauses attempting to bolish the faith curers by requiring them become Doctors of Medicine ; he wanted em to continue their experiments on that ne, why should the State kill them through xaminations? Eleven years later (in Sept 909) when Freud, the Psycho-analyst was ported to have condemned the American eligious Therapy as very 'dangerous' because was so unscientific, James exclaimed, "Bah !" he James of 1909 was the same man who pported and defended the logical position of e mind curers in 1898.

The next four years were mainly occupied by James for the preparation and delivery of the first and second series of Gifford Lectures at Edinburgh, during this period he retired from active duty at Harvard and suffered from illness for about two years For this constant illness he could not begin his lectures in time, he resigned but the Gifford Committee refused to accept his resignation In James's own words, "I have word from Seth* that the Senate will be sure to grant James any delay he might ask for . He delivered the Tenth Lecture (1st series) on June 17, 1901 All his lectures were attended by a record number of keen audience

James returned to U S A in early September and by the end of winter he finished writing the last half of his Gifford Lectures When his lectures were successfully delivered he was offered honorary degrees at Edinburgh, Durham and Oxford His Gifford Lectures appeared in book form in 1902 and its immediate popularity was very great

The last eight years of James's life may be roughly divided into three periods — (1902-05) (1905 07) (1907-10)

In the first period the chief incidents were his forced acceptance of an honorary LL D at Harvard and the statement of his own religious beliefs in a letter to F Pillow He states,

> 'My philosophy is a radical empiricism a pluralism It is theistic but not essentially so. It rejects the doctrine of the Absolute It is finitist.

Prof J S Pratt† of Williams College sent James about ten big questions We select two or three of these.. (James answers are in Italics)

1 What do you mean by God ? (*A combination of Ideality and (final) efficacy*)

2 Do you believe in God ? Is it from argument ? (*Emphatically no*)

3 Do you believe in Personal Immortality ? (*Never keenly but more strongly as I grow older*)

In September 1904 Dr Pierre Janet of Paris, Prof C Lloyd Morgan of Bristol and Prof Harold Hoffding of Copenhagen visited James ; they had all come to U S A to attend the International Congress

The chief incidents in the years following

* Andrew Seth (Pringle Pattison) author of Kant to Hegel "Hegelianism and Personality Idea of God" etc, etc

† Author of 'The Religious Consciousness' (1920) What is Pragmatism 'India and its Faiths' "Critical Realism' (3rd Essay)... etc.

(1905-07) were his visits to Italy, Greece and to Sanford University.

While he was at Italy, a Philosophical Congress was being held at Rome. Though invited he had previously declined to join but was subsequently involved in its proceedings ; he had to fill the vacuum left by Flournoy (Geneva) and Sully (England) who could not come.

In January 1906 he accepted an invitation from Sanford University to give a course of lectures there. His lectures were however interrupted by the famous earthquake* of San Francisco; the materials of these lectures were later utilised in the last Harvard class On May 6, 1906 James wrote a letter to W. Lutoslawski† in which he says that W L was wrong in giving excessive value to *Yoga discipline*. In supporting his own opinions, James mentions his three interviews,——— the first, with a Yogi who spoke of its 'power' and the other two were with an Indian Christian with scientific training and with a Brahmo Samaj professor———both of whom said that Yoga was less and less frequently used by the more intellectual.

In January 1907 his book on "Pragmatism" was published and in the next month he sent his final resignation to Harvard Corporation. His undergrade students presented him with a silver loving-cup and the Graduates and Assistants with an inkwell It is a pity, no record has been kept of his final parting speeches.

* For fuller account See "Memoirs and Studies" (pp. 207-226——foot note).

† Author of "Origin and Growth of Plato's Logic".

The most important engagement durin the last three years of his life was his conse to deliver the Hibbert Lecture at Oxfor In spite of failing health he went straig to Oxford and delivered eight lectur there. This very year (1908) appeare the "Essays Philosophical and Psychologica in honor of W. James"———an appreciatio by nineteen members of Columbia University

In Sept. 1909, he went to a little International Congress at Clark University when Stanley Hall was acting as President James met Freud (Vienna) and Jung (Zurich) there they made a pleasant impression on James

It was for two main reasons that James left for Europe in the early spring of 1910 He wanted to cure his heart troubles besides, his brother Henry was then living in London. Mrs. James accompanied him James consulted Parisian specialists, visited places like Nanheim, Lucerne and Geneva but these changes produced no good effect on his health He was fast declining So with wife and brother he turned homewards Landing at Quebec they went straight to Chocorna, their sylvan home and reached it on Aug. 19 in the afternoon. James had been clinging to life only to get home'

Death without pain occurred in the ea afternoon of Aug. 26. His body was tak to Cambridge (Mass.). After the funeral s vice in college chapel he was cremated ashes were placed beside the graves of parents in the Cambridge cemetery

Thus ended the life of a man wh truly the pioneer of many modern th movements.

THE OCCIDENT AND THE ORIENT.*

BY DR. TARAKNATH DAS, M. A. PH.D.

THE most important problem facing the world to-day is the future relations between the East and the West. Prof. Herbert Adams Gibbons of Princeton University, a 'world recognised authority on International Politics write *New York Times* to the following effect.—

"The world-wide supremacy of the W achieved during the nineteenth century result of the use of force. Titles may h staked out by explorers and enterprising and missionaries, but they were made have been maintained by violent means. we have justified to ourselves treating th ... European origin in a way that

* *The Occident and the Orient* by Sir Valen- ... 1924. Price

have endured being treated ourselves, on the
ind that our occidental civilization has been
ficial to these peoples. The problem before
n 1925 is a simple one the choice between
ession by force, or allowing Africans and
tics to begin to enjoy the right of self-deter-
ation and the right of sharing the privileges
white races have hitherto arrogated to them-
es of emigration and developing for their own
it world-markets......Behind the movements that
aten the white man's supremacy in Asia and
ca and the Pacific stands Japan, already
ially successful in checking European over-
ship in the Far East and far more powerful
most Americans and Europeans imagine *It
open secret that Great Britain now fears
n more in India than she ever feared Russia*
."*

Mr Frazier Hunt, the far-sighted American
nalist who recently visited the Orient and
ied conditions there, writes —

The white man's domination of a billion men of
East *by force* must cease. If there is 'a white
's burden', it must in the future be borne on
r shoulders than those that carry bayonets.
Everywhere throughout the East there are
ger signals flashing their warning to the con-
ing West. The ruling, the domineering, the
ing must cease. If the West were wise
ould shift its course now while there is still
. If it blindly stumble on, ignoring these
ger signals, the day will soon come when the
k and the profits of four hundred years will be
pt away."†

The Rt. Hon. J. Ramsay MacDonald thinks that
the question of the position of the Indians
in the British Empire is merely an aspect of
greater problem of the future relation
ween the East and the West. He says:—

The whole question, however, broadens itself
into a conflict between the Asiatic and the
opean races and the champion on the Asiatic
will be Japan and not India—the actual
blem will be the Chinaman and not the Hindu
what proportions it will develop
can say? Regarding the conflict which
to raise, who can prophecy? This, how-
r, no one who knows the facts can doubt Asia
not submit to exclusion from the North
erican Continent and the islands of the Pacific
, and therefore exclusion is as shortsighted as
unjust. It is accumulating a weight of resent-
it which will one day be let loose and perhaps
he signal for the greatest conflict which the
ld has ever known."§

During the last few years important British
esmen such as the Rt. Hon. Lloyd George,
d Robert Cecil, Sir Edward Grigg, the Hon
nel Curtis, the Hon. Philip Kerr, and such
nent journalists as Sir Philip Gibbs and the
. P. W. Wilson and others have visited the
ted States and preached the doctrine of Anglo-American co-operation to solve world problems. The activities of these statesmen can be regarded as the continuation of the work started by Cecil Rhodes, Andrew Carnegie, John Hay, Joseph Chamberlain, Joseph Choate, Whitelaw Reid, Lord Balfour, Lord Bryce, Earl Grey, Walter Hines Page and other distinguished Britishers and Americans. Lord Sydenham of Coombe has of late struck a new note to the effect that *for her own safety America must aid the British* in holding their present imperial possessions in Asia particularly India. Sir Valentine Chirol has for active service the group of ardent British leaders working for formal or informal Anglo-American Alliance or co-operation to solve the problems facing the world, particularly the problem between the East and the West.

Sir Valentine Chirol is a very well-known British Imperialist. He has travelled extensively in the Orient and studied conditions with great intelligence. He is a recognised authority on World Politics as influenced by the Orient and the British Government used his expert services during the Peace Conference at Paris. During the summer of 1924 he was invited by the University of Chicago to deliver a course of lectures in connection with the Norman Wait Harris Memorial Foundation. These lectures are embodied in a handy volume "The Occident and the Orient," in which the author has discussed the present-day problems of North Africa the Near East (territory which used to be the Asiatic realm of the Ottoman Empire), Persia Afghanistan and India.

He has tried to show that Great Britain's relations with the Orient are a part of the wider relation between the Occident and the Orient. During recent years due to the awakening of the spirit of nationalism in the Orient such new conditions have arisen as make it impossible to ignore the aspirations of the peoples of the East. He points out that the peculiar position of France and Morocco and the British position in Egypt is due to Anglo-French co-operation. Britain lately conferred independence on Egypt as a matter of experiment and with reservations sufficient to safe-guard British Imperial interest. He strongly supports the policy of establishing mandates in Palestine, Syria Arabia Iraq and the territories lost by Turkey. But to him the key to the future relation between the East and the West is centred in what happens in India. He says —

"Upon the success or failure of an experiment conducted on a vast scale involving the future of a sub-continent inhabited by nearly a fifth of the human race depends more than anything else in the Orient the peaceful adjustment of its relation with the Occident.

According to the author India's subjection is due more to the inherent weakness of the people than to British force. He says — There are only 120,000 Englishmen in India including the British garrisons the merest handful among a population of 320,000,000—and it is certainly not by the sword alone that they can hold the fort for the western civilization, not in India alone but throughout the Orient." The real history of the British conquest of India is not well known to the world, even to the Indian public. We are glad to say that Major B. D. Basu of the Panini Office Allahabad, India has done a very valuable service to the people of India and the world at large by publishing his recent work on 'Rise of the Christian Power in India" in five volumes. Dr Bose's work discloses that intrigue treachery and violation of treaties by

---

*Prof. Herbert Adams Gibbons: New York
ies, December 28,1924.

† Hunt, Frazier; The Rising Temper of the East
ianapolis. The Bobbs-Mamerrall Co. 1922.

§—Mcdonald, J. Ramsay: The Government of
ia. New York. B. W. Huebsch Co. (1920) pp
-219.

the British on the one hand, and on the other hand disunity and lack of real patriotism on the part of the Indian ruling class brought about the subjection of India by Great Britain.

Sir Valentine Chirol is quite explicit about the weakness of the people of India and he says :— "Nothing can be more undemocratic than the Hindu caste-system, which still holds a great part of India in its grip, and Mohammedanism has never risen beyond the conception of brotherhood in the faith within the Mohammedan world—a brotherhood that has constantly broken down in practice—and of the whole non-Mohammedan world as an irreconcilable world of war. According to the author the relations between the Hindus and and Mohammedans of India are more strained than ever before, and this condition has been produced by the aftermath of Khalifatism, and his remarks on this point supply food for thought to all who are anxious to see Hindu-Moslem unity in India for the political progress of the people. He says :— "Gandhi, without stopping to probe the merits of the case bestowed his blessings on the Khalifate movement as a great demonstration of religious faith on the part of his Mohammedan fellow countrymen. He, of course, did not fail to preach to them the duty of non-violence. But he had reckoned without the militant spirit of Islam, and the Khalifate movement was responsible for more outbreaks of violence than Gandhi's own Hindu revivalist campaign." It is true that Gandhi supported the Khalifate movement to help Turkey in her struggle for preserving territorial integrity. But it is also true that the Khalifate movement has made the Moslems of India more Islam-conscious than India-conscious. It cannot be denied that it has given new impetus to the Pan-Islamism of Indian Moslems and has dragged religion into Indian politics, more than ever before.

Sir Valentine Chirol in the past belonged to the Curzon School in matters of Near Eastern problems and always opposed any increase of Russian or German influence in the regions of the Persian Gulf on the avowed reason of defense of India. He is not favorable to the present Soviet policy in Asia. He condemns the Bolshevik propaganda in Turkey, Persia, Afghanistan and India, because it is against the interest of both the Occidental and Oriental civilizations. He says : "Bolshevism itself is neither of the Occident nor of the Orient, for while it seeks to undermine the foundations of our Western civilization, it has no affinity with any of those types of Oriental civilization, upon whose antagonism to the West I have dwelt in some of my preceding lectures. It has so far merely been a destructive force and in Europe it has only triumphed in Russia." In the past Soviet Russia extended support to Turkey, Persia and Afghanistan to assert their independence, and this was due to Russian self-interest of rousing the Orient against the Western European nations, particularly Great Britain, which were opposing her in Europe. If Turkey Persia and Afghanistan were allied with Great Britain and France in overthrowing the Soviet regime in Russia, it would have been far more difficult for the Bolsheviks to hold their own against that combination. However the situation has changed and Sir Valentine Chirol thinks that Russia is bound to clash with the Central Asian States, particularly Turkey, because of conflicting interests. ... that the foreign policy of the ...

British Labor Imperialism, so it is not imposs... that ultimately Soviet Russia's foreign po... towards Asia may take the form of So... Russian Imperialism. It is worth while to ... note of what Sir Valentine Chirol has to say a... Russo-Turkish relations. He says :—

"So long as a state of war existed betw... Turkey and the Western powers it was eas... Moscow and Angora to parade their friendsh... solemn treaties of amity and alliance. But bo... them have separate ambitions which tend to ... them asunder. Nationalism, often of the ... extravagant type, has been the great driving ... in Modern Turkey since the revolution of ... and Soviet Russia herself has been rapidly re... ing to the Czarist policy of expansion in ... and not least in those regions which have ... been a battleground between Turkey and R... or must eventually become so, if the Pan-Tu... dream of Turkish nationalists are ever ... fulfilled.

"Already at Lausanne there was a slig... within the lute. The representative of M... and of Angora did not at all see eye to ... the questions of the Straits and the Blac... and though in this case it was Moscow ... had to yeild, its last word has assuredly ... been said. For there is little to distinguish b... the militarism and imperialism of Soviet Ru... today from the Czarist Russia of yesterday."

Regarding the policy of Soviet Russi... Caucasus, and Central Asia, the author wr... "As in the Caucasus, the various nationa... Central Asia were encouraged to co... themselves into Soviet republics, e. g. the... republic of Khorezm, once the Khanate of ... the Soviet republic of Turkestan, with T... as its capital, the Soviet republic of Bokh... formerly a Khanate. Moscow allowed the... time to enjoy the illusion of independe... very soon Soviet Russia reverted to the old ... of Czarist Russia, which it had originally re... with its mission of world liberation. The old ... agencies as well as the political exiles were ... to preach close affiliation with the Russi... of Soviet republics. They were speedily ... by commissars from Moscow accompani... lowed by Red Armies and sooner or later tr... called, of alliance, imposed upon the new ... republics, brought them once more u... domination of Soviet Russia which wa... effective and far more tyrannical than tha... ist Russia had ever been. Risings follow... were ruthlessly crushed, and devastating ... and wholesale ruin. In the Soviet re... Tashkend, Kokand, the charming, a ci... 80,000 inhabitants which had become und... rule the flourishing centre of the great co... ing area of Ferghana, was taken, pil... burned by the Reds, and 10,000 Mol... were massacred, not of course as Mol... but as counter-revolutionists. Repeated n... nary rebellions and repressions ravaged ... State of Bokhara, and the Ameer, wh... Russia had always recognised as a sem... ent feudatory, had to take refuge in ... Before death carried him off, the fan... Pasha flitted across the blood-stained st... an ally of the Bolshevists and then as ... of a Mohammedan revolt against them. ... of Central Asia during the last five ... confused and still largely obscured reco...

tion and anarchy, with Bolshevism, however, triumphantly riding the whirlwind."

ir Valentine Chirol pleads that western powers ld not weaken themselves by fighting as s in the Orient. He points out that Turkey really come out victorious after the world war because of her own strength, but because the ern powers could not agree on a common y against her. It is interesting to note that he hasises that the future of the western civili-n which is common both to America and to ope "is threatened by the awakening or revolt of the Orient. In the Orient to-day changes have come to pass and they profoundly transformed the former tionships between the Occident and the nt based upon the claim of the Occidental ization to inherent and indefeasible superiority the civilizations of the Orient, and they already aten to raise a still more dangerous issue of al conflict between the white man and the ured peoples who constitute the vast majority nankind" He appeals to America not to be oncerned with what is happening in the Orient to co-operate with the West in solving the pro-ns on the basis of the superiority of the lization of white men He says —

In this country you have the color problem in r midst. You have it again at your doors in shape of Asiatic immigration We in Europe confronted with it, as I have tried to show , along the great borderland of the Occident Orient extending through Northern Africa across Western and Central Asia, from the th-Western Atlantic to the shores of the Indian an, even beyond. Its solution bristles with iculties, but for my own part, I refuse to miss it as insoluble I will say this at any e that the *more firmly we ourselves believe* in *superiority* of a civilization which so far it been the privilege of the *white man to* build in his occidental homelands, the more we are und, by its principles and the principles of nmon Christianity, which are its one sure ndation, to do all in our power to temper bitter-ss of racial discord which, if it spreads and epens, may threaten the future of the whole man race?"

To Sir Valentine Chirol the solution of the sent strained relation between the East and West largely depends upon the ability of the ple of the East to adjust themselves to new ditions and ideals. But he is not very hopeful of future of the Orient, because he asserts without ervation that the people of the Orient in general k character He says:—

"The fundamental issue is whether the Orient can brought to adapt itself to that democratic type of nan society which the most progressive nations of Occident have gradually evolved as affording the est opportunities for individual and collective ponsibility. If one seeks to define what the ent chiefly lacks, and has always lacked, the practice of freedom with the sense of onsibility, or, in one word character. Almost only forms of Government it has ever wn have been theocracy and autocracy with rnating periods of license and anarchy."

t is somewhat amusing to us that men like Valentine Chirol, Prof. Ramsay Muir and others ish historians are at this late hour trying to ngthen the absolutely false notion that the idea of "law and order", "liberty and justice", etc., was foreign to the people of the Orient until the advent of the conquering European nations had spread their sway there It is sufficient to say that lately much has been published about the political institutions of various oriental countries to refute the sweeping statement of Sir Valentine Chirol and others of his type

Some of the western historians with their peculiar prejudice often forget that India alone is as large as the whole of Europe except Russia and the population of India is equal to that of all of Europe except Russia If we compare any historical period of Europe with the same period of India or China, we find that Europe had more bloody wars and legalised anarchy and disorder than India or China In the past Europe had not been free from invasions as Asia is subject to European invasions In this connection it may be said that the World War, due to pure greed and rivalry among European nations, is the best example of a form of civilised barbarism of the twentieth century It may not be out of place to point out that the democratic form of government and the modern conception of nationalism of which the western nations are so proud are of very recent origin, they did not even exist before the days of the French and American Revolutions In this connection it may be asserted that if India has failed to develop democratic institutions, the fault for that lies not only with the people but possibly lies more with the British rulers who even today are determined to perpetuate a most autocratic form of government in India to carry out their scheme of subjection and exploitation

Sir Valentine Chirol is an apostle of 'white superiority He sees the menace of 'conflict of color' and like Lothrop Stoddard and others advocates white solidarity' to maintain their superior position But there are many people who will disagree with him and confirm the opinion of Prof Jesse H Holmes that 'as a matter of fact the race problem' is the problem of a mean-spirited and un-Christian prejudice on the part of the whites If the white men stay away from the lands of the black brown and yellow and do not attempt to enslave them then there will be no color problem which the author emphasizes so much But in this age it is not possible and if it is possible it is not desirable that peoples of the world should try to lead the exclusive tribal life of the ancient times There is not the least doubt that the Western nations are now more powerful than the people of the East It is also true that the Orient has much to learn from the Occident in the field of science But the people that have given Confucius Buddha Jesus and Mohammed to the world and have a past history of brilliant achievements are not potentially inferior to the people of the Occident However, it is evident that unless the people of Asia can assert themselves in a way as Japan has done they will never be recognized by the Occident as civilized. It is needless to add that Japan before her victory over Russia in the Russo-Japanese War was regarded as a semi-civilized nation and treated with utter contempt. Thus we are convinced that when the subjugated Orient asserts its independence and proves the inherent strength latent in the people then there will be better understanding between the East and the West on the basis of equality To Sir Valentine Chirol and others the problem of the East and the West means preservation of white superiority on the status quo

basis but to the people of the East the problem has the supreme meaning of recovery of national sovereignty through many-sided activities as a stepping-stone towards establishment of hum brotherhood. "Above all nations is humanity"

AJUNTA—AN APPRECIATION

By MISS G. M. COLES

THE first general impression of Ajunta, stronghold of India's ancient religion and art, is that of a curved sweep of grey-green granite cliff, a pool of limpid waters at its base dividing it from the delicately tree-studded hillside 'en face' Over all, the blue, blue sky, the golden sun and around a 'peace that passeth understanding'.

Now in December two paths are available, one to the right by a series of steep modern steps leading more directly to the Cliff Temples; the other through the river-bed, just now a rivulet. This, the old old path of 2,000 years ago, strewn with green-slashed, grey, cream, and bronze stones, continues up the cliff face, by the old, renewed old path, until, halfway between earth and the cliffs' sharply defined ridge, the ledge leading right and left to the temples on either hand is reached. From this central spot the eye rapidly focuses a series of seemingly austere pillared entrances, then, as information or inclination directs, proceed! Of all the caves, is there one uninteresting? Finished, unfinished, damaged (and all are damaged) with a crowded record of the masters' handiwork or with none, with little or much remaining, all in lesser or greater degree stimulate and invigorate the imagination. In some, the why and wherefore, where nothing remains, or has never been. In others "what has been, what was, what is", but never alas! a joyous anticipation of 'what will be': and where more complete frescoes still reign in the later caves, their wealth of living, loving, vital life, sway before us in all the superb abounding arrogance of life, lived each day to its fullest capacity.

The earlier frescoes (Cave 9, Cave 10), ... nearer the Buddha's teaching, ... and

Whether with foot charmingly poised on the blue lotus, form completely framed in green haloed background; or in black and white and white and black, line-drawing only, here is the Buddha, simple serene portrayed by the Buddhist devotee, as distinguished from his less single-minded followers who executed the later paintings.

Some centuries have passed before (in the later caves) the full wealth of sculptured Buddha, Bodhisattwa, Gandharva, and other known and unknown hesitant graceful forms, singly and in groups begin their gorgeous assemblage. The enormous carved Buddha, with appropriate attendants, generally in the inner shrine of shrines: himself and his teachings relegated as it were to a definite place. Then the riot of pictorial pageantry on temple wa[lls], processions, floral and fantastic figure device on roofs, begins, as if the boundless pulsating life these artists knew had to h[ave] a more comprehensible interpretation th[an] "lifeless timeless, peace" Woven in a[nd] around the Jatakas, tales of the Buddh[a's] former incarnations, the wealth of glow[ing] living life depicted, holds the spectator sp[ell] bound. Of all the wonders of these artis[ts] the hands, the lines, the curves, the grac[eful] turn of limb, the revelation of mind, dominant are the laughter-loving eyes often, too often only the eyes remain, yet the dainty madames glide befor[e] resplendent in their bursting vitality [im]perious, joyful, these women. None o[f the] often tiring humility of the Moghul d[ames] or the melancholy musing of the Chi[nese] maiden. Never sensual, always sensu[ous] that ugly word for a beautiful mea[ning]. The lovely unthinking joy of life live[d] day to the full. Its radiancy revit[alises] the onlooker of to-day, so forcefully [this] joyous creed declaimed. "Is love a[...]" ... Buddha asked. To

later followers have given their answer with sure and certain affirmation

M Foucher, with a devotion, and untiring zeal, for which we can never be sufficiently grateful, has discovered to us many of the otherwise unintelligible frescoes The enormous character of this task can only be fully appreciated by those who have seen their vast damaged areas, and experienced the chill of disappointment at the hopeless inability to connect satisfactorily the seemingly meaningless surviving lines Like the Hebrew leader of old, M Foucher with his keen intelligence and patient persistence has struck the all but lifeless rock and forthwith caused to spring and greet the observer scenes of intensely vivid splendour

To separate from their surrounding context any group or groups and give them greater acclamation, can be only a matter of individual temperament Some are more favoured by the majority than others as in the well-known Adoration Here the wondering gaze of Mother and Child before the Buddha displays no sentimental subordination of itself, insistent is the individuality even in the Presence The Naga King's announcement to his wives, of his intended submission to the monastic order, reveals consternation not despondency and the genial bonhomme with which his cheerful ladies surround his departure suggests a sunny tempered womanhood, delightfully refreshing Even the "Dying Princess" might be the half-sleeping beauty of our childhood's days, and almost irreverent is the curious peeping gaze of the young minxes usually described as "Women Worshipping Buddha" "Worshipping" would seem more applicable to the struggling adoration of the male figure kneeling with hands outstretched, breathless tense to attain understanding in "The Buddha Preaching Scene" Most wonderful she who kneels to receive the executioner's blow vibrant as is her figure with surrender compelled but proud So realistic is the famous "Temptation Scene" that the feminine mind feels a momentary annoyance with the impassive Buddha! Truth compels the little ladies themselves appear anything but discomposed at their chilling reception, nay, lack of reception. Joyful lovers abound the apotheosis of artistic handling, they love, they live not unduly concentrating on 1 [illegible], but giving it its well-appointed place in the harmonious whole of life.

So "veil after veil will lift" before the observer, as the glorious frescoes reveal themselves, until the mind is permeated and the body glows as if bathed in an unknown elixir Little wonder, the oriental mind ascribed these paintings to divine agency if the prosaic European senses an unknown magic

Curiously persistent through the centuries has been the ill luck attending these frescoes and sculptures What bat and bird, and creeping thing could not effectively damage the Sadhu with his cooking fires hastened, mediaeval Mohammedan maliciousness magnified exceedingly and Christian mistaken artistic zeal perpetuated Followers of the three alien religions seem each in turn to have been an unconscious or conscious agency impelled to destroy, if human agency could destroy the wonders on these walls Possibly it is left for the modern tourist to concentrate the vandalism of all three creeds by his irrepressible desire to impress an indifferent world with his adventurous spirit

Can we moderns who subconsciously appraise achievement by rapidity of execution ever sufficiently appreciate those first Ajunta artists of all, who facing the towering cliffs, and seeing with wonderful foresight the supreme asset of the long path of sunlight from sunrise to sunset—conceived these peerless galleries of Art whose minds in imagination pierced the mass of living granite modelled the dim cool halls, carved the magnificent sculptures, and decorated wall and roof with the final triumph of the painters brush These the very first Ajunta Artists, with an abiding faith in the ability of their descendants finally to execute worthily what they could only prepare and plan with no hope in their lifetime of seeing even an approximate fulfilment of their marvellous conception the very human desire of rapid achievement subordinated, in order that the final attainment centuries later should be supreme Must not these colour artists too have longed to experiment and demonstrate from the colour [illegible] and around the river bed the sculptors also to execute even trifling masterpieces from the boulders lying around him True artists indeed, denying themselves [illegible] expression content to [illegible] at the first crude essentials [illegible] too not share the encomiums [illegible] to-day on the finished production

Rarely does a [illegible] of glowing colour

leap to welcome the observer The eye has to pierce the sickly brown of kitchen chair varnish so liberally applied and thus compel to life many, too many, of the all but obscured frescoes What a triumph of supreme artistry is then revealed Masters of line-drawing so pregnant with vitality that almost the living vein itself might be there, coursing with the rich red wine of life. Petty questions of superiority, or inferiority, over other frescoes seem utterly alien at Ajunta. The magnificent tributes of Professor Lorenzo Cecconi and others competent to distinguish and decide, suffice the amateur mind. Whether Ajunta will be found Europe, China, Japan . or Europe, Chi[illegible] Japan at Ajunta, cannot add to or detr[illegible] from the appreciation of those who find the Ajunta frescoes a subject which comp[illegible] not mere liking but loving admiration

Casual reading since seeing Aju[illegible] suggests, too often has the European [illegible] the Pilgrim Robe before him and then [illegible] the paintings. Leave the Robe in the [illegible] shrine, as the later artists (if they heed it at all) undoubtedly did, and th[illegible] divested, partake of the delectable [illegible] provided

---

ROLLAND ON TOLSTOY

(A LETTER)

By DILIP KUMAR ROY

[I wrote a letter to Rolland on 11th March, 1922 from Berlin in which I had expressed my admiration for Tolstoy's Confessions The problems which this great book has raised rendered my previous doubts on this same subject all the more poignant Thus I asked Roland if one must needs renounce art for service, since artists often become prone to have a contempt for those who do not understand their art They are often found to become egoists, caring for little else than their so-called high mission to humanity through art, which however renders them callous to the latter's sufferings and eternal aspirations. Must one therefore (I asked) forego the comparative exclusiveness of artistic ecstacy in order to live a life of daily sacrifice for the suffering humanity? It was possible (I suggested) that an artist might do comparatively little lasting work in walks of life other than that of art for which he may be said to have been cut out But does it matter after all? Is a life to be valued for and measured by the *amount* of the so-called lasting contribution it has made for the pleasure, of a handful,—or is it to be valued for one's being true to one's convictions no matter if the conditions lead the artist to a life of comparative barrenness? In brief, what, I asked, is to be preferred —a life of productivity in art or a life of service, trying to the best of one's poor ability to alleviate the widespread miseries of mankind?

Rolland replied to these questions with his characteristic kindness illuminated by a touching responsiveness which reminds one of a remark of his worthy biographer when he writes apropos Tolstoy's long reply to Rolland when the latter was yet a mere stripling: "Rarely has history produced a more beautiful example of the truth of the principle of conservation of energy in the [illegible] much as in the physical world. The hours that Tolstoy devoted to answer an unknow[illegible] correspondent have been revived in a thousa[illegible] letters which Rolland has written to so ma[illegible] people unknown to him An infinite quantity [illegible] seed has thus been scattered throughout the wor[illegible] to-day by the sowing of this single grain of kin[illegible]ness by Tolstoy."*

That this is not an exaggeration will be show[illegible] by the following translation of the letter Rol[illegible] took so much pains to pen for the benefit of a insignificant student like me]

Monday, 20th March, 192[illegible]

Dear Mr D K Roy,

Your generous letter has touched me[illegible] hasten to reply thereto, though not at [illegible] great a length as I would have wished, s[illegible] I am hard pressed for time just now

I understand your difficulties very [illegible] I was myself troubled with them once [illegible] is a similar torment which made me [illegible] to Tolstoy when I was a young man [illegible] day my troubles have quieted down [illegible] of trials and tribulations, of solitude

* Selten hat die Geschichte schoener a[illegible] diesem Beispiel bezeugt, dasz in der mora[illegible] Welt wie in der irdischen nie ein Ato[illegible] verloren geht, Die Stunde, die Tolstoi W[illegible] an einen Unbekannten ist auferstanden in [illegible] Briefen Rollands an tausend Unbekannte [illegible] liche Saat weht heute durch die welt von [illegible] einzelnen hingestreuten der Guete."

—from "Romain Rolland, Der Mann und da[illegible] by Stephan Zweig.

hard fights has enabled me—especially of late years—to elucidate the enigmas which once seemed to me insoluble

The confessions of Tolstoy are admirable His anguishes *vis-a-vis* the miseries of the world are poignant But it must be said that Tolstoy is a bad guide In the midst of his torments his genius was always incapable of finding a practical way out His great, fraternal pity goaded him to condemn among the privileges of the élite, even things like art and science without which however he would never have the strength to renounce either art or other privileges less essential to a country-gentleman He could only suffer from this antinomy One ought to try to know what one wants And what one wants, one ought to do

It was not his circumstances alone—his wife and family—which were the the root-causes of Tolstoy's indecision, although he made them out to be responsible for it The real cause was in himself He obstinately desired to claim as the whole truth what his instinct in his heart of hearts refused to acquiesce in And his instinct was not at fault for this truth was insufficient incomplete

The grave mistake of Tolstoy (and of so many others) is to want to simplify human nature too much—to try to make it uniform Every human being is, in reality, composed of several beings, or rather every human being moves on different planes simultaneously He is a polyphony The arguing reason which has become a sort of tyrannic mania with the civilized man would have it that we transmuted our rich complexity to a simple, clear, neat and abstract formula like a syllogism. This is possible only with the mediocre who, possessing little life-force suffer little from this dwarfing of the spirit But the men who are really living cannot lend themselves to this mutilation, without grave detriment to their whole organism Such a procedure is termed 'repression (refoulement) in the language of psycho-analysts The person is then unhappy ill-at-ease, perpetually dissatisfied,- a prey to the aberrations and despondencies.

One must not only not mutilate any of the great healthy impulses of one's nature, but one should on the contrary stimulate their development And first of all to learn to acquaint oneself with the essential elements of one's nature, one must place above all.

(1) The social man,—the man in society, with his duties towards them and his moral needs

(2) The individual man,—with his private needs and spiritual duties

None of the two is less essential than the other It is an aberration of mind which prompts the sacrifice of the one at the altar of the other It is simply a question of giving to each the place which is its due

Be sure that your artistic gifts cannot but impose on you corresponding duties which are not less imperious than those of charity and brotherly service For one has duties to do not only by one's contemporaries, one's neighbours, but also by the Man Sempiternal who, emerged out of the lower depths of animality, has ascended resolutely for centuries towards the light And the price of this Eternal Man is his conquest of the spirit All the efforts of the savant, the thinker, and the artist have joined hands in this heroic campaign ("campaign in the sense of combat R R) Whoever eludes this responsibility be it for a motive however noble, is a traitor to his essential duty

This is not to say that *pari passu* with this duty there cannot be any others Far from it His special task accomplished, man should every day find the time and the force for acquitting himself of his universal human duty He should serve the spirit (that is, art science and thought) and humanity parallel I say parallel and not on the same plane for the two activities are best ranged on two different planes When the spirit is in quest of beauty or truth no practical consideration should thrust itself in the former's free and disinterested research

and when humanity has to be served the self must be forgotten The thirst for beauty and truth should then for the time being yield place to the thirst for love and active goodness Why set one in opposition to the other? Each has its proper place and one should endeavour to harmonise the two

Thus the problem resolves itself into finding the proper equilibrium the full harmony, where the diverse paths may meet It is perhaps easier to solve for a musician than for anybody else for his business it is to resolve as says the old Heraclitus even the dissonances into the most beautiful harmony And it is still easier for the Indian soul whose thought, centuries old, knows the secrets of the harmonious wisdom far better than the mind of Europe can divine

Everyone should in his turn seek for the equilibrium which is peculiar to him alone, out of the diverse elements. For everyone must be—as he is at bottom—a different chord The interest of life consists in a life-long research after this realisation And whoever realises this has not wasted his life inasmuch as he is what he *ought to be* It may be said to be the very definition of joy on earth.

FAILURE OF THE INTERNATIONAL OPIUM CONFERENCE

By Dr. SUDHINDRA BOSE

Lecturer in Political Science, State University of Iowa

AMERICA won the sincere gratitude of the entire Orient, especially of India, when its delegates at the recent International Opium Conference at Geneva, put up a brave fight to wipe out the nefarious traffic in opium

The American delegation went to the Conference with a single purpose in view the complete suppression of the opium traffic, without ifs and buts This the United States delegates failed to accomplish because of the European political rivalry and commercial greed. The chief offender that blocked America was no other than our familiar, self-righteous England

I have before me an American cartoon, entitled "Pounds of Flesh" Uncle Sam is represented standing on one side of the fence, and on the other, representatives of European civilization carrying huge sacks of pound sterling labelled "Opium Traffic Blood Money" Uncle Sam looks in amazement at the greedy money-grabbers and exclaims "Pardon me, gentlemen, but did some one call me Shylock ?"

The Opium Conference ended in a fiasco, because America would not condescend to drive a bargain with those who put money profit above human welfare For once the American position absolutely uninfluenced by economic consideration, was logically and morally sound. England, the professional moralist, stands revealed before the world as the chief bulwark of the infamous traffic in narcotics

For two months the five American delegates at Geneva, who refused to be bought [illegible] traffickers in the opium poison see the wickedness of their ways, but in vain At last the American delegation withdrew from the Conference in sheer disgust Congressman Stephen G Porter the chief of the American delegation in issuing a memorandum to the President of the United States, explained

Stephen G. Porter, who Headed the U. S. A. Delegation to the International Opium Conference

The joint resolution adopted by the Congress of the United States on May 15, 1924, authorizing our participation in the present conference, expressly stipulated 'that the representatives of the United States shall sign no agreement which does not fulfil the conditions necessary for suppression of the narcotic drug traffic.'

'Despite over two months of discussion and repeated adjournments, it now clearly appears that the purpose for which the conference was called cannot be accomplished. The reports of the various committees plainly indicate that there is no likelihood under present conditions that the production of raw opium and coca leaves will be restricted to the medicinal and scientific needs of the world In fact, the nature of the reservations show that no appreciable reduction in raw opium is to be expected.

It is believed, by reason of the very small bulk the ease of transportation with minimum risk of detection, and the financial gains obtainable from their illicit handling such drugs and their derivatives can only be effectively controlled if production of raw opium and coca leaves from which they are obtained is strictly limited to medical and scientific purposes This the conference is unable to accomplish

The stand taken by the American delegation at the Opium Conference was fully supported by President Coolidge and Congress It fought for the production of opium on a medical and scientific basis it demanded that the only way to bring this about was to strike at the production of opium especially in countries which produce it for the sole purpose of smoking and chewing

America has put its case squarely before the world with Japan, China, India (not British India), Egypt, and all the other Eastern nations staunchly supporting it The world knows now who is protecting and perpetuating the opium trade

"The key to the failure of the international opium conference", says a dispatch from Paris Universal Press, "was held in London at the British foreign office This was the nearly unanimous opinion of delegates from forty nations to the international conference These delegates all saw British delegates (from India) block all agreement to limit the illicit trade .All the governments that opposed the American program took their cue from the British The British government must therefore, accept full responsibility" What a frightful responsibility is England's !

Altogether twenty-eight countries supported the American plan. England and some nine other countries with colonies deriving about 50 per cent revenue from the opium traffic were in opposition. An overwhelming majority of the nations represented at the conference were, therefore, against opium but what could they do against the chief profiteers of the trade who were deaf to all reason and dead to all moral appeals ? Without the co-operation of this determined, but perverse minority the Conference was doomed to failure Besides as the virtuous British pointed out, international practice required unanimity in Conferences of this kind

The profiteering nations failed to subordinate financial interests to ethical principles and humanitarian purposes They do not intend, if they can help to abolish the system which helps to line their pockets with blood money That is the naked truth All else is smoke screen

Where was India at the International Opium Conference ? India, as is well known, was 'represented' by men with such strange Indian names as Campbell and Clayton These two fellows were the 'Indian delegates—more accurately the delegates of the India Office in London They served India in a grand manner, these "Indian delegates The worthy pair held that the prohibition of opium production in India would only stimulate production in China

John Campbell speaking in the name of India, severely condemned China's opium evil He was in his holy zeal doubtless presuming a good deal upon the unholy ignorance of the Opium Conference The fact is that opium was practically unknown in China until the eighteenth century Then the East India Company was formed which founded the commerce in opium It is the East India Company that started to poison China with the drug

John Campbell imagined that the delegates did not know how England took Hongkong from China, and how the helpless country was forced at the point of the bayonet to sign a treaty permitting the shipment of an unlimited supply of opium It would have been more to the point if Honourable John could tell if England ever tried to stop opium as China has done [illegible] plowing under two million [illegible] closing its opium dens and [illegible] of rupees of opium Britain says [illegible] American paper "having debauched C[illegible] her for not being virtuous [illegible] perhaps one exception, opium is [illegible] more hell in the Far East [illegible] thing since Asia met Euro[illegible]

Meanwhile Engl[illegible] the right to drug the Indian people, and proposes to

suppress the poison only after China has succeeded in doing it effectively India must wait on China's success at suppression

Mr. Campbell was so utterly discredited as the spokesman of India that he was withdrawn, and Lord Robert Cecil, who had just then returned from the United States with $25,000 prize (Rs 75,000) of Woodrow Wilson Foundation for his efforts toward international peace, was substituted This peace prize was supposed to invest Lord Cecil with some occult prestige of high statesmanship, but it did not prevent him from getting sharp thrusts from the rapiers of American delegates in the vicinity of his fifth rib

The world is beginning to understand how sincere is England in its professed desire to end opium As a striking evidence of the British method of inaugurating a campaign against opium *The Chicago Herald and Examiner*, observes

"After the war the British Indian government signed a contract with the British Hong Kong government for another five years to supply opium in large monthly quantities This was acknowledged in the House of Commons (Rev C F Andrews) Great Britain has now established a morphine factory in the Straits Settlement Opium has been pouring into Syria Siam, North Borneo Ceylon and Assam

Mesopotamia was awarded to Great Britain by the league of nations Yet her first act upon assuming control was to establish an opium monopoly there to sell opium for the purpose of raising revenue Is it any wonder that the Orientals want to free themselves from the dominating force of Western tyranny and exploitation"

And yet the bureaucratic crew spews forth its lies, and shouts that it is exerting every nerve to shut the narcotic drug out What nerve!

The British government declared that it was unwilling to pledge itself to the suppression of opium as it knew beforehand that such suppression was impossible. Impossible? Did it ever honestly try?

Japan had the actual effrontery to come forward and offer the Conference a working model of the system that has been adopted in Formosa with excellent results. Japan's plan of dealing with opium in Formosa is this

"All addicts are registered and no newcomers are admitted to the lists They are supplied with opium as they need it, till they either die or are cured of the habit This opium is sold at so low a price that smuggling is unprofitable Every immigrant from China is detained two days on arrival, to see if he has the habit, and if so he is [illegible] By this system the number of smokers [illegible] to 40,000 in 1923. Of these more than 27,000 are over fifty years old, and mortality among them is heavy. In a few more years all smoking in Formosa will automatically end, and the whole thing will be over

Formosa is close to China so there is a danger of opium being smuggled into the island. That did not and does not prevent Japan from trying to suppress opium in Formosa. Did Europe accept this Japanese scheme? "Far from it!" wrote Ellen La Motte "Impracticable, says Great Britain, with an eye to the opium revenues in her many Far Eastern colonies Money no object, of course, but still the thing's impossible. Honestly, there were days at this conference when one needed rubbers because of the crocodile tears!"

The International Opium conference, called under the auspices of the League of Nations held forth from November till the middle of February The fable of the mountain's labour is truly applicable to its work The Conference at Geneva was a complete failure it did nothing to suppress opium, camouflage for vice and degeneracy

Sao-Ke Alfred Sze Chinese Minister to the [illegible] who represented China in the Opium Conference with Mme Sze

The League of Nations was to [illegible] universal and unbroken peace; but [illegible] [illegible]olling European members of the [illegible] have once more demonstrated that [illegible]

sults of real value So long as we look on our existence in the world as meaningless, there is no point whatever in desiring to effect anything in the world . nothing of real value in the world is ever accomplished without enthusiasm and self-sacrifice".

This affirmative and optimistic view of the world characterises Western nations in general as opposed to the negative and pessimistic view which Dr Schweitzer attributes to Indian philosophy

'In the determinist—pessimistic theory of the universe, as we have it in the thought of the Brahmans or of Schopenhauer, ethics has nothing whatever to do with the objective world It aims solely at securing the self-perfection of the individual as this comes to pass in inner freedom and disconnection from the world and the spirit of the world

But European civilization is on its last legs It is approaching dissolution for over-organisation has killed individuality, and "our generation, though so proud of its many achievements, no longer believes in the one thing which is all-essential the spiritual advance of mankind

What are the characteristics of the present age ? Overwork, want of leisure and self-cultivation, of mental concentration, of self-collectedness, over-specialization leading to development, not of the whole man, but of special faculties and loss of humanity, and superficiality The demoralisation of the individual by the mass is fairly complete The modern man is "susceptible, to an extent that is almost pathological, to the views which society and its *organs of expression* have put, ready made, into circulation "No one as yet clearly perceives what a condition of spiritual poverty is ours to day The over-organisation of our public life and institutions has been developed at the expense of spiritual life. Personality and ideas are subordinated to institutions and the effect is felt in the repression of creative and spiritual activity Life has lost in richness and variety in the degree in which living organisations have been made to resemble perfected machines "An elaborate system of uncivilization' has, in a word, been brought into being by what the author calls our "barbarian civilized states"

An instance of this is to be found in the attitude of the white towards the coloured races

"Our society has ceased to allow to all men as such, a human value and a human dignity many sections of the human race have become merely raw material and property in human form .... And what an amount of insulting stuff, some decently veiled, some openly coarse, about the coloured races has made its appearance during the last decades, and passed for truth and reason, in our [illegible] literature and our parliaments, and to becom[e] element in general public opinion !"

The historical sense has lost its [illegible] objectivity. There is no suppression [illegible] judices springing from nationality and [illegible] The greatest learning is allied with strongest bias, and the highest position historical literature is occupied by w[orks] written with propagandist aims, "our [illegible] history books become regular culture-b[eds of] historical lies'

Nationalism is an ignoble patriot[ism] exaggerated till it has lost all meaning [illegible] cult of patriotism as such is to be consid[ered] as barbarism, as the purposeless wars w[hich] it necessarily brings in its train prove [illegible] mentality of our age concentrates all enthusiasm of which it is capable on the id[ea] of nationality, but civilization is an inte[rest] of all men and of humanity as a whole [illegible] the noble kind of patriotism is that wh[ich] aims at ends that are worthy of the whole mankind A *national* civilization is an [un]healthy phenomenon Modern nations [illegible] markets for their civilization, as they do [for] their manufactures' National civilization is matter for propaganda and export, and th[illegible] the world has inflicted on it a competiti[on] between national civilizations and betw[een] these, civilization itself comes off badly

'Anything valuable in a personality or a [illegible] ful undertaking is attributed to some special [illegible] lence in the national character. Foreign [illegible] assumed to be incapable of producing the same anything similar, and in most countries this [illegible] has grown to such a height that the greatest [illegible] are no longer beyond its reach.'

What is needed, therefore, is to impart new spirit to the age, to bring about an [illegible] change of character, to build on the spir[it] not on what is merely external For

"The various civilized nations have all sunk [to] the same depth of barbarism. What we have [ex]perienced, and are still experiencing, must [illegible] convince us that the spirit is everything and th[e] institutions count for very little. Our in[stitutions] are a failure because the spirit of barbarism is [at] work in them'

We must, therefore, draw from the spi[rit] strength to create new conditions New ide[as] and ideals are necessary to bring about [the] regeneration, but the age gets its ideas fr[om] its personalities, and it is the individual [per]sonality which must be looked to as agent in the new movement.

"It is only an ethical movement which [can] rescue us from the slough of barbarism and ethical comes into existence only in individ[uals] The final decision as to what the future of a so[ciety]

all he depends not on how near its organization to perfection but on the degrees of worthiness its individual members."

Therefore

"Civilization can only revive when there shall come into being in a number of individuals a new tone of mind independent of the one prevalent among the crowd and in opposition to it, a tone of mind which will gradually win influence over the collective one, and in the end determine its character."

Not in the stoic ideal of resignation, nor in the Indian *ideal of renunciation*, will salvation of the future be found. All the existing civilizations of the world, the Indian and the Chinese included, are, in the opinion of the author, expiring For one thing,

"Material and spiritual freedom are closely bound up with one another. Civilization presupposes free men, for only by free men can it be thought out and brought to realization"

In the second place,

The earth no longer has in reserve, as it had once gifted peoples as yet unused who can relieve us and take our place in some distant future as leaders of the spiritual life We already know all those which the earth has to dispose of. There is not one among them which is not already taking such a part in our civilization that its spiritual fate is determined by our own. All of them, the gifted and the ungifted, the distant and the near have felt the influence of those forces of barbarism which are at work among us. All of them are, like ourselves, diseased, and only as we recover can they recover It is not the civilization of a race, but that of mankind, present and future alike, that we must give up as lost, if belief in a rebirth of our civilization is a vain thing."

Quietism, renunciation, a mere negation of life, cannot bring about the rebirth of civilization. But is it all well with the Western intoxication of activity, the will-to-action and progress? Dr. Schweitzer has serious qualms of conscience on the subject, and his observations deserve to be quoted in full The substance of what he says is that the Western will-to-activity is a mere groping in the dark without aim and direction, without any serious attempt to find out the key to the interpretation of life and its purpose, in a word, without a theory of the universe to guide its blind activities. But let him speak for himself:—

"How little reflection is present in the Western impulse to action becomes evident when this tries to square its ideas with those of the Far East. For thought in the Far East has been constantly occupied in its search for the meaning of life, and forces us to consider the problem of the meaning of our own restlessness, the problem which we Westerners burke so persistently. We are utterly at a loss when we contemplate the ideas which are presented to us in Indian thought. We turn away from the intellectual presumption which we find there. We are conscious of the unsatisfying and incomplete elements in the ideal of cessation from action We feel instinctively that the will-to-progress is justified not only in its aspect as directed to the spiritual perfection of personality but also in that which looks towards the general and material

For ourselves we dare to allege that we adventurers, who take up an affirmative attitude toward the world and toward life, however great and however ghastly our mistakes may be can yet show not only greater material, but also greater spiritual and ethical contributions than can those who lie under the ban of a theory of the universe characterised by cessation from action"

After this effusion of Western vanity, the learned doctor writes in a more chastened mood ·

"And yet, all the same, we cannot feel ourselves completely justified in the face of these strange Eastern theories They have in them something full of nobility which retains its hold on us, even fascinates us This tinge of nobility comes from the fact that these convictions are born of a search for a theory of the universe and for the meaning of life With us, on the other hand, activist instincts and impulses take the place of a theory of the universe We have no theory affirming the world and life to oppose to the negative theory of these thinkers, no thought which has found a basis for an optimistic conception of existence to oppose to this other which has arrived at a pessimistic conception."

Presently the author launches into this characteristically Oriental vein of reflections

"How much would already be accomplished towards our salvation from our present circumstances if only we would all give up three minutes every evening to gazing up into the infinite world of the starry heavens and meditating on it or if in taking part in a funeral procession we would reflect on the enigma of life and death instead of engaging in thoughtless conversation as we follow behind the coffin' The ideals born of folly and suffering, of those who make public opinion and direct public events, would have no more power over men if they once began to reflect about eternity and mortality existence and dissolution and thus learnt to distinguish between true and false standards, between those which possess real value and those which do not

Maitreyi, the spouse of the vedic sage Yajnavalkya, and Nachiketa, could distinguish between that which conferred immortality and that which did not, between *Sreya* and *Preya*, the true and false standards, and the Indian theory of the universe is the product of a spiritual civilization in which they were the ideal figures The Western mind, however, can never rest satisfied with such an ideal, and the author's misgivings lead him to make the following queries

"But is there not a danger in challenging men with this question about the meaning of life and in demanding that our impulse to action should

justify and clarify itself in such reflection as that of which we have spoken? Shall we not lose, in acceding to this demand, some irreplacable element of naive enthusiasm?"

Dr. Schweitzer's solution is that "it is not the quantity but the quality, of activity that really matters. What is needed is that our will-to-action should become conscious of itself and cease to work blindly", that is to say, it must work with an ethical and spiritual purpose, and not randomly, for merely to die in harness in no worthy aim, unless we treat our whole life as a preparation for death. We must strive to attain a theory of the universe, affirmative of the world and of life in which the impulse to action may find justification in a fresh access of moral strength and become capable of formulating and of acting on definite ideals of civilization, inspired by the spirit of true humanitarianism.

The activist tendencies of the West do not meet with our approval, just as the quietist tendencies of the East are unbearable to the Western mind. Each tries to its own attitude towards life with an a value, and find fault with the other not the truth lie between the two, a not the West profit by our quie much, as we by their activism? Dr. S zer's book shows that the message East has reached the thinkers of the and they are trying to profit by i not the West also its message to del us, which we should try to assimil profit by? In stressing the spiritual c tion of India, we must take care to av danger of reducing the doctrine to cant, for thereby we will deceive n ourselves. Great and noble as is our tual heritage, we shall gain immensel lose nothing if we succeed in approp the activism of the West and tackin our spirituality and evolve a higher hu on Indian soils.

Book

M. ROMAIN ROLLAND'S REPLY TO A SWISS MISSIONAR'

By C. F. ANDREWS

[A Swiss Missionary, named M. Gaston V. Rosselet, who had been engaged in India in the South Canara district at a place called Mulki, has written to the Swiss Press, criticising Romain Rolland's own book on Mahatma Gandhi and charging him with inaccuracies. Above all he blames him for not taking count of the work done by the Y. M. C. A. and Christian missionaries. The letter of the Swiss missionary is revealing. it seems to show an attempt to depreciate, which Romain Rolland notices in his reply My friend, M. Fernand Benoit, of Santiniketan, has translated both the criticism and the reply. In writing to me, M. Romain Rolland asked me to give my own statement also, and I have included at the end the reply, which I sent to him for publication in Europe.

C. F. Andrews]

M. Gaston V. Rosselet's Letter.

Mr. Romain Rolland has been insufficiently informed. A single glance at his bibliography, his short introduction, and his marginal notes, would suffice to show that all his sources of information proceed either from Gandhi himself or else his friends and admirers. Now Gandhi is great enough,—it seems to ... [illegible] are noble enough, to bear criticism If the author of 'Mahatma (had taken notice of the articles from t of the Moderate party in India, he wo have forgotten to mention, in his r the Prince of Wales's reception, (p. 1 Gandhi, in order to keep the people from the festival had organised on th day a great *auto-da-fe* of European From this 'Swadeshi' festival, the crowd destroy tramcars, to attack defe Christian and Parsi ladies, and to ind many other forms of violence. If had been told, one could much bette stand Gandhi's humiliation and his undertaken because his 'Swadeshi' f instead of purifying, had fostered ha men's hearts.

Why does Romain Rolland not sp this book of the great scene of reconc between Hindus and Musalmans, on t hand and Parsis and Christians, on the in which a Christian of great distinct T. Paul, the General Secretary of the Y played such a predominant part?

)n p. 140, we hear of a young Brahmin, became a sweeper in order to live ng the pariahs. I know the story. The ng man in question was no longer a ımin, but a Christian. It was after his rersion, that he became a sweeper, in r to serve the pariahs. Why are all these ıls passed over in silence?

Why, again, after enumerating the ;ramme of action in the Non-Co-operation ement, does he go on to the description he results, and omit all the items which d, thus giving the impression that the rs were successful? The paragraph, on 73. begins with a sweeping statement, ndhi's example was followed immediately" nay have been followed in other provinces certainly not in the Madras Presidency would like to take you through the ets of Madras and make you read the rific titles, which many Hindus and salmans have inscribed on their villas u would be convinced that the abandonment titles was not general by any means second item of the programme proved ailure as well, all the Government loans ng over-subscribed. About the third and uth items I can say this, that in South ndia I do not know a single tribunal, ool, or college, which has been abandoned e boycott of councils, the refusal participate in official functions, the re-sal to accept civil and military posts, are t mentioned, because one cannot possibly that they had any success.

As for the last episode of the programme the Swadeshi campaign,—what a disgraceful ing it was! Whenever Mahatma Gandhi me to visit a place, everybody dressed in haddar but as soon as his back was rned, more than two thirds returned to eir imported or manufactured clothes And hat an amount of cheating there was, in e sale of the so-called swadeshi clothes or ap! It went so far, that any merchant w-a-days, wishing to frighten away a stomer, could do so by simply offering him me swadeshi article!

The author, M. Romain Rolland, speaks th much contempt of the Chelmsford-ontagu reforms; but he does not say that the Madras Presidency the scheme was cepted readily by a notable portion of the pulation. I could give many proofs of s But let it suffice to quote a passage m the 'Madras Mail' of May 28, 1924. e native Christians, Catholics and Protestants, had assembled in Mangalore to celebrate Empire Day They represented a third of the population of the town In the opening speech, M. T A Saldana said, "We have reached a high degree of civic development, thanks to the Government of India Act of 1919, and we may get more by showing ourselves worthy of full self-government, which will be given to us some day or other" The festival ended with the issue of a message of loyalty to the Government. Such newspaper articles are numerous, but it is evident that you will not find them in the columns of the periodicals, whose only task is to disparage Government

Let us now speak of the repressions and violences of Government That there should have been regrettable acts, errors of judgment, nobody thinks of denying But it is false to say that violence has been general I shall quote, as a proof, one of the leading articles of the Y M C A newspaper, "The Young Men of India". One of the best informed men, K T Paul, the great patriot already mentioned, writes as follows "It is a unique fact in the history of the world to see two forces, like the British Power and the Revolutionary Movement of Gandhi, fight each other with the firm resolution of never appealing to violence' The Government is faithful to its resolution in spite of the cries of alarm raised by many political newspapers, which see danger in the air and entreat the Government to start action against the adepts of non-cooperation To the more urgent requests, the Government invariably answers "You must judge a movement by its fruits Leave non-cooperation some time to bear its one fruit, so that every one may judge what its fruits are like' And this is why, after waiting a long time, the Government of India could arrest Gandhi without causing any unrest On the contrary, there was something like a sigh of relief at the news of his arrest, because in spite of all, Gandhi had no practical programme, and at the very time of his arrest Gandhi could no longer control the forces he had set loose

Mahatma Gandhi not only lacked a practicable programme in politics, but also in social matters Whoever wants to realise this, need only think for a moment of the remedy he proposes for struggling against famines (p 130 of R R's book) "Charka means life for millions of moribunds"—he says. What a Utopia! I know the case of weavers in Southern India, and I

know that neither a man nor a woman can live by playing their spinning-wheel, because a man earns 3/4 to 1 1/4 annas a day and a woman half to one anna. Such a gain will not help to solve the problem of famine and misery in India. I prefer the Government programme, which tries to improve agriculture such as the culture of sugar-cane and cocoanut, by opening schools of agriculture, model farms, stations for observation and experimentation for the culture of cocoanut trees, sugarcane, fruit trees, etc. I also think of all the co-operative associations founded and encouraged, and now controlled by Government It is owing to these co-operative associations, that in South Kanara, for instance, thousands of people were saved from famine. It was immediately after the war, and the price of rice had risen alarmingly The Government then fixed the sale price to prevent it from rising more. But the owners refused to sell their stocks at the prices proposed by Government; so Government ordered them to deliver over a portion of their stock. The owners then handed over their stock of rice, which soon disappeared. Then Government had to import rice and sold it at a price below the one formerly proposed. Later on, the cooperative associations adjusted and realised the price.

Another remark before I close In p. 142 and 143 it is said that "the A.I.C.C. stimulates the campaign against alcoholism, while government protects the liquor sellers". The Government is only opposed to the method used by the non-co-operators, while it gives its help each time a fight against alcoholism is going on. I shall only quote, as a proof of this, the experiments made by Miss Campbell, a Canadian Missionary. Through her tenacious efforts, she succeeded in bringing the population of a big district to ask the Government to close all its liquor-shops, and the Government *did* close all of them, one after another. There would be still many remarks to make about many passages of Rolland's book, but I will not over-tax your attention. What precedes will suffice to show you that I was right when I said that the author of Mahatma Gandhi's biography was *badly informed. Those* who have presented Gandhi to Romain Rolland wanted to present him as a counterpart of Christ. Therefore it was necessary to run swiftly over certain details and overlook others.

... I must nevertheless, whom I believe to be very sincere and with a great ideal. I expect much from all the more so, that I see him being give by the extremists. Now that he is alon will be able to surround himself with who understand him, without betrayin ideal, as occurred when he was the dem of one party.

Gaston V. Rosselet
(Swiss Missionary

The answer of Rolland to Gasto Rosselet, late missionary at Mulki, Kanara

"All I wanted was, to make Eu acquainted with a great spiritual move and a great man. If I am not mistake European missionary, since J. J. D beautiful and forgotten book, written in Transvaal in 1909, has presented him to in a worthy manner. Yet it should have their duty to do so long ago. And, in turn, I shall ask M. Rosselet, "Why those Christians passed in silence over career of the *greatest Christian*; alth he is one by the spirit only, and not baptism?"

"My book never pretended to be a sum of all the religious and social movements modern India. I had no reason what to speak of the Y. M. C. A which is powe enough to look after itself and never negl to do so Of course, M. Paul is worthy all respect. He also deserves a special st But each thing in its time. I may poss continue the series of these Indian sketc My book has been revised by different Ind friends of mine and by one of the princ leaders of the Swaraj party—Lajpat Rai Th found it true on the whole. They poin out to me a few mistakes of detail, such the one—also pointed out by M. Rossele about the half-failure of the abandonm of titles and dignities, by order of Committee of Non-cooperators. The r fications they indicated will be taken account in my further editions of the They will very slightly alter my text an at all my conclusions.

"For the rest, Mr Gaston V. R makes *himself, it seems, the champion* o British Government. I shall not follow on this ground. I should have too m say and I have little time just now what is delayed is not lost. I sha answer on two or three points.

da-fe of foreign clothes. I cannot see why M Rosselet gives us to understand that I passed the matter over in silence I laid great emphasis (pp. 83-5) on C. F Andrews's pathetic exhortations and also specially on the opposition between Tagore and Gandhi I myself join my own regrets to those of Andrews.

"(2) The 'charka' appears to M Rosselet as a ridiculous economic tool. It might be so, if Mahatma Gandhi advocated it as the only means of livelihood for the Indian villager But Gandhi never said such a thing He said that the 'charka' would enable the villager to add something to his meagre earnings and to spare on his clothing In the number of 'Young India' of January 22, 1925, the account of a large popular meeting in Viddhi is given. An old man of sixty tells Gandhi that he is now spinning daily after his hard day's work in the fields, not because of his faith in him, but simply because 'I spin for myself. I produce my own yarn, I weave my own clothes and those of my family Thus I can spare .... ' The home industry of the charka existed almost everywhere in India before the English came The English have destroyed it. Gandhi re-establishes it It is not a medieval return to a forgotten and obsolete work. It is a natural, practical and immediate means of reducing the expenses while striking the foreign industries which come to rob India of sums that are consumed abroad.*

"For one of the greatest grievances of India against England is the following --All the conquerors that succeeded one another on Indian ground would—after committing earlier damages—settle down, become Indians, consume on the spot the riches they extorted In this way a generation might suffer, but India was not impaired Whereas, the English rule makes England live at the expense of India and undermines the latter

"(3) M. Rosselet speaks about the co-operative associations created by Government They do exist. But I consulted my Indian friends. All independent Indians, and even Englishmen as well informed as the Head of the Agricultural School of Sriniketan, a branch of Santiniketan, agree in declaring that those co-operative associations are not based on a real spirit of mutual help: Should the Government withdraw its pecuniary help, they would at once disappear

"(4) Finally, to hear that "the English Government gave its help, whenever there was a case of struggling against alcoholism" will astonish my Indian friends extremely and I leave it to them to answer. But I need not wait for their answer to know that in these very days the English Government is imposing the poison of opium upon India while hypocritically pretending that it is simply fulfilling the wishes of the Indian people And it stops its ears to their indignant protests But it does not succeed in preventing us from hearing These protests poignantly manifest themselves in the Indian press and also in the liberal English press such as the 'Manchester Guardian

February, 1925 Romain Rolland

P S Let me add that Europeans, who want to follow by themselves the Gandhi Movement, had better read the weekly "Young India, whose address I am giving

MR ANDREWS STATEMENT

I have just seen M Gaston V Rosselet's statement about Mahatma Gandhi published in "Le Nouvelle Essor of Geneva, Feb. 2, 1925 It reveals in many parts an ignorance of his subject

I will take in my reply only one aspect of his criticism on which, perhaps, I may be now regarded as an expert, namely, the non co-operation campaign against drink and drugs and its after-effects Probably M Rosselet is not aware of the fact that it was Mr W. E Johnson himself, an entirely impartial witness who declared after his tour in India that Mr Gandhi had done more in one year than all the other temperance workers put together This evidence should be taken into account in judging the whole movement of non-co-operation

Miss Campbell whom M Rosselet mentions is my own friend and fellow-worker She would be greatly grieved to find her own work placed in contrast to that of Mahatma Gandhi on the question of drink and drugs She herself would probably agree with Mr Johnson's verdict When she was with me at Santiniketan she told me about the disgrace of the opium sales in the poverty-stricken districts of Orissa, how she had seen men and women struggling and almost fighting to purchase the Government monopoly opium before the shops closed The women who used

* The khaddar policy has also, for Gandhi, the value of a tactical experiment. As he wrote in a recent article, he wants to teach a disciplined people how to obey an order of pacific mobilisation Pacific, but not inoffensive; the violence of the attacks that come from the English side show well that he has hit at the right place.

it to 'dope' their babies were the most eager to get it. Miss Campbell brought a Government officer to see the disgraceful sight. All **he said was—"Please, Miss Campbell, stay a little longer, so as to organise some mother's meetings to persuade the mothers not to give their babies opium!"**

Miss Campbell replied: "Why does not the Government stop the sale of it? Why does Government go on realising revenue out of this poison?"

In Assam the consumption of Government opium by the Assamese race is nearly 24 times in excess of that regarded as legitimate medicinal consumption by the League of Nations. Before the great temperance movement of Non-cooperation and Mahatma Gandhi's visit to Assam the opium consumption in those districts was more than forty times in excess. Yet his one visit, with the electrical effect of his personality, brought down the consumption of opium by 42 per cent in six months. Before his visit, for nearly 40 years there had been no appreciable reduction. But after his visit the reducation at once took place in the astonishing manner I have mentioned. Yet in spite of this remarkable moral progress the Government imprisoned over 800 non-cooperators who were doing peaceable temperance work in the Assamese districts. I know personally very many of those workers and have worked with them. I can say unhesitatingly that these Assamese non-cooperators whom I know and who suffered imprisonment offered no violence at all. They were not that kind of persons. But the Government, which received 40 per cent of its income from excise suddenly saw its revenue going down so fast that it was almost in a panic. This was, I believe, one of the true reasons for the bitter prosecution of non-cooperators which followed. The non-cooperators offered no resistance. They did not defend themselves The principle of 'noblesse oblige' ought to have made the Government more chivalrous than to imprison inoffensive and peaceful temperance workers. I can, I repeat, vouch for it personally that my own friends at least, who were imprisoned for doing so were non-violent in thought and word and deed.

Mr. Gaston V. Rosselet appears to think that the Government of India has only to be approached in order to get passed any temperance reform that is needed. But let me come to some further facts. I have already ... f temperance workers in Assam. That was not all 1921 the Rev. J. Nicholls Roy, a Christia missionary, a strong cooperator, brought fo ward a resolution in the Assam Legislati Council proposing that the sales of opium i Assam should be reduced by 10 per cent pe annum, until opium was prohibited* excep for medicinal use. This resolution was carrie by an overwhelming majority. The onl persons who voted against it were th Government officials, some Europeans and a few title-holders. The votes were 26 agains 13. Thus the Government vote was onl half of the non-official vote. Yet th Government, entrenched in its executiv powers, has since then refused to put int action the will of the Legislative Council

A few weeks ago another resolution wa passed, again with an overwhelming majority to the same effect My friends in Assam hav told me that a private member's Bill wil also be put forward. But even if this i passed it is quite possible that the Govern ment may not give its assent to the bill an make it law.

At the present time, I am engaged in preparing a report for the All-India Nationa Congress of a commission held last year in Assam and now very nearly completed. Th findings of the commission show very clearl the criminal neglect of the Assam Governmen in allowing opium consumption to drift on decade after decade, by which one of th noblest races in India, the Assamese, ha become ruined. If revenue had not been involved and if maximum of revenue had no been one-half of the Government's own motto for excise, the responsible official could never have been content with such policy.

In Great Britian the utmost security an protection against opium is afforded. But in India a man or a woman can go into a shop and purchase sufficient opium to commi suicide. I took up a Bombay paper thi morning and saw a common piece of new that a poor woman had committed suicide b opium poisoning. Side by side with it wa the report of a death of a baby from an over dose of opium. The number of such childre whose deaths are never even reported mu be quite large. Only a few weeks ago th wife of the Governor of Bombay, La Wilson called attention to the fact that in recent year, the infant mortality in Bomba had reached 666 per thousand. She al stated that she had been told by her o

tors that 98 per cent of the mothers who [w]ork in the factories of Bombay regularly [dos]e their children with opium before going [ou]t to work. From my own experience I can [co]nfirm this statement of the wife of the [Go]vernor For I have seen little babies, with [the]ir shrunk, old, wizened faces, lying drugged [w]ith opium on the floors of chawls of [B]ombay.

Mr Gaston V. Rosselot as a missionary, [w]ill recognize that the number 666 is the [n]umber of the Beast in the Apocalypse I [w]ould ask him to consider whether such an [o]pium traffic from which the Government [d]raws its revenue is not devilish

But I will relate in conclusion one simple fact which might reasonably, apart from all else, prove my point and put an end to the whole controversy. In August 1921, when the non-cooperation movement was at its height Mahatma Gandhi offered at once to begin once more to co-operate with the Government of India, if they were ready to follow popular Indian opinion in two [mat]ters —

(i) The abolition of alcohol and opium

(ii) The promotion of hand-spinning and weaving But though the offer was made and the right hand of friendship was held out *on these conditions* it has never been accepted The reason has been partly financial and partly a question of prestige The Government of British India have been too proud hitherto to listen to the offer of Mahatma Gandhi, when he has given these simple conditions

I have not taken up other subjects because it would make this letter too long but I cannot let one thing pass unnoticed Mr Rosselot has again and again mentioned Mr K T Paul an Indian Christian Mr Paul is an intimate friend of mine and nothing would make him more sad than to have his name used in this connexion I know how he has read with delight M. Romain Rolland's book and that he is deeply thankful for the author's interpretation of Mahatma Gandhi For both he and Dr Datta, another Indian Christian, believe that Mahatma Gandhi is the greatest living exponent in India of the message of the Cross, —which he *practises* rather than preaches.

Yours etc.

Santiniketan C F Andrews

MAGADHA

By PANDIT VIDHUSEKHARA SASTRI

[S]IMPLE facts mentioned throughout our literature from the Vedas downwards make it perfectly clear that the country called [M]agadha is a very ancient one There is [h]ardly any evidence against its identification [w]ith the land of the peoples called Kikatas, [fi]rst referred to in the Rigveda which, according to Sridhara, the commentator of the Bhagavata Purana (1. 3. 24), is the region of Gaya (*Gaya-pradesa*). The very name Kikatas appears to show, as Yaska would derive and [e]xplain it, * that the people of that country [w]ere of little repute. According to him the [l]and was a dwelling-place of non-Aryans (*[an]aryadesa*). This dislike of Megadhas found clear expression also in post-Rigvedic works, and it ran so high that later on Aryan people were enjoined by an author of a Dharma-sastra not to enter there But why so? Scholars have been and are still discussing the question Different views are expressed I may, however, give expression to my own belief that it is not entirely due to the influence of Jainism and Buddhism, though they might have contributed to it to a great extent in later days For the aversion to Magadhas is found not only in the contemporary and post-Jainist or post-Buddhist works, but also in those which preceded them It is also to be considered that these two religions were not confined to the Magadhas only The activities of their followers were found equally inside and outside Magadha in pre-Asokan days. And so the dislike for Magadhas in the earliest period must be accounted for in some other way, and this leads us to the only

* Nirukta VI. 32: "*kim kritah*' 'what have they [d]one?' "*kim kriyabhih*" "what is the use of rites?" [P]hilologically it is quite possible that the word [K]*ikata* might have been derived from *kim kritah* [due] to Prakritism which is found in several cases in the RV.

possible conclusion that, as Yaska has told us, it was due to the fact that the country still remained a non-Aryan one. Be that as it may, even by supposing the Magadhas in the earliest days to have been a barbarian people, we have still much reason to be proud of them. Change is inevitable. Every thing changes every moment. Such is nature and nature cannot be thwarted Change is the sign of life. So there came a favourable change among the Magadhas showing thereby that they had life. They evolved what they had hidden in the innermost recesses of their mind, and afterwards achieved an exalted position which no other part of India has ever been able to do The country which was once non-Aryan gradually began to become Aryanized long before Jinism and Buddhism were preached. And we have strong reasons for believing it to be so, even if one does not take into account the evidence from the Mahabharata, which can in no way be ignored The highly civilized condition of the Kasis and Videhas (the older form being *Videghas*) need not be mentioned to those who are acquainted with Vedic literature And in view of the geographical position of the Magadhas, which are in so much close connection on the west with the Kasis and on the north with the Videhas, it cannot be thought that they were still barbarian in their times

Jinism and Buddhism, though with some marked differences, are in reality the two main branches of the same religious current of India running through the Upanisads. And the fact that they found their rich soil in the Magadhas show that the people were already adequately fit for understanding them,—and specially Buddhism, which, as the Buddha himself said, was very difficult to grasp (*duddasa*).

Starting from this epoch and coming up to the time of the Pala dynasty, we have actual documentary evidence which goes to show the marvellous conditions of the Magadhas in every direction—political, religious, educational, social, and so forth. Above all, one thing is most striking. It is here in Magadha that India had for the first time the opportunity of expanding herself beyond her geographical boundaries, both politically and religiously. We all know about the relation between Chandragupta and Seleukus Nikator, and between Asoka and the five Greek kings, Antiochus, etc., mentioned in one of his rock edicts. Buddhist missionaries were sent out to far distant countries, and they crossed seas and mountains even at the risk of thei lives. They were thereby the forerunners the later Brahmanical colonists in Furth India. † Intellectual and religious links wei also established with different countries, vi Central Asia, Tibet, China, Korea, Mongol and Japan on one side, and Ceylon and Fu ther India on the other. And that was th way in which India was able to carry to tho lands the message of peace together with h literature, art, music, sculpture and medicin etc. India could not then keep containe within herself: so immense was her treasu at that time. She gradually began to expand i every direction, sending out what she ha to give.

This was mainly due to Buddhism and t the Buddhist Universities in Magadha, whic attracted students even from far-off land at a time when travelling was dangerous a almost every step

In this connection we should particularl remember Tibet and China, considering what great treasure they have been keeping for man kind and especially for India in return for wha they received from her. The ancient univer sities in Magadha were the centre of Buddhist ic studies Students came here from these two countries in large numbers, and scholars also went there from here in equally great numbers They studied each other's language and jointly or independently, these Indian, Tibetan, and Chinese scholars translated hundreds of Sanskrit books not only about Buddhism but also about secular subjects, in to Tibetan, or Chinese, or into both The Sanskrit original of most of these translations is lost for ever, and it is only through these two languages that we may have access to them. Therefore, it goes without saying that unless these works are studied with care and attention, we can hardly understand the rea history of our own country The loss of mor than four thousand works is not a sma matter. We are, therefore, thankful to o Tibetan and Chinese friends for still preser ing a large number, though not all, of them

To capture and conquer a country by ph ical force is a fact known to all. India h however, shown to the world, through her pe of Magadha, where Buddhism had its bi how to conquer a country by *maitri* "lo Such is the wonderful land of the Magadh

† Why were the Jinists confined only to a part of India even though living side by side the Buddhists? Why could not they carry faith outside India?

CENTRAL ASIAN DISCOVERIES

By PROBHATKUMAR MUKHERJI

Librarian, Visvabharati, Santiniketan.

First Announcement of Central Asian MSS.

CENTRAL Asia has loomed large before the public only very recently. It was only thirty-five years ago that in an ordinary meeting of the Asiatic Society of Bengal on 5 Nov, 1890, Colonel Waterhouse exhibited a birch-bark manuscript and some coins, found by Lieutenant Bower in Kashgar. The following note by Lieut. Bower accompanied the exhibit: "While at Kuchar a man offered to show me a subterranean town, provided I would go there in the middle of the night, as he was frightened at getting into trouble with the Chinese, if it was known that he had taken a European there The same man procured me a packet of old anuscripts written on birch-bark. They had ...en dug out of the foot of one of the curious derections of which several are to be found ... the Kuchar district; there is also one in ...e north bank of the river at Kashgar ...he one out of which the manuscripts were ...rocured is just outside the subterranean ...ity * * * I believe the ruins and manuscripts ...o be Buddhist."

Col Waterhouse, who exhibited these manuscripts could not say anything further than this about the new find. Babu Saratchandra Das, the great Bengali Tibetan scholar and explorer, failed to decipher it and wrote that he believed that this MS is only a remnant of the Indo-Tartar Sanskrit, which was current in Khotan and Khasgar during the early centuries after Christ

It was however decided by the authorities of the Asiatic Society that a facsimile of two leaves would be reproduced in heliogravure, in the hope that some other member might be able to decipher it or throw some light upon its age and origin.

This account appears to have been reprinted in the *Bombay Gazette*, a copy of which fell into the hands of Dr A. F. R. Hoernle, in Aden on his way out to India, in March, 1891. It was the first notice he had of this discovery. Major Cumberland whose companion Lieut Bower had been on his travels, was a fellow passenger of Dr Hoernle, and he gave him corroborative information On reaching Calcutta he found that the MSS were in possession of Col. Waterhouse, who at once gave them to this worthy person for examination

1890 —Bower MS

In a meeting of the Asiatic Society of Bengal, held on the 1st April, 1891, Dr. Hoernle submitted a preliminary note on the Birch-bark MSS (Proceedings of the Asiatic Society, 1891, pp 54-65) In this Survey he gave a few hints on the book, which were presumably Sanskrit, the Script and the Language of the MSS, which eventually evoked considerable interest in learned circles The description of the MSS will, however be found at the end of this study. These MSS, henceforward, came to be known as the "Bower Manuscript" in honour of the discoverer, Mr Bower The antiquity of the manuscript was noteworthy Indian MSS according to the western standard, are relatively young Prof Lueders in his paper "Über die litterarischen Funde in Ost-turkestan", says, 'the destructive effect of climate and the pest of insects require their continual renovation The oldest MSS, preserved in Nepal on palm-leaves, date back to the 11th century Only two palm-leaves were hitherto known which had crossed the Indian border in 609 and reached Japan through China They are preserved in the celebrated monastery of Horiuzi as venerable relics The Bower MS, however, was a considerable and complete one It was written in Gupta character, and hence had come undoubtedly from North-West India, and at the latest from the fifth century Later investigations have proved that it must date from the second half of the fourth century (Tran. by G. Nariman—Sanskrit Buddhism).

1891 Petrovski MSS of Russia

Publication of these facts about the Bower MS and the Central Asian Scripts, created

great sensation among the learned world, and the possibility of such a discovery incited further research. Russian scholars had been working on Tibetan language and literature for a long time, so that the Russian Imperial Archeological Society was the first in the field of exploration. The Russian Consul-General M. Petrovski of Kashgar was at once ordered to look out for such MSS. The result was the "Petrovski Collection of MSS", which was utilised by Dr. Serge Oldenberg and subsequently published in the Records of the Oriental Transactions of the Imperial Russian Archeological Society, Vol. VIII, p. 81 ff. The British Government were not inactive and commissioned the Political Agents in Kashmir, Ladak and Kashgar to discover more manuscripts

1891.—Weber MSS

The first lot of manuscripts that reached Dr Hoernle after the Bower MS was those received from Mr Weber. Reverend F Weber was a Morovian missionary in Leh near Ladak. He was known among the people there as a collector of Tibetan cur[illegible]. An Afghan merchant, hoping to discover buried treasure, excavated a buried house in ruins, in Kugiar and found a lot of old MSS, nine in number, consisting of 76 leaves The manuscripts were taken to Mr Weber by a person, who had received these from the Afghan finder. The place of discovery—Kuigar—is about 60 miles south of Yarkand, and situated between Leh and Yarkand. It lies just within the borders of Chinese Turkestan.

Peculiarity of C. A. MSS

Dr. Hoernle while examining these MSS, observed a peculiarity of the leaves He had observed that the Bower manuscripts were pierced by one hole, which is not in the middle of the board, but towards one side. The Weber MSS. as well as the Petrovski MSS. had the same peculiarity Ordinarily Indian manuscripts are either pierced in the centre or have two holes. This practice of using a one-sided hole, Dr. Hoernle decidedly said, would seem to be a mark by which a manuscript may be distinguished, as coming from Central Asia. The description of the manuscripts known as "the Weber MSS.," was published by Dr. Hoernle in the Journal of the Asiatic Society of Bengal (Vol. LXII, 1893, p. 1-40).

1893.—Macartney MSS.

[illegible] Kashgar Mr. Macartney, the British [illegible] MSS! He got a bundle of MSS., from Tsing, the [illegible] of Chinese Foreign Commerce at Kashgar, who was probably working as an intermediary in this work of manuscript collection In 1894 Lew, the Amban (magistrate) of Kuchar had given these manuscripts to Tsing These were found by Lew under a mould 100 ft high. He worked there for two months with some men and got some "torn" leaves with writing on them". These he forwarded to Tsing, who in turn gave them to Mr Macartney Mr. Macartney in turn sent them to Sir A Talbot, the British Resident in Kashmir The latter forwarded them to the Foreign Office in Simla, which made them over finally to Dr. Hoernle in April, 1895 The manuscript passed through several hands before the reached the hands of the scholar

After the find of the Bower MSS [illegible] Dildar Khan obtained possession of the wh[illegible] of the moiety of the Kuchar find, which [illegible] probably divided into three portions [illegible] portion coming into the hand of Mr Web[illegible] another of Mr Macartney and the third the Russian consul The material of [illegible] fragments of Macartney MSS., is of th[illegible] different kinds. palm leaf, birch-bark [illegible] paper There are nine collections which [illegible] 145 fragmentary pieces Dr Hoernle th[illegible] on paleographical grounds that some of manuscripts of the Macartney collection [illegible] written about 370 A D. and prob[illegible] earlier

1895- Godfrey MSS.

In Nov 1895, Dr. Hoernle receive[illegible] fourth instalment of Central Asian manusc[illegible] through the Foreign Office at Simla [illegible] other three being the (1) Bower (2) V[illegible] (3) Macartney MSS, previously ment[illegible] Mr. A Podlar, as President of the [illegible] Society of Bengal, in the course of [illegible] Presidential Address delivered on th[illegible] Feb 1896, spoke about the new [illegible] the first time (p. 36). They were secu[illegible] Captain S. H. Godfrey, British Joint-C[illegible]sioner of Ladak, and for that reaso[illegible] have been named "Godfrey Manuscript[illegible] Godfrey wrote to Dr. Hoernle that th[illegible] were dug up near Kuchar. The me[illegible] who had given them to him were unw[illegible] give their names or any clue to their for fear of causing displeasure to the authorities, who did not regard the [illegible]tions of old ruins with favour. They that archeological, interest was m[illegible] pretext, and that a search for buried was their main object. When they

Dr. Hoernle's hands they were a mass of torn pieces of papers. It was due to his extraordinary patience and the skill of his wife that these pieces were deciphered.

The linguistic notices made by Dr Hoernle in India, the paleographical and philological investigations by Prof Buchler about these MSS., and the researches of Dr. S Oldenberg in the Journal of the Imperial Russian Archeological Society (vols. 7, 8) about the Petrovski MSS, and the discussion that followed them, created great interest and enthusiasm in Europe

1897 —SENART ON DUTREUIL DE RHINS MSS

In August 1897 Dr Hoernle published his paper on the "Three Further Collections of Ancient Manuscripts from Central Asia (J A S. B. 1897, pp 213—260). in Calcutta, and in Sep. 9, 1897, just a month hence, another remarkable announcement was made at the International Congress of Orientalists held at Paris, by the great French savant M Emile Senart. It was an ancient birch-bark MS, containing a portion of the Dhammapada written in Kharosthi character This MS was discovered by the French traveller Dutreuil de Rhins, who had found three MSS in Khotan in 1892, while he was travelling in Central Asia. M Senart proposed at the Congress that this MS should be *named* after that intrepid explorer, who had since been killed in those wild parts and was a martyr to the cause of science Senart's communication created a sensation in the Aryan Section of the Oriental Congress The MS was in Kharosthi script, which till then had been known only from inscriptions of the North-Western borders of India This MS consisted merely of fragments, but there was sufficient evidence to show that it was a recension of the Dhammapada, differing somewhat from the version at present current The language was a Prakrit or a Pali, but was more allied to the Pali of Asoka Inscriptions than that to that of the classical books, and exactly agreed with no known variety of Pali Prof. S. Oldenberg announced in the same meeting that some fragments of the said Dhammapada had reached what was then known as St. Petersburg. In 1898 M Senart published a critical edition of the Dhammapada with photogravures in the Journal Asiatique.*

EARLIER TRAVELLERS IN CENTRAL ASIA, 1898—RUSSIA'S FIRST ARCHEOLOGICAL EXPEDITION.

The impetus given by some chance discoveries of manuscripts at Kuchar gave rise to systematic research These discoveries in the desert cities induced Dr. M. Aurel Stein to form the project of his explorations, of which we shall presently hear But before we describe the systematic work, we shall briefly narrate the adventures and pioneer field-work of explorers, who preceded Stein. The first European to take any notice of the ruins of Central Asia and Eastern Turkesthan, was Regel, who contributed a series of articles on the heterogeneous ruins, which he thought to be Grecian ("Petermanns Mitteilungen 1879 Heft 10,11 1880, Heft 6 1881, Heft 10) Grun Grzimajlo, a Russian traveller, described the Turfan Ruins (pp 278-380) in his book in Russian (2 vols St Petersburg) A Finnish Exploring Expedition was sent under Otto Donner in 1898 and his book 'Resa i Zentral-Asien' (Helsingfors, 1901) was the result

1898 —RUSSIA'S FIRST ARCHEOLOGICAL EXPEDITION

But the real scientific Archeological Expedition was first sent by the Russian Government under Dr Klementz, who set to work at Turfan in Eastern Turkestan in 1898 his account was published in the Imperial Scientific Academy of St. Petersburg in 1899 Dr Klementz was followed by the other Russian Academicians, Kaddoff and Salemann The great Swedish traveller Sven Hedin's name must not be forgotten as a path-finder

STEIN'S EXPLORATION 1900-1901

The British Government were not idle and they found in M Aurel Stein the most energetic man to take up the field-work This born traveller, explorer and scholar took up the work and since the beginning of the twentieth century has been exploring in the unhospitable desert tracts of Central Asia Stein worked out a detailed plan of the expedition with Dr Hoernle and submitted the same to the India Government for sanction and assistance The late Lord Curzon one of the most cultured Viceroys of India who took lively interest in history and antiquities, readily helped Dr Stein in undertaking his work The Government of India paid Rs 11 000 to the estimated cost of exploration besides the services of Dr. Stein who was in the Imperial Educational Service as the Principal of Calcutta Madrasah

* Journal Asiatique 1898; Proceedings of the Asiatic Society of Bengal 1897, Nov., p. 136, Prakrit Dhammapada, ed. by Dr. Benimadhava Barua and Prof. Sailendra Nath Mitra—Calcutta University

Besides these the Survey Department granted Rs. 2,000 and lent the services of some very able Indian officers, whose names occur in the Report. During 1900-1901, he and his party surveyed and explored the Tarim Valley and Khotan.

DISCOVERY OF FORGERY.

Before we deal with Stein's archeological discoveries of such momentous value, we should speak of his greatest contribution to the science of archeology, viz. his discovery of forgery of "old books". When the importance of 'old books' were known, demand for them increased. During the last five or six years of the last century 'old books' or 'block prints' in a the variety of unknown languages had been sold from Khotan in increasing numbers to European collectors at Kashgar. "In regard to these acquisitions the suspicion of forgery had before presented itself to competent scholars......and these strange texts continued to be edited and analysed in learned publications." Stein found out that a man named Islam Akhun was regularly carrying on a trade with those forged books and cheating people surreptitously. In 1901 Dr. Hoernle submitted a Report on the British Collection of Antiquities from Central Asia, in which he reviewed the work of the preceding decade and disclosed to the learned world the forger's activity which had been communicated to him by Stein from his itinerary.*

STEIN'S FIRST BOOK.

The preliminary account of the explorations was first published by Dr. Stein in the Journal of the Royal Asiatic Society (April, 1901). After his return to Europe, he gave an account of his journey and excavations before the International Congress of Orientalists assembled at Hamburg in Sep., 1902. Stein's work was highly appreciated by the savants and they all expressed their admiration for the infinite trouble he took for the cause of science. It was not till 1904 that the public received from Dr. Stein his first book on Chinese Turkestan—"Sand-Buried Ruins of Khotan," which was a personal narrative of his journey or archeological and geographical exploration in Eastern Turkestan —especially in the vicinity of Khota[...] But the scientific study of the vast mass [of] materials in the form of antiquities a[nd] manuscripts collected during 1900-1901, t[ook] the author many years of patient work [in] arranging, classifying and describing [the] finds, and the result of such research [and] labour was his first monumental work "Anci[ent] Khotan," which came out in 1907.

1902—1906.—GERMAN EXPEDITIONS

Stein's success of 1901, admits Lueders, [led] to the German expedition to Turfan in 19[02]. This expedition was led by Prof. Al[bert] Gruenwedel and Dr. Huth in Turfan and [its] vicinity. These are the places excavated [by] Klementz in 1898 under the auspices of Russ[ian] Academy. The German expedition left Be[rlin] in August 1902, reaching the ruins by [the] end of November, where their excavation co[nti]nued till March 1903. Gruenwedel wrote [a] big report called "Berichte ueber archäologis[che] Arbeiten in Idikutschari and Umgebung [im] winter 1902—1903."

This valuable report was published f[rom] München by the Bavarian Royal Academy [of] Sciences (Vol. XXIV. Band I). The book co[n]tains many plans, pictures and reproducti[ons] of Turfan Art and frescoes. The result [of] the first German expedition was very pro[mis]ing and fully repaid the trouble their auth[ors] took. After this with the exertions of P[rof.] Richard Pischel, a German Committee [for] Research was formed with State help— [the] German Emperor himself contributing 32,[000] marks, and the State granting 10,000 ma[rks].

The second expedition was led by Prof. von Le Coq, between September, 1904 and D[ec.] 1905. The party proceeded by the Siber[ian] Railway and got down at Semipalatinsk whe[re] it took them twelve days to reach the Chin[ese] Frontier. The archeological finds and man[us]cripts amply repaid the trouble they t[ook]. (Exploration Archeologique a Turfan Jou[rnal] Asiatique, 1909 Sept.—Oct.).

By the middle of 1906, 'the third Ge[rman] expeditionary party under Gruenw[edel] arrived at Kashgar, where Prof. von Le [Coq] was sojourning after his hard work [of a] year. He accompanied Gruenwedel to K[...] and Karashar and wanted to return h[ome] but as there was trouble in Russia, he c[rossed] the Karakorum, passed West Tibet and [came] to India. His party reached Germany in

* Stein—Sand-Buried Ruins or Khotan. pp. 447-459: Stein—Ancient Khotan, Vol. I, pp. 507-514: Dr. Hoernle—A Report on the British Collection from Central Asia, with 13 plates, 3 tables, 6 wood- [...] J A S B. Extra No. Vol. LXX,

** Sand-Buried Ruins of Khotan—Hu[rst &] Blackett, 1904.

[, the work of excavation, however, was [con]tinued by Gruenwedel.

STEIN'S SECOND EXPEDITION

In the meantime Dr. Stein prepared for a [sec]ond journey of discovery in the remoter [pa]rt of Central Asia and Westernmost China [T]he extent of these explorations is sufficient[ly] indicated by the length of time spent over [co]nstant travel and field-work, more than two [ye]ars and a half [1906—08], and by the [ag]gregate marching distance of close on ten [th]ousand miles." (Desert Cathay, Vol. I, p. viii) [A]bout his own work Dr. Stein says, "My [ex]cavations in 1900-1901 at ruined sites in [th]e Taklamakan Desert around Khotan first [re]vealed fully the great historical interest of [th]at ancient culture which, as the joint pro[du]ct of Indian, Chinese and Classical [Greek] [in]fluences, once flourished in the oases of [Ch]inese Turkestan. They also showed the re[m]arkable state of preservation in which even [th]e humblest relics of a civilization extinct [fo]r long centuries might survive under the [sa]nds of a region vying with Egypt in its ex[tr]eme dryness of climate. By my second [jo]urney I succeeded in extending these system[at]ic explorations farther eastwards for nearly [a] thousand miles in a straight line

There, along routes which from the last [c]enturies B.C. onwards linked China with [t]he kingdoms of Central and Western [A]sia and the classical world, are scattered [r]uins which yielded up plentiful relics [t]hrowing light on the early history, arts [a]nd every-day life of regions the past of [w]hich except for rare references in the [C]hinese Annals, seemed lost in darkness

(Desert Cathay I, p ix)

TUN-HOUANG CAVES

Dr. Stein's wonderful adventure met with glorious success at every step. At the ruins of Niya site he discovered hundreds of wooden documents in Kharoshthi Script and a Prakrit Language, often bearing classical seal impressions. Many beautiful specimens of Indo-Grecian Art also were found, which opened new vistas of research But the greatest of all discoveries, since the discovery of Assurbanipal's Library at Nineveh, were the finds in the territory of Tun-Huang. Stein came across a portion, altogether forgotten till then, of the Great Wall built by the Chinese as a protection against incursions of the Huns. Here a windfall waited him in the shape of a literary treasure Buddhist piety of early times had honey-combed the rock-walls with hundreds of cave-temples, once richly decorated with frescoes and stucco sculptures, and still objects of worship Dr Stein had the good fortune of gaining access to a great deposit of ancient manuscripts and art relics, which had lain hidden and perfectly protected in a walled-up rock chapel for about nine hundred years He secured twenty-four cases, heavy with manuscript treasures secured from that strange place of hiding, five cases filled with paintings, embroideries, and similar remains of Buddhist Art It is said that a few years before Stein's visit, a Taoist priest discovered, in the Hall of the Thousand Buddhas, or Tun-huang as it is called, among the caves, a cellar which had been closed This closed cellar contained those manuscripts The cellar, it seems, had had been closed up in the 11th century A portion of these manuscripts fell to the lot of the French Mission which was in the field of work under M Pelliot in 1906-07

STEIN'S SER-INDIA

Dr Stein returned in 1908 from his second tour of explorations and published in 1912 his personal narrative in two volumes known as "Ruins of Desert Cathay It was a popularly written narrative But the vast material collected by Stein took many years to arrange, catalogue and describe them His results were published in "Ser-India",—a detailed Report of Explorations in Central Asia and Westernmost China in 5 quarto volumes, three volumes being texts, one volume plates, and one volume maps and plans It was published by the Oxford Clarendon Press in 1921. His other great book was the 'Thousand Buddhas' which gives the illustration of the Tun-Huang caves

SCHOLARS CO-OPERATION

In preparing Ser-India, Dr Stein got the collaboration of a large number of scholars such as H F Andrews, F M G Lorimer, Laurence Binyon, E Chavannes, A H Church, A. H Francke, A F R Hoernle T A Joyce R Petrucci, K Schlesinger F W. Thomas Prof. Sylvain Levi compares Sir Aurel Stein to his saint *abhishta-acata*, the Chinese pilgrim Hiouen Tsang He says, "Both traversed the same countries in their peregrinations: both had to endure the same hardships, had to prove the same energy both brought home a treasure of notes, of servations, and documents. * * * No personal pride interfered t raise difficulties in the

working up of the mass of documents collected by Stein, some of them have been entrusted to Vilhelm Thomson, a Dane, the wonderful decipherer of Orkhon Turkish runes ; some to von Le Coq, a German, himself another explorer of Central Asia ; some to La Vallee Poussin, a Belgian, one of the authorities on Mahayana Buddhism ; Pelliot, the French *emube* of Stein, who shared with him the treasures hoarded in the celebrated cave at Tun-huang, was called upon to help for the Chinese manuscripts ; Chavannes, the leading Sinologist of our day, had for his own part the task of publishing Chinese wooden tablets dating from early centuries A D M Senart, *Father Boyer*, both of high renown as decipherers of Kharoshti characters, were asked to accept a share as co-editors of the tablets *traced in that sort of writing.* Prof. Gauthiot *obtained the Sogdian fragments* Prof Levi *received the leaves written in the Tokharian language*" This was not all In some of *the studies nobody could do any work quite alone. Scholars had to co-operate a Sinologist* with an Indologist, a Sogdianist with a Sanskritist, and so forth

The wonderful discoveries made by Sir Aurel Stein were all carefully sent to the British Museum , and although a large portion of the expenditure was borne by the India Government, no curios were deposited in any of the Indian museums. But the fact must not be concealed that there is no competent Indian scholar, who could deal with these subjects and we could hardly know of their contents if they were left with ordinary scholars and not with European specialists

1906.—French Expedition

In 1906 the French Archeological Department sent M. Pelliot to Chinese Turkestan. The itinerary of the Pelliot Mission took three years to complete the work they had taken. More than a third of the time, from Feb. 1907, to May 1908, was spent at Tun-Huang. We have seen that this town and oasis on the edge of the desert of Lop has figured in the accounts of other explorations made during the past thirty years ; but the Mission Pelliot was the first to carry out a detailed and systematic examination of the frescoes and images existing in a series of Grottoes, known as the Caves of Thousand Buddhas, cut in the side of a cliff distant from the town nine miles to the south-east. [Mission Pelliot—Toun-Huang in 6 volumes of Portfolios, Paris.]

At the same time, Japan sent a mission to excavate the Central Asian Ruins, und Count Otani and Mr. Tachibana, whose labou met with considerable success. To preser the remains of Tun-Houang library from de truction they despatched its contents to th National Library of Peking.

1913-14 German Expedition

In 1913-14 Prof. von Le Coq led anothe German expedition of Research in Turkestan The results of German labours are bein published under the title "Ergebnisse de Kgl. Preussischen Turfan Expeditionen" and the latest of these publications is th monumental work by A. von Le Coq who has taken part in the three last German expeditions, on "Buddhist late-antique Art in Central Asia". Prof. M. Winternitz has very recently in the columns of this magazine given an excellent analysis of this monumental work of German scholarship and thoroughness (see Modern Review, 1925, April)

Stein's Third Exploration

In 1913-15 Sir Aurel Stein undertook his Third Journey of Research in Central Asia. a preliminary Report was published by him in the Royal Geographical Society's Magazine, 1916, we have not yet got any descriptive and personal narrative from him like the 'Sand-Buried Ruins' and 'Desert Cathay' We fervently expect another popular book as well as a learned sequel to it in the near future *

Gauthiot's Mission

Before we finish our article, we shal briefly mention one more fact left unfinished by the untimely death of its author The St Petersburg Academy appointed M. Gauthio in 1914, as the head of a Russian expeditio to explore some parts of Pamir plateau, wher dialects akin to the old Sogdian were still use. Prof. Gauthiot was one of the greate Sogdian scholars, rather discoverer of th dead language. His monumental work is Sogdian Grammar in French, and vari articles about Buddhist books in Sogd which adore the pages of many Fr learned journals.

But the war sacrificed this great sch on its bloody altar, and the scholarly w is actually the poorer at his death.

---

* A. Stein—Memoirs on Maps of Chinese T tan and Kansu, from the Surveys made dur Aurel Stein's Explorations, 1900-01, 1906-08, 15, with appendices by K. Mason and J de Hunter, in 2 vols., 1923.

[T]HE GENEVA OPIUM CONFERENCE: ITS PRACTICAL RESULTS

BY C. F. ANDREWS

[Ne]ver before has the subject of the control of opium come so prominently forward into world notice as it has during the [past] year. The publicity now given to the [sub]ject is, by itself, of the highest practical [imp]ortance For in earlier days it was a [con]cern of experts; today it is a world [con]cern Among the results of the Geneva [Con]ference, this world publicity of the subject [will] in the long run, prove the most effective [fac]tor. It has been my own task to read [thr]ough the cuttings from the newspapers [pu]blished in Great Britain and America, which [were] sent out to me Only the leading [extr]acts were sent I do not think that any [sub]ject of interest on humanitarian lines has [ha]d such a public press in modern times [O]n the whole, the treatment has been [g]enerous sympathetic and serious The [g]eneral cause has been remarkably strengthened and consolidated by the wide circulation day by day, of accurate information 'Opium' as a subject, cannot possibly recede into a corner again

When we come to consider the practical results of the Conference itself a wide distinction must be drawn between the First Conference and the Second There is unfortunately the strongest evidence that the First Conference was so arranged that America should be excluded, and it was only with the greatest difficulty that America obtained the full power of revising its proceedings. This exclusion of America was one of the [wor]st acts in the whole business It made [cle]ar, from the very first, that the interested [for]eign powers in the Far East were determined [to] keep their revenue as long as possible [Th]e First Conference became an affair of [m]utual arrangement between the foreign [p]owers in the Far East--Great Britain, [P]ortugal, Holland, France—as to how far they [w]ould continue their present opium policy as [a] lucrative monopoly, and how far they would [b]e obliged to alter it to suit the times India [w]as admitted to this close corporation, [b]ecause it was from India that all the opium [w]ent out to these foreign possessions for [s]moking purposes.

The tone of the First Conference may be judged by the significant change which was made by altering the word 'opium dens' to 'opium divans' I have been into these opium divans in Singapur and seen sights in them that ought never to be seen on God's Earth Two other points deserve notice —

(i) A special Article which was unanimously agreed to declared that minors of tender age should not be allowed in these opium 'divans' So it was made clear to the world that fifteen years after signing the Hague Convention, little boys had still been allowed to smoke opium in these horrible places The First Conference could not, however agree with regard to the exclusion of women It was argued that it was necessary to preserve women's rights, by giving them the doubtful privilege of entering these opium 'divans' The dangers of such a course are obvious Prostitution and opium smoking are very closely linked together If proof of this were needed near at home, the evidence given by Babu Kristna Kumar Mitter before the Royal Commission in 1894, should be read It shows what was going on in Calcutta itself during those earlier days

(ii). An Article advising that, in those countries where opium smoking was still going on, the young should be educated about the evils of opium addiction was carried but a clause was inserted which said that i[f] for any adequate reason the contracting Po[we]r thought it inadvisable to give such instructio[n] to the young, it might be excepted As Bisho[p] Brent put it, a finer instance of hedging ha[s] never been seen'

It is useless to go on with a recitation [of] the terms of this First Conference Even i[ts] own begetters were ashamed of their offspring The representative of India, the notorious Mr John Campbell duly signed it Then something happened All the rest of the delegates hurried away to consult their own cabinets. Mr Campbell was left ingloriously alone Those who were present state that the scene was more like the acting in a farce than the performance of a duty towards humanity. It may be that out of this solemn farce some good may come for some of the delegates were seriously intent on progress

But one cannot hope for much in an atmosphere, where the 'opium den' is turned into 'opium divan'.

But what can be said of the Second Conference? Here at least there was no close corporation. Also America, by threatening to leave the Conference at the very start, counteracted the frantic attempts of the Government of India's delegates, Mr. Campbell and Mr. Clayton to keep the limitation of opium *cultivation* out of discussion 'India' was placed in the sorry position of being the sole obstructionist of full, frank and complete discussion. It would be interesting to know if the Government of India instructed Mr. Clayton and Mr. John Campbell to take up this singular attitude. It would be also interesting to know whether after declaring to the world, in a Government-authorised pamphlet, that opium had been made a transferred subject, the Government of India took the elected members into their confidence either with regard to Mr. Campbell's appointment, or with regard to his instructions as delegate.

When the preliminary right of free and unfettered speech had been gained, the American delegate, Mr. Stephen Porter, bluntly accused the British Contracting Power which had acted at the Hague on behalf of India and the Far East possessions, of a breach of faith. He read a passage from a standard authority on International Contracts, and charged Great Britain with breaking the Hague Convention for financial reasons. Lord Robert Cecil rose immediately and said with emotion that the charge brought against Great Britain by America was very wounding indeed: if it had been a private charge brought against himself as a private individual, he would have decided not to have anything more to do with the person who made it, until it was withdrawn. The hint to America to withdraw the charge was a broad one but I have read every word of the proceedings which were sent to me, and I have found no withdrawal at all.

America, instead of withdrawing the accusation, made one last offer. If Lord Cecil would give any reasonable *definite* time in which he would agree on behalf of Great Britain that opium smoking would be suppressed, he would accept it; but he would not accept an indefinite formula.

Lord Robert refused. He offered the indefinite formula that fifteen years after it had been declared by an international commission [illegible] China had been suppressed, Great Britain would [illegible] opium smoking in her Far Eastern pos[illegible]

What Great Britain signed at the H[illegible] January, 1912, was, that she would '[illegible]ly and progressively suppress opium [illegible]ing,' and that 'if she was not able to [illegible] immediately she would do so as soon [illegible]sible.' (I am quoting the exact words[illegible] pointed to the Philippines where the [illegible]ties from smuggling were even great[illegible] they were at Singapore. America sa[illegible] the vague phrase 'as soon as possible' [illegible] Hague Article had been made the pre[illegible] endless delays already. She was not p[illegible] to sign another dilatory clause such [illegible] which Lord Cecil proposed, namely, [illegible] years after it had been declared by an [illegible]national commission that opium sm[illegible] from China had been brought under c[illegible] Such an indefinite clause would only [illegible] another interminable delay. Therefore [illegible]rica made one last offer, suggesting [illegible] years from the signing of the Geneva C[illegible]tion (thus adding three more years to th[illegible]vious offer): this would imply the yea[illegible] or thirty-one years after the signing [illegible] Hague Convention in 1912. But Lord Cecil stuck to his own formula and [illegible] American Delegate withdrew

Has then nothing been achieved? [illegible] means Probably more was accomplish[illegible] the American withdrawal, followed b[illegible] of China, than all the rest of the two [illegible]ences put together. It drew the worl[illegible]tention as nothing else could possibly [illegible] done. It made it necessary for the [illegible]tracting Powers, who remained, to [illegible] out what they signed to the [illegible] letter. They were put on their [illegible] by America's challenge itself. Th[illegible] much has been achieved. America's [illegible] shook to the ground the hollow [illegible] of sham, which made up so much of th[illegible]structive programme of the First Conf[illegible] It brought people to their senses. [illegible] heard since then, that Bishop Brent, wh[illegible] Mr. Stephen Porter, fought, so outspoke[illegible] the right and the truth, and uncover[illegible] hypocrisy of the First Conference, b[illegible] that a great blow has been struck at t[illegible] traffic and a great advance made.

What must India do? She mus[illegible] down at once the hateful screen of [illegible] which she is supposed to be represente[illegible] man like Mr. John Campbell. She mu[illegible] that in all the Councils, including the I[illegible] Assembly, the opium question comes [illegible] into her own hands without any sub[illegible]

whatever. **She must see at once, that the important recommendation of the Reforms Committee, that Excise shall be a transferred subject in Assam, be carried out. She should send at once her own Congress Commission, not only to Assam, but to all the black spots in India and Burma, in order to enquire what can be done by the people themselves to make them white. She can at once impress on the mill-owners in Bombay, that she will no longer endure to have the babies of factory labourers doped, while the mothers go to work. She can respectfully represent to the State of Malwa, that it is a dishonour to the fair name of the Motherland to grow opium only to be smuggled through to Assam and other places, and used for opium intoxication.**

All these things and many other things can India do, when once the conscience of the people is awake.

With regard to the new Convention itself, the American stand for restriction of cultivation has effected much. In the Preamble which was signed by all the Contracting Powers the effective reduction of the *cultivation* of the opium poppy has been expressly mentioned.

I take from an authoritative source the following summary of the articles of the new Convention :—

> Factories are to be licensed and controlled all persons engaged in the trade are to be registered, and a record kept of the quantities manufactured or otherwise dealt with."
>
> "The certificate system is to be continued and carefully watched. Import and export shall only be permitted when the Governments immediately concerned have given their consent by certificate of permit."
>
> "A permanent Central Board of Control is to be set up to collect from the Signatory Governments estimates of the drugs required, and to secure full information as to production and the stocks held. The Central Board is to consist of eight persons to be appointed by the Council of the League of Nations, the United States and Germany. If the Board has reason to suspect that excessive quantities are accumulating in any country, and that there is reason to fear that these stocks may be diverted into illicit channels, it will recommend that any further export to that country shall cease until the Board is satisfied."
>
> "An important addition to this clause is that the Board will claim the right to follow the same course with any country which is not a signatory if there is a danger of that country becoming a centre of illicit traffic."
>
> "At the end of the Convention there are provisions for applying adequate penalties for offences against these regulations."
>
> "The Convention is not to come into force until it has been ratified by ten powers, including seven of the States who nominate the Central Board."
>
> "In a Protocol to be signed by the opium-producing countries the vexed question of opium-smoking which led to the American delegation withdrawing from the conference (being dissatisfied with the refusal to debate it) is dealt with. These producing States undertake to reduce their production, as within five years to satisfy an impartial Commission of the League that smuggling from their territories [illegible] obstacle to the enforcement of [illegible] opium-smoking applied by the [illegible] First Conference.
>
> [illegible] is able to report that [illegible] these countries [illegible] the practice of opium-smoking [illegible] within fifteen years.

The same writer, from whom I have taken [illegible] to discuss the chances of these terms [illegible] better fate than those of the Hague Convention which remained practically a dead letter. This is what he says of India :—

> India, he says, [illegible] entrenched behind the [illegible] Royal Commission of 1895 and [illegible] the traditional maxim that the Indian peoples have for centuries been using opium as a domestic and veterinary remedy, and even [illegible] what no one else appears to have heard of, that it is employed in the rites of certain Indian religions.
>
> Probably no one would deny them the privilege of soothing the ruffled feelings of the gods, nor of comforting their dogs and cattle with the drug but to state these points as sufficient reason to continue the trade at its present dimensions is something less than wise.

Lord Robert Cecil's own account of what has been accomplished may be gathered from a speech made at Bournemouth directly after his return. He made the following announcement :—

> It has been agreed to appoint a new international authority, chosen for the impartiality and competence of its members, whose duty it will be to maintain a careful watch on the traffic. When the need arises an embargo on the drugs will be applied for so as to circumvent any attempt to flood a country with harmful drugs. This Central Board will present to the Council of the League an annual report of its proceedings. The British Government are ready and willing to co-operate to the utmost with the most forward and energetic, to stop the trading in drugs. *The chief difficulty is, how to accept the general principle without interfering with the domestic [illegible] in India.* It was decided that the rule should be accepted that opium should be produced for medical and scientific purposes only but that any country unable to fall in with the rule should make a declaration to that effect, and should be allowed to sign the rest of the Covenant. As regards the five millions Chinese outside China among whom there is much smoking, it was resolved to stop it within fifteen years, *this term to begin when it is clear that Chinese opium will not be smuggled into those Eastern territories where smoking is temporarily permitted.*

Most important of all is the Press Announcement of M. Herluf Zahle, the Danish Minister at Berlin, who presided, with such distinction

over both Conferences, and more than any one else saved the situation. He says as follows :—

"It has been the most difficult Conference in the history of the League of Nations. We have touched on the centuries' old practices of the East; we have come hard against the economic status of several nations; we have found ourselves confronted by the most complicated and baffling details: we have seen the struggle between the smuggler and the law-enforcer; and yet we have had to safeguard legitimate rights and legitimate uses of drugs when fulfilling their errand of mercy in alleviating suffering. The drug question is both a boon and a curse to civilisation: it contains much that is good, as well as much that is bad · but where it is bad, it is like a many-headed Hydra, rearing its ugly features, despite all precautions in the most unexpected places......

"The Conference has not removed the world's drug evil. *It makes no claim to complete success* .. Yet I do unhesitatingly believe that this Conference has struck a most powerful blow at the drug-evil *No voice was raised, and indeed, I believe, no voice can be raised, against the justice of the principles of the American delegation* The only question is as to the moment when they can be realised ..The drug question has entered upon a new period. It is now caught in the day-to-day machinery c League of Nations. It cannot escape......The many-sided campaign, which we have out during the past eight weeks, will follow it on on through its various successive stages, until terrible scourge, from which so many diff branches of the human family are suffering, *have finally been laid to rest.*"

Finally we may take the verdict of delegate from the Irish Free State :—

"I want to tell you", he writes "that the against opium and the drug-scourge will cont and although the results achieved through this ference have been less satisfactory than man us desired, they nevertheless constitute an im ant step in the right direction... ..To say that Conference has been a failure, because a solution of that problem has not been found, w not only be an exaggeration, but a misrepres tion of the facts"

On the whole, then, we may be than indeed for the brave action of the Amer Delegate. We may believe from what a wards transpired, that he had the symp of a large number of the other delegates the action he took.

WHY MR. ROCKEFELLER AND MR. CARNEGIE HAVE NOT HELPED INDIA

BY J. T. SUNDERLAND

I have been greatly interested in reading the American Letter, signed "Mary K. Morse," in the March number of *The Modern Review*, in which she gives testimony from one "closely connected with the Rockefeller Foundation" regarding the surprising fact that, while vast sums of Rockefeller money have been given to help good causes in many countries of the world, none has gone to India, a land where the need is certainly as great as that of any other country.

Why has India been thus passed by? The reason given by Mrs. Morse is what many of us had long suspected, namely, opposition or at least unfriendliness on the part of the *British Government. She says:*

"The Rockefeller Foundation spends money in China, South American countries, European countries, and even in Canada, because the governments of these countries take kindly to its activities; but it does not go into any field where the government [illegible] embarrassed by its work. India [illegible] Government tells the world that all that is necessary for progress of the people of India is being done the British, the Rockefeller Foundation feels any activity in India might not be liked by Government and might even be resented."

Here we have it Here we see what means for a people to have no natio existence,—to be not a nation, but only a m appendage to a foreign nation. Is not condition of things an eloquent comment upon the claim put forward so constantly Great Britain that she is India's friend benefactor—that she is in India for Ind good?

A recent report of the Rockefeller Foun tion shows gifts to China for medical edu tion, hospitals, etc., amounting to more th ten million dollars. There is one sin donation to the Peking Union Medical Coll of $8,513,882. All this is admirable. Hea conditions in China are bad; she grea needs such help as this which is being generously extended to her. But Ind

health conditions are quite as bad. And the real fact is that very little is being done to improve them. The British Government is not doing all, or more than a very, very small part, of what is necessary. The money sorely needed for founding and maintaining medical colleges, and for promoting hygiene, sanitation, hospitals and medical aid to the people, to save them from the terrible scourges of malaria, fevers of all kinds, tuberculosis, plague and other diseases which devastate the land, is used for large salaries and pensions for the British overlords for the land, and for great armies to hold the people in subjection. No unprejudiced mind can doubt that if India had been a self-ruling nation instead of a people held in bondage by a foreign power, she would from the first have received as much attention and as generous aid from Mr. Rockefeller as he bestows upon China.

Turn now to Andrew Carnegie. Why did not Mr. Carnegie, while bestowing his large benefactions upon his own and other countries, include India? There seems reason to believe that his motive was exactly the same as that which influenced Mr. Rockefeller and the Rockefeller Foundation. India was a "possession" of Great Britain, and he knew that Great Britain would not be pleased if he extended help to any of her "subjects." She would see in it an implied criticism of her "subjects." She would see in it an implied criticism of her rule,—a suggestion that she was not doing for India all that she ought to do.

I think it will not be out of place if I describe several efforts which have been made to induce Mr. Carnegie to give aid in one form or another to India.

In the year 1906, while I was living in Toronto (Canada), Mr. Carnegie came to Toronto to deliver an address, and was the guest of the distinguished scholar and writer, Professor Goldwin Smith. Having a somewhat intimate acquaintance with Professor Smith, and knowing his interest in India, it occurred to me that this might be a favourable time to carry out, with his aid, a purpose which I had long had in mind, of endeavouring to obtain from Mr. Carnegie, a promise of some important practical benefaction to the Indian people in their poverty and need. Accordingly, I wrote to Mr. Carnegie the following letter, which was delivered to him by Professor Smith:

Toronto, April 26th, 1906

Mr. Andrew Carnegie.

My dear Sir:

Probably Mr. Goldwin Smith has mentioned to you the subject of India, with the inquiry whether, under any circumstances, you would be disposed to lend a hand in the promotion of Indian Education.

As of course you know, the needs of India are very great. Her people are very poor. There are few to help or take much interest in them. They are the subjects of an alien rule, which has only too little sympathy with their aspirations and ambitions. You will probably agree with me that in important respects they are the most gifted people of Asia. They have had a great history, of which they are proud. They have created the most remarkable literature of the Orient, and philosophies not inferior to those of Greece and Germany. They have given to the world two of its greatest religions. Says Lord Curzon: "India has left a deeper mark upon the history, the philosophy and the religion of mankind than any other territorial unit in the universe." The fate of such a people may well be a matter of concern to the world. With the awaking of the Orient, the people of India are awaking. They have felt deeply the influence of Japan. More and more every year they are feeling the burden of their poverty, their political helplessness, and their want of facilities for education, especially technical and industrial education. Their former extensive manufactures are nearly all broken down. Practically the whole people are now compelled to live on the land. The rich resources of their country in other directions are largely undeveloped, and they cannot develop them, partly for want of scientific and technical knowledge, and there are almost no facilities at all in India for acquiring such knowledge. The Indian Government spends $105,000,000 a year on its army, and the paltry sum of $3,750,000 a year on education of every kind.

About two years ago an Association was formed with some of the ablest and most influential men from all sections of India as its head to send students to Great Britain, Germany, Japan and America to acquire the scientific, technical and industrial knowledge which is so sorely needed. The Association is pushing forward earnestly, and has now sent out in all about 100 young men. But unless you have yourself been in India, you can have little conception of how poor the people are, and how severe a strain it is to raise money for even the most urgent objects.

It is to this movement, Mr Carnegie, that

I wish especially to invite your attention. Would you not like to help in this important, this sorely needed effort to lift up a great people, to give them new hope, to increase their means of livelihood, to put into their hands new possibilities of self-help, and thus do something permanently effective to rescue them from those awful famines which have their cause less in lack of rain than in the appalling poverty of the people?

Allow me to make a definite suggestion And pardon me if my suggestion is of something large, for the interests, the welfare, the salvation, I may almost say the lives of 300,000,000 of people are at stake I cannot forget that you offered twenty million dollars to secure the liberty and independence of the Filipino people. This noble offer makes me feel sure that your sympathies and interests take in not only Anglo-Saxon peoples but the world, and it gives me hope that you will be glad to do something in some degree adequate to the great need and the splendid opportunity. Would you not like to devote at least 10,000,000 to India's educational salvation,—the interest on your donation to be devoted first to the work of sending students to Japan, England and the continent of Europe and especially America, to be trained, and then, when the men are ready, to the establishment and maintenance in India of scientific, technical, industrial and agricultural schools in the different great Provinces?

Let me say, I have visited most of the leading universities, colleges and educational institutions in India, and know pretty well what they are, and I have also done some corresponding with leading men in India in regard to this matter which I am now laying before you. I do not speak authoritatively for any one except myself, but I think I have good grounds for believing that no benefaction you have ever made has been more warmly or gratefully received than this would be by practically the whole body of the Indian people.

If this matter is one that interests you, so that you would feel like giving it your consideration in case it came to you in a form that commended itself to your judgment, and from a body of thoroughly representative and responsible Indian gentlemen, I shall be very glad to know.

My only apology for taking the liberty of addressing you, is India's great need, and ... I believe is offered work second in importance to none that you have undertaken.

Most respectfully yours,
J. T. Sunderland.

P. S. Perhaps I ought to add, that I have been in correspondence for some time with Sir Wm. Wedderburn, Chairman of the London Committee of the Indian National Congress, about the matter, and he expresses very warm and earnest interest in the same and a desire to co-operate in any way in his power. I have also talked the subject over carefully with several eminent American educators, who have strongly urged me to lay the matter before you.

J. T. S.

To this letter I received the following reply from the Secretary of Mr. Carnegie

Government House,
Ottawa, Canada, April 30, 1906
Rev. J. T. Sunderland,
Toronto.

Dear Sir:

I am to acknowledge receipt of your favour of April 26 to Mr Carnegie, and to say that Mr. Carnegie is unable to take up the subject which you bring to his notice.

Yours respectfully,
(Signed by Mr. Carnegie's Secretary)

Four years later, when I was residing in the city of Hartford in the United States, Principal H. C. Maitra, of City College, Calcutta, visited this country and spent some weeks lecturing in institutions of learning and preaching in various churches During this time he was my guest for several days At his suggestion, on October 29, 1910, I wrote again to Mr. Carnegie, putting before him once more the pressing educational need of India, and asking if he would *grant an interview to Principal Maitra* on the subject. To this letter I received an answer (dated November 4), saying: "I am obliged for yours of October 29, but do not wish to undertake foreign work, having quite enough to do at home, or at least within the bounds of our own race. Having been in India and knowing something of the conditions there I know the magnitude of the task."

Because this letter from Mr. Carnegie laid stress upon his desire to confine his work to *America*, I determined, on further consultation with friends, to address him

ird time, to ascertain whether he would t be willing to aid India *in America*, that to establish a generous number of scholar-ips for Indian students *in American iversities*. Consequently I wrote him once ore as follows :

Hartford, Conn., December 17, 1910.
Mr. Andrew Carnegie,
East 91st St., New York.

Dear Sir :

Six weeks ago I wrote you asking whether under any circumstances you would be willing to help India in her great need for education—particularly scientific, technical, agricultural and other forms of practical training Under date of November 4th you reply that you "do not wish to undertake any *foreign* work."

I trust you will pardon me if I ask you the further question · Does this mean that you would not be willing to help Indian young men to come to *America* for study, by providing a certain number of *scholarships* for them in some of *our American institutions of learning* ? This would not require you to send any money to India, or to enter into any relations with parties in India. All could be managed in a very simple way through a competent *American Committee*.

Japan has been very greatly benefited, as you know, by sending here so many of her young men for scientific knowledge and training. China, through her more than 400 young men now studying in America, and the still larger numbers to be sent by the Government in the near future, will be benefited quite as much India's need is greater than either Japan's or China's. Indian young men in great numbers would already be coming here for training, without receiving any assistance at all, were not the poverty of the people here so very severe. What is required in order to open a new day to India, to enable her to develop her resources, to build up once more her broken down manufactures, to create new industries, and thus raise her people to self-help and to living conditions, more than anything else, scientific and technical education.

Would you not, Mr. Carnegie, be willing to furnish, say 50 or 100 scholarships for Indian young men of high ability and promise, perhaps in the Institute which you yourself have founded in Pittsburgh, or, if it seemed to you wiser, partly in that and partly in other American Institutions ?

I am sure the matter could be planned so as to give you no trouble beyond the selection of the committee to have the scheme in charge, and the provision of the necessary funds And the boon which you would thus confer upon India would be of simply priceless value

Yours very truly,
J. T. Sunderland.

To this communication I received from Mr Carnegie a courteous reply, but declining to make any promise that he would found the American Scholarships suggested, and giving no further explanation Here the whole matter ended

What was the reason, the real reason, why Mr Carnegie refused to aid the Indian people ? It was not because he was unwilling to extend his benefactions outside of America As a fact, he gave thirteen million dollars for libraries in other countries, ten million dollars for universities in Scotland, a million and three quarters for the Peace Temple at the Hague, and gifts for various other objects outside of America amounting to three millions Nor was he antagonistic or even indifferent to the welfare of India He had been there and knew its needs Further more, he was a thorough democrat, a believer in freedom for all peoples He is reported as saying in an interview in Chicago, March 31, 1910, nearly in the language of Abraham Lincoln "I do not believe God ever made any man or any nation good enough to rule any other man or any other nation "

I never knew Mr Carnegie personally, but in talking with his friend, Professor Goldwin Smith, and with others who knew him well, I became convinced, as I have already said, that his reason was the same as that which influenced Mr Rockefeller and the managers of the Rockefeller Foundation, namely, unwillingness to antagonize or displease Great Britain As a steel manufacturer, he did a vast amount of business with England, he himself was Scotch by birth, and he owned an estate and a historic old castle in Scotland where for many years he spent his summers the British people occupy a great place among the nations of the world, while the Indian people have no place at all, consequently it was not strange that he desired to preserve undisturbed relations with the British Government and people. Perhaps this was cowardly in him :

I think it was both cowardly and unjust. But it is easily understandable, and it seems clearly to explain his otherwise inexplicable conduct towards India.

In his case, then, as well as in the case of Mr. Rockefeller, we have an illustration of what it means to the Indian people to b tionally nobody, in other words, unimpc and negligible subjects of a foreign p instead of a respected and honored n having a place (as is their right) among great nations of the world.

DR. STEN KONOW ON INDIA OF TO-DAY

[We have received the following letter from America, with the cuttings mentioned therein, which we have felt it our duty to publish, not because any special importance attaches to the views expressed in them, but because appreciation of Dr. Konow's work and his portrait in Indian costume appeared in this *Review*. Our comments will be found among the Notes in this issue. Editor, *The Modern Review*]

"225, Sylvia Street,
W. Lafayette, Ind.,
April 11, 1925.

"Editor,
Modern Review,
91, Upper Circular Road,
Calcutta, India.

"Dear Sir,

"Enclosed you will find cuttings from *The Chicago Daily News* of a series of articles on India by Prof. Dr. Sten Konow These articles have been saved by a Chinese friend of mine for sending to India with a view to being published there

"In the February issue of the *Modern Review* mention is made of the good work done by Dr Konow by his studies of our ancient civilisation, culture and religion. It will be, probably, interesting also to know his political views about India, which may not be quite agreeable to many of our people at home

"Since Dr. Konow and Mrs. Konow have obtained so much admiration and love from our people that led to either their assuming, or our conferring on them Hindu names and costumes, it is quite proper that we should know more about them and their views about present-day India besides her past. This is particularly important, because it gives us the point of view of a disinterested foreigner, which we are not always in a position to see.

"I shall be very glad if you will give your attention to the enclosed cuttings and give them publicity, should you consider it proper to do so.

I remain,
Yours sincerely,

I.

Bolshevism in India Follows Queer Tra[illegible]

Weakening of the British Empire—Object o[illegible] Subtle Activities.

(Following is the first of four additional articles on bolshe[illegible] India by Dr Sten Konow Professor of Indian Philol[illegible] University of Christiania (Oslo), who is now a visiting pr[illegible] Dr Rabindranath Tagore's university, Visva-Bharati, in S[illegible] tan, Bengal India)

BY DR STEN KONOW

Special Correspondence of the Chicago [illegible] News Foreign Service

Santiniketan, Bengal, India, Jan. 15 -Ra bolshevism started as a violent social uphe The possessing classes were deposed, and power in the State as in society was nominally t ferred to the workers In most European cou bolshevist propaganda relies on the antagonism ween capital and labor, which has long play prominent role in the social struggle, and bolsh agitators take their stand in the theoretical wr of well-known socialist authors Their theory l ever, is more than a social doctrine. It is l on a different conception of man and man's l which is more akin to Asiatic than to Euro ideas

In Europe, as in America, the ideal his unlimited freedom for the individual in his life activity so far as that freedom does not clash the natural rights of other individuals. The or al mentality can perhaps nowhere be more cle grasped than in India, and especially in Indian There one does not meet with individual feat but with types and more or less general l And in a similar way Indian religions aim at e cipating man from the fetters of individual h ness and bliss.

Dreams of a Golden Age.

It is a similar frame of mind one meets in [illegible] ism and bolshevism, and, in a certain sense are religious. It is, accordingly, not a mere [illegible] of chance that the bolsheviks have made against inherited religion. Bolshevism in its religion, with its essentially religious dream golden age, at least for the masses, if not f individuals.

It seems to me that this communist con is deeply ingrafted on the Russian mind E fore the revolution Russian society to a grea [illegible] on soviets-village councils, m

uncils, and so on. The representatives of the ore individualistic conception to a large extent ere foreigners, and bolshevist revolution was also a certain sense a national reaction And outside Russia in Asia the aim of the bolsheviks has en largely a restoration of the Russian empire. ommunism and nationalism march hand in hand

This state of things is everywhere apparent in e bolshevist propaganda in Asia. Its agents peal to the different nationalities and try to rouse em to fight for independence, wherever they are der foreign rule, and at the same time they at-mpt to strengthen the communist instincts of the tive peoples. The final aim seems to be an all-mprising bolshevist organization with its center Russia.

Using the Koran for Propaganda

We have been able to follow the process in vari-us parts of Asia. A short time after Lenin's revo-tion we were informed that a learned Moham-edan had undertaken the task of proving that lshevism was in reality taught in the Koran It as apparent that the idea was to make use of slam in the struggle against the old capitalist ociety We can, therefore, understand the attitude f Moscow during the negotiations between Turkey nd the allied powers Turkey was the chief Mos-em empire, and an alliance or a close understand-ng with the caliph would have been of incalculable mportance for the bolshevist movement over the hole Mohammedan world.

Mustapha Kemal Pasha made an end of such heams He is a nationalist, and his aim is the es-ablishment of a Turkish empire independent and owerful He abolished the caliphate because he eared that the interests of Islam might sometimes e detrimental of those of the Turks, and he would ot be likely to submit to the dictates of a world-ompising organization Nationalism cannot well e reconciled with international ideas

Such evidently, is also the opinion of the bolshe-iks themselves, to judge from their behavior in the aucasus To begin with, they acted as if they ere in favour of an independent Caucasus As oon as the people nad organised their home-rule owever soviet troops appeared in order to establish soviet republic dependent on Moscow free na-onalities are only a means toward the final aim ubject races should be freed from the domination f "capitalist" empires because the latter is an bstacle to bolshevism, but not in order to permit hem to carve out their destiny in their own way

As long as they do not feel strong enough to ring foreign peoples under their control, however, he bolsheviks pose as the advocates of the rights f the subject nations, or of the national cause here foreigners try to exploit a country in their terest Everywhere in Asia they are able to point the contrast between the rich Europeans and e mass of the population, and frequently also to in over the representatives of national capital, who pe to get rid of the European competition and not take into account that bolshevism in its very ture, is irreconcilable with their own interests ly a short time ago we heard of leading Chinese liticians who declared themselves to be lsheviks.

The methods of the soviet propagandists in Asia n be studied with exceptional ease in Afghanistan he aim has been clearly to lessen the British hold the country, and thus to contribute to the weakening of the British empire, which everywhere in Asia stands in the way of bolshevism.

Afghan Emir in Control

The new ruler of Afghanistan seems to be quite sincere in his desire to modernize his country He has ruled himself independent on India after a war which the English newspapers in India described as successful, and since then he has been busy trying to develop Afghanistan politically, industrially and commercially Russian agents play a consider-able role in Kabul and probably also elsewhere in the country and they are exercising a not in-considerable influence on the emir Evidently they do everything in their power in order to strengthen his position and to help him in carrying through his reforms

Industrialism is not in itself repugnant to bolshev-ist principles and Afghan industry is a state affair, just as are Russian mills at the present day But the leader of the whole undertaking is the emir, and not even nominally a soviet or representative of the employees And the same is the state of things everywhere

It is evident that the bolsheviks have chosen to abstract from bolshevism proper in order to achieve some preliminary object. That can be only the weakening of British influence in Asia Therefore, the bolsheviks ally themselves with Afghan nation-alism well knowing that it would not be too difficult to make Afghanistan submit to Russian control, were Britain's powerful hand to be withdrawn

Work with Indian Nationalists

Similar considerations have induced the soviet authorities to seek connection with Indian nation-alists There can be little doubt that Russian money has been placed at the disposal of Indians, and the nationalist movement affected by soviet propaganda in Asia has strengthened the Indian independentists who feed themselves upon the conviction that Russia stands behind them For Russia is still to the aver-age Indian a powerful antagonist of the British em-pire The Indian anarchist will be still more en-couraged in this way than the ordinary nationalist for he knows that his methods have the sanction of the mighty soviet organization But even to him the immediate aim is to obtain independence for India He is above all a nationalist

Therefore when we can trace the influence of Russia in India at the present day and hear the praise of bolshevism sung by people who are them-selves far removed from its underlying ideas the reason is that nationalism has become such a lead-ing factor in India In later articles I shall speak of the development of the national idea in this country

II

Nationalistic Idea Stronger in India

Some Results of World War Increase the Anti-British Feeling

[illegible]

By Dr. Sten Konow

Special Correspondent of the Chicago Daily News Foreign Service

Santiniketan, Bengal, India, Jan. 15.—The idea of an Indian nation has not come as a natural consequence of the historical development of the Indian people. Since India emerged from the mist of prehistoric ages the country has been the home of different races and peoples never able to melt together into a community with common aims and interests. To a great event the whole population came under the influence of Aryan civilization and in the caste system was found a formula for co-operation between the different elements. But all attempts at establishing a common empire failed, and the caste system became a hindrance to the development of the feeling of unity The Brahmin of one country felt himself more closely akin to his caste-fellows in the neighboring State than to his co-citizens.

The last great attempt at uniting the country in one State before the advent of the Europeans brought a new split in introducing a new religion —Islam.

It was reserved to the English to accomplish what others had failed to do—to create a united India. Only after the establishment of the British Indian empire were the necessary conditions given for the development of an Indian nation. Only then could the Indians become accustomed to look on the whole people as a unity la nation c'est l'histoire.

EDUCATION PROMOTES UNITY.

For further development it was of far-reaching consequence that the British decided to build a new educational system on western lines. The result has been that European ideas have gradually found their way to India and impressed themselves on the minds of educated Indians the leaders of Indian thought, and among these the national idea has gradually come to occupy the foremost place.

There was a long time before the development led to a feeling of irreconcilable contrast between Indians and British To a great extent the educated Indian looked upon himself as a British citizen and was proud of belonging to the ruling nation. Even the great revolt in 1857 was more a reaction against a supposed tendency to introduce Christianity than a national rising.

Gradually, however, the attitude of the educated classes underwent a change. The more the mind was filled with European ideas, and the less the British did to give the Indians equal rights within the country—not to speak of the empire—the clearer the Indians began to see that they were a subject race and not free British citizens This feeling brought them nearer together and strengthened the national idea, which grew up in consequence of the establishment of a common State and which, to begin with, seemed to tend towards the development of a unity comprising British and Indians. The more outspoken and particularized Indian nationalism therefore came as a reaction against the foreign domination.

Before I was in India sixteen years ago the national feeling had become very strong and it was decidedly anti-English. Over and over again I noticed how the attitude toward me changed when it became known that I was not an Englishman.

MOHAMMEDAN AND THE HINDU.

Still the movement was not then universal. It was more or less restricted to the educated classes especially to those who had studied in English schools and universities. And the Mohamm[edans] were standing aloof. They knew that they [were] in a minority and that their position in a dependent India would be worse than [under] British dominion. As an intelligent Mohamm[edan] ruler has repeatedly said to his friends: [“We] were never ruled by Hindus and we never [will] submit to Hindu rule” Islam was to them [more] important than India There was mo[re] generally an impression of the necessity of p[reserv]ing the connection with Great Britain. India [could] not stand on its own legs.

Now it seems as if a thorough change has [come] about Leading Mohammedans are joinin[g] Hindus in claiming home-rule or independen[ce] the national idea has a firm hold on the m[uch] much wider circles And what is perhaps [most] significant, the Sadhus, the saints whose [calling] should make them disinclined to take a sh[are in] worldly affairs are active in the anti-British [pro]paganda

SIGN OF SIGNIFICANT CHANGE.

I shall never forget what happened to [me a] short time ago in an Indian town. I had del[ivered] a lecture on a religious topic and during the l[ecture] I had been asked to give a resume in Sa[nskrit]. When I had done so, a Sadhu rose and p[ointed] out that I had just happened to throw a [new] light on the position of India. When a fo[reigner] spoke to them in English they all und[erstood] every word but when he translated his utte[rances] into their own sacred tongue only very few [were] able to follow him And the Sadhu was [loudly] cheered

In order to understand the thorough chan[ge of] atmosphere, it is not sufficient to point t[o the] natural growth of the national movement. [There] must be special reasons And among these I [am] convinced that the great war must be men[tioned] first

When the war broke out, Lord Syd[enham] warned his compatriots against drawing Indi[a into] the conflict. He reminded them of the fact [that] the pretorians remained loyal only as long a[s they] did not think that they were necessary

His warning has proved true. The Indians [were] told that they must come to the assistance o[f the] mother country in her struggle They were over-willing, and the methods of recruiting [were] not characterised by sympathy and leniency [but] they went into the war, and they fought b[ravely] and most Indians were convinced that they d[ecided] the issue. They drew one conclusion fro[m the] whole series of events. It was not Great B[ritain] that was necessary for India, but on the con[trary] Britain could not subsist without India.

LOSE FAITH IN PROMISES.

India was roused to a sense of her own im[port]ance, and the Indians claimed a large share [in the] administration of their country as a well-e[arned] reward. The British were slow in listen[ing to] such voices and when the reform came the I[ndians] thought that they had been exploited a[gainst] Britain's will. The anti-British feeling b[ecame] still stronger.

Moreover, the Mohammedans entered the [war]. They had gone to the war confiding in the p[ledge] of government that the caliph's power [would] not be curtailed and the sacred places of [Islam] would not be invaded. And they saw that [British] troops entered Jerusalem, which to the Mos[lems]

a holy town, and they were told by Lloyd George that the Turkish sultan could not hope to be better treated than the other enemies. The result was that leading Mohammedans lost their faith in British sincerity and joined the ranks of the Hindu nationalists.

It is curious that the great war, which was said to aim at liberating all nations and uniting them for the furtherance of lofty ideals, has led to a straining of feeling between the different races. The color prejudice of the white race seems to be stronger than ever, and the colored races are more and more reciprocating the feeling of distrust and ill will. In such circumstances the anti-British feeling may some day spread all over India and become irresistible.

III.

Prestige of British Much Lower in India

Soldiers Disillusioned by What They Saw in War—Gandhi's Influence

[illegible] is the third of four additional articles by Dr. Konow [illegible] political and social conditions in India. Dr. Konow [illegible] Indian philology in the University of Christiania [illegible] now visiting professor in Dr. Rabindranath [illegible] Visva Bharati, in Santiniketan, Bengal, India.

By Dr. Sten Konow

Special correspondence of the Chicago Daily News Foreign Service

Santiniketan, Bengal, India, Jan. 15.—The strengthening of nationalism in India, with the consequent claim for home-rule or independence, has been brought about by the educated classes. The people at large have had little or no share in the movement. The change has been due in part, however, to events during and after the war.

As a rule the soldiers who enlisted for the war did not belong to the higher classes. Their experiences during the various campaigns were bound to become known in large circles. In the camps they heard about the great service they were rendering to the British empire—they must after all be of some account. And on the battlefields and in the trenches they were not always witnessing triumphs won by the powerful sahibs, their masters. Sometimes they even saw the sahibs flee for their lives. The tales the soldiers told when they returned were repeated in the bazaars and they lost nothing in being repeated. There was an immense loss of prestige for the British arms, even in the minds of the simple villager.

To the villager, sirkar, the British government had been a mystic power, something almost divine, which must be worshipped in fear and awe. But there was rarely any love for or devotion to it. Now, with belief in its invincibility and something of the awe disappearing, we even heard of low-caste kulis who sang out in joy at the rumor of British defeats.

San Francisco Exiles Active.

The soil is gradually becoming prepared for the spread of the nationalist movement among the Indian masses. To a certain extent the movement has already made its way to them. It is possible to point to definite events that have contributed to this result.

During and after the war there were many signs of a widespread revolutionary movement, led partly by Indian exiles who had found refuge in San Francisco. The authorities were nervous, and especially in the Punjab, some officials were anxious. There more than elsewhere the recruiting for the war had been conducted with a harshness that led to much resentment.

Some unfortunate happenings led to an attack by a mob on the British quarters in Amritsar, where some Englishmen were killed and a lady was ill-treated. The leading Indians tried to quiet the masses and condemned their violence in strong terms. Then the town became quiet again.

But then the British general Dyer entered the stage and forbade all public meetings in the town. His orders were not sufficiently published and a big meeting was announced in the Jalianwala Bagh, a big square with only one entrance. There Gen. Dyer posted his troops and ordered them to shoot on the assembled masses, and about 500 Indians were killed. Other repressive measures followed, and the following days were hard for the Indians.

Gandhi Enters the Lists

These events raised a torrent of indignation all over India and Gandhi threw himself with all his energy into the struggle. He condemned, in strongest terms, the attitude of the government in Amritsar and with reference to the peace with Turkey, and started a campaign which soon spread over all India.

Gandhi is not a politician of the common type. He has devoted his life to a disinterested fight for those who are exploited and depressed, first in South Africa and now in India, and he has a unique position in the hearts of the Indian people. His methods and his motives are different from those of the average politician. He does not hate the English. On the contrary, he is inclined to admire them and would be prepared to agree with Rabindranath Tagore that the best Englishmen are the best specimens of humanity. He knows, as every impartial judge knows, that the British administration in India has been of a high order and that the individual Briton will exert himself to the utmost of his power.

Gandhi therefore was shocked more than any one else at these happenings, because they shook his faith. He foresaw that the Mohammedan question threatened to become fatal for India and he joined hands with them partly to avoid a violent outburst of religious feeling. He first tried to appeal to the British authorities and only when this appeal failed did he throw himself into the struggle, of which he soon became the nominal leader.

Gandhi's Views Not Political

Gandhi did this with great reluctance and only after having come to the conclusion that there was no other way available. He saw in the conflict between the British and the Indians not so much a struggle for political power as a clash between two different views of life and life's aims. To the average European the chief things are power and prosperity; to Gandhi spiritual freedom and self-control. His view is religious and not political.

But he had come to the conclusion that contact with Europe was a dangerous poison for India, and he joined those who wanted to break off the connection, or make it powerless to work for evil.

The policy Gandhi advocated is characteristic of the man. The Indians, he argued, should withdraw from every co-operation with government, the satanic government, as he used to say, and we now understand how he came to use such a term. By

such means he had triumphed in South Africa, and he had no doubt as to the result in India. The Indian should rely on right and justice, which were stronger powers than force and violence.

Above all, they must practise ahimsa, avoid violence in any form, and here he shows how fundamentally he differs from the bolshevist revolutionaries of Russia

The Indian people at large worship Gandhi, the mahatma, as a saint. And the result of his joining the ranks of the nationalists was that the movement spread all over the country and came to comprise all classes of the people Indian nationalism is on its way to becoming very firm

Gandhi's Adherence Helps Movement.

Gandhi's preaching of ahimsa was not in vain. For many years it had been impossible for higher British officials to move about without expensive precautions. Otherwise their persons and their lives would have been in danger. Now there was a great improvement in this state of things, and it was only quite lately that the recrudescence of anarchist crime brought about a change for the worse.

The following current of events is too well known to need recapitulation The movement which Gandhi accelerated spread like fire in dry hay, and here and there it proved impossible to restrain the mob from using violence It came to deplorable excesses, and Gandhi did not shrink from the responsibility. He was arrested and imprisoned for six years, till the precarious state of his health brought about a release last year.

But Gandhi in prison was even a more formidable power than he had been before, and his restraining influence was eliminated. And now he is again active, trying to reconcile the different Indian camps and preaching his gospel of ahimsa and home rule.

In my next letter I shall try to point out some of the reasons why Gandhi failed in keeping his followers from violence and some features which seem to me to contain a serious warning for the future.

IV

Oppressed in India Thinking of Rights

How Bolshevism Which They Little Understand, May Lead to Trouble.

(Following is the fourth and last of this series of articles by Dr Konow on political and social conditions in India Dr Konow is professor of Indian philology in the university of Christiania (Oslo), but for some time has been visiting professor in Dr Rabindranath Tagore's university, Visva-Bharati, in Santiniketan Bengal, India)

Special Correspondence of the Chicago Daily News Foreign Service.

Santiniketan, Bengal, India, Jan. 15.—The national idea, which is spreading over all India, is, in its origin, essentially a reaction against the foreigner, and it is a question whether it would have any vitality if the home rulers succeeded in making India independent of Great Britain.

I have mentioned in previous articles the strained relations between Hindus and Moslems. and it is scarcely to be hoped that those relations will become better if the British cease to exercise control over the country.

... is another contrast which is bound ...

between the wealthy and the poor classes, high and low.

There are in India, and have always b[een] institutions of a democratic or even co[mmunistic] nature. The village has its council, villagers often settle their own affairs. T[he] men were formerly and to some extent ar[e] with shares in the harvest and not in ca[sh] inherited habits, however, are gradually ... ing, and life even in the village becomes tiated as in Europe and America.

Social Question Gains Importan[ce]

The real power in matters of common quite vital interest has never been in the the many, but has been monopolized b[y] and with the spread of western ideas tl sooner or later realize that such is the social question is bound to play a conside[rable] in India as elsewhere in a not very dist[ant] Already there are signs of the coming though they are sometimes misinterpre[ted] to the nationalist propaganda

Among the 320,000,000 who form the of India not less than one-eighth or about are so-called untouchables on whom tl classes look down as impure. They ca[nnot] them or even approach them without themselves impure and defiled. Sever[al] Indians have raised their voices against t[his] mal state of things, but the feeling a[gainst] outcastes is still strong, and quite re[cently] could witness how some orthodox Hindus a condition of their joining the home- the untouchables should not be allowed to certain places of worship

What is going to happen when these classes wake up to see the injustice of of things and realise that it is possible and enforce their right as human beings a[nd] citizens? They are already beginning themselves.

Agriculturists Deeply Oppress[ed]

Then there is another grave problem of the Indian population is dependent ture for its living. In some districts t tillers are also the owners of their plots or are secure in their right as cultivat[ors] great extent, however, they are tenants to pay rental to the landlords, and in government regulations it has often prov[ed] sible to secure them against being Moreover, they are often in the hands lenders who are not rarely usurers of kind

The position of these poor people is and they are too poor and too ignorant their rights against their oppressors. even forced labor is exacted from them, is illegal. They receive a nominal pay i[n] save appearances, and they are powerles[s] of this kind of oppression, which is resorted to in the name of the highe[r] officials.

Some days ago I went to a Santal look on a village dance. The good-nature[d] have been allowed to settle down and houses on ground belonging to a wealthy They have no written contracts, and their been raised from time to time at the

ged to make a poor living for themselves. the harvest had been good and they were ared to enjoy themselves. On the day when came, however, their innocent joy had been rbed: The landlord had ordered the men to e to his place for some days of forced labor.

Causes of a Tillers' Riot.

About fifty years ago an Englishman wrote that pressure on the Indian tenants was so great an explosion was bound to come in a near no. It has not come yet, but there have been asional outbursts.

A few years ago an Indian told a compatriot in ndon that he failed to understand why the ants in his home, in Chauri-Chaura, had not g before risen against their oppressors. In the s when Gandhi's name was on everybody's s, it happened in this very place that the mob rned against the police and burned many of em to death. The Indian police always side ith those in power. They are underpaid, with e result that bribes are taken or extorted and e common Indian does not love the police. Now andhi had stirred up the whole people and the oor tillers in Chauri-Chaura gave vent to their elings in a deplorable outburst of violence.

The whole matter was represented as the result t Gandhi's propaganda, but the real cause lay uch deeper. In other recent happenings such s the Moplah rebellion, the troubles in Assam and n Oudh, the pressure under which the lower lasses live was largely responsible for the outbursts.

If we further bear in mind the rapid growth of ndustrial undertakings with the consequent massing of laborers in industrial centers it will be understood that there is more than enough of inflammable matter which only needs a spark to be inflamed.

Not long ago it happened in this neighborhood that a young Indian who had returned from the war began to organize the villagers for drill and sport. The matter looked quite innocent. But one day some of the villagers came to the leaders of a neighboring institution and said "We hear that you also are suffering from the greed of the landlords. Only give the word and we shall burn down their homesteads."

Talk of Living over Volcano

Indian friends have told me that they sometimes have the feeling of moving about on a volcano, and if one looks at the glaring contrast between rich and poor people in India one feels inclined to think that such must be the case.

In such circumstances it may be understood why Gandhi has not been able to keep his people from violence. And one can easily see how dangerous it is when some nationalists who are themselves supporters of the ancient Indian society pose as bolsheviks. Sooner or later the depressed classes will learn to understand that bolshevism is not merely nationalism but social gospel, which is bound to make a strong appeal to them. And some day political agents will come from abroad and enlighten them still more.

There lies the real bolshevik danger for India. Provisionally bolshevism is to most Indians only a vague idea which the nationalists fancy they can use in their struggle against the British. But what about the day when it becomes a reality?

If the masses can be organized and disciplined by leaders with strong will and settled aims they will some day rise not against British rule, but against their oppressors the wealthy Indians and the upper classes generally. And there will come a cataclysm which will make an end of the ancient Indian society and to Indian civilization. And millions of those who rose in rebellion will themselves die the death of starvation because it is as the soviet republic has taught us so infinitely more difficult to build up than to pull down.

If such an upheaval should come after the Indians had succeeded in turning out the British nothing would be able to keep it down. The firm hand of the British ruler alone could succeed in averting the disaster.

REVIEWS AND NOTICES OF BOOKS

[*Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.*]

ENGLISH.

Among the Brahmins and Pariahs. *By J. H. Sauter. Translated from the German by Bernard Miall. Boni and Liveright, New York. $3.00.*

It is difficult for an American who has not been to India, to draw when writing of a book about India, a fair conclusion regarding the merits or demerits of such a book. There is however in the reading of books a certain pleasure which may have nothing to do with the truth or falsity of their contents—a pleasure in short derived from style.

In connection with the reading of Herr Sauter's

book, *Among the Brahmins and Pariahs*, one's memory turns to another book, *Island India*, by Miss Augusta de Wit (Yale University Press) which is similar in style. The two places described by Herr Sauter and Miss de Wit, the one India and the other Java, are many miles apart, but there is an identity of treatment which is in each instance delightful. The bond existing between the two lies a delicacy of touch in the writer's craftsmanship which lifts the subject-matter above the ordinary descriptive writing on travels and places it in a class of reading matter which is always enjoyable.

As has been said, it is difficult for an American who has not been to India to judge Herr Sauter's book. One is without authority to say whether he digresses from the truth or whether he approaches his subject of India with a just, or an unjust attitude. The only criterion for such a reader is whether the book is of merit from a literary view-point This Herr Sauter's book is There are passages in regard to the phrasing of which, the reader wishes the translator had used more originality Certain expressions are used again and again in the English where one feels certain some variety must have existed in the original German But the effect on the whole is very picturesque and very delightful

For instance, the description of the festival of *Ganesha-Satra* in a temple in Deoghur is one not soon to be forgotten

"The sun had disappeared behind the dark blue banks of clouds the last rays were growing faint and the stars were peeping forth in the vast dome of the heavens, growing always brighter and clearer, until at length when darkness had filled the whole sky, the silver-bright Milky Way shone forth in the heavens From the city sounded the voices of many men mingling with the din in the temple court, until the night seemed full of the roaring of breakers on a rocky shore Pushed onward by the crowd we wandered once more from one side-temple to another. They were now brightly illuminated by countless oil-lamps burning within them. On the tall iron stands before the images of the gods sticks of incense were burning, giving off that sweet, slightly acrid odour peculiar to the Indian Temple ...... The booths were brightly lit with lamps of every kind, and there was no corner, not a parapet in the temple precincts without its row of tiny lights."

Herr Sauter makes the statement that occidental influences are gradually destroying Hindu customs and taste. He states further and as an example, that the mannerisms of the occidental theatre and the plots of western drama are invading the precincts of the ancient Hindu drama and are destroying it. This statement is corroborated in a recent book by Dhan Gopal Mukerji, *My Brother's Face*. Mukerji, after an absence of a number of years, returned to India to find that the passive Indian drama had begun to give way to the clink and clatter of gaudy Western melodrama and that the giving way was taking place with amazing rapidity. Oriental and occidental dramas are not at all alike and no one deplores the invasion of the latter into the field of Indian drama more than these two writers of oriental subjects. One wonders whether it is the same movement which [illegible] the automobile and other modern inven- [illegible] life which has

Mr. Das Gupta, the Union of the East and the the organization formed by Tagore during h[illegible] visit to this country, presents a series of [illegible] plays. The audiences attending these pla[illegible] increasing in number from year to yea[illegible] anomalies of western dramatic form in India and Indian drama invading the W[illegible] very interesting One thinks, too, of the M[illegible]medan temple which is at present in cou[illegible] construction in Berlin. The invasion of Chi[illegible]ity and modern Western drama into the E[illegible] not the only invasions. Eastern religion [illegible] drama are also invading the West. What i[illegible] the inevitable outcome? Will there be a rea[illegible] of East and West?

Herr Sauter's book is a record of the a[illegible] travels in India and his residence in that c[illegible] covering a period of several years. The b[illegible] filled with the author's reminiscences, recoll[illegible] of people and places which linger in memo[illegible] after the covers of the books have been [illegible] One of these persons is Arun, an Indian of [illegible] birth. Another is Swami Sri Devanand. B[illegible] delineated with such sympathy and such d[illegible] of touch that they might be men whose ac[illegible]ance is enjoyed not only by the author, [illegible] the reader as well

Among the Brahmins and Pariahs is a col[illegible] of essays each of which is complete in it[illegible] series of word-pictures Side by side with d[illegible]tion is the author's interpretation of the [illegible]sophic concepts of the Hindus with whom [illegible] come in contact. The book is one treating [illegible] light and serious moments. It is a book w[illegible] pleasant in both language and content and [illegible] to be of interest to both Indians and Americ[illegible]

VIOLA IRENE COO[illegible]

RELIGION PHILOSOPHY AND HISTORY: (Fo[illegible]TURES) *By Thomas B Strong, Bishop of [illegible] Published by the Oxford University Press [illegible] Price 3s. 6d.*

In the first and the second chapter, th[illegible] has 'considered the position of man in h[illegible]tions with the world round him and his [illegible] efforts to use it for his own purposes and to [illegible] himself at home in it' (p. 42) In the la[illegible] chapters he describes the importance of h[illegible] and Christianity He writes from the sta[illegible] of orthodox Christianity

His Christianity is based upon some hi[illegible] events, by which he means the birth, life, [illegible] and resurrection of Jesus (p. vi, 74-77).

He lays a special emphasis on the d[illegible] resurrection of Jesus. He writes:—"The dis[illegible]tion of sacrifice was at an end, because the [illegible]pose which the ancient sacrifices figured fo[illegible] effectively, had at last been achieved. *H[illegible] the death and resurrection of Christ, me[illegible] become reconciled to God*" (p. 71). (Italics ou[illegible]

In another place he says that philosophy [illegible] but physical resurrection or even the app[illegible] of a ghost, can prove the immortality of th[illegible] (p. 52, 76).

In this connection we may remark:—

(i) Drews, W. B. Smith, Robertson, Schw[illegible] and others have challenged the very hist[illegible] of Jesus. We may not accept the constr[illegible] side of their theories but their destructive cri[illegible] is unanswerable. We are constrained to sa[illegible] they have conclusively proved that the Je[illegible] the Gospels had no existence.

[illegible] influ[illegible]

scholars who believe in the historicity of Jesus but at the same time say that nothing positive can be known about his life and teachings. The Christ of the church and of the Gospels, too, is according to them, an ideal construction. Round the historical Jesus gathered many fables according to the needs of the church, and to him were attributed the sayings of his predecessors and contemporaries. What little of his life we can extract from the mass of the Gospel legends, is trivial and of slight importance, and we cannot say with certainty what precepts were really his. This is the verdict of modern scholarship.

Everything in connection with the life and precepts of Jesus is doubtful. But one thing is certain and it is this, that the Resurrection is a myth pure and simple. And upon this myth our author has built the superstructure of his Christianity. Now what will become of this superstructure when its foundation is removed. Even if for argument's sake, we assume the resurrection to be an historical fact, still the position of our author will remain untenable.

How can the death and resurrection of Jesus reconcile man to God. The relation between God and man is direct and not mediate. Man is organically related to God, whether he feels it or not. If there be any estrangement, it can be removed only by the parties concerned and the process is purely internal and spiritual. This estrangement cannot be removed by sacrificing an animal or a man by 'sacrificing' and 'resurrecting' Jesus or some other person. The Christian doctrine of human sacrifice is a relic of an old barbaric religion which prescribed sacrifice for appeasing an angry and vindictive God.

Nor can resurrection prove the immortality of the soul. Physical resurrection cannot establish unphysical immortality. It can at the most prove a temporary post-mortem existence of a materialised soul.

Our author justly takes pride in being a man of the twentieth century (p 55) but he tries to push us back to the eighteenth.

MAHES CHANDRA GHOSH

We are in receipt of two of the recent issues of "*Poetry*" a magazine exclusively devoted to verse and verse-criticism, edited by Mr. S. Fowler-Wright, the poet. We have, for some time known Mr Fowler-Wright as the zealous if sometimes over-zealous, opponent of a certain coterie that arrogates to itself the divine right of silencing all poetry which is not their poetry. It is safe to say that anyone who turns to "Poetry" for relief from the kind of poetry which has ensconced itself today in high places, and whose only merit often is the self-advertising violence of a ludicrously strained originality, will not have looked in vain for sane yet various verse.

J. J. V.

A SYSTEM OF NATIONAL EDUCATION: *By Sri Aurobindo Ghose. Published by the Arya Publishing House, College Street Market, Calcutta.*

The book contains essays on the general principles of a sound system of teaching applicable for the most part to national education. The fame of Sri Aurobindo as an intellectual is widespread enough to make it unnecessary here to enlarge upon his keen analytical powers and profound learning. He criticises the existing western system of teaching as being 'based on an insufficient knowledge of psychology' and he says that 'it is safeguarded in Europe from disastrous results by the refusal of the ordinary student to subject himself to the process it involves.'

'The first principle of true teaching is that nothing can be taught. It is the teacher's business "to suggest and not to impose. Knowledge is always within the box and the teacher only helps it to rise to the surface.' Such is the opinion of Sri Aurobindo and he works out his ideas into details in this book.

INDIAN RAILWAYS: *By K. [illegible] Iyer. Published by the Oxford University Press.*

This is Volume VII of their series *India of To-day* and gives us a comprehensive idea of the Indian Railway system. A neat little handbook from the pen of an authority on the subject which should find appreciation everywhere.

The Campaign in Mesopotamia Vol. I. Compiled at the request of the Government of India under the direction of the Historical Section of the Committee of Imperial defence. By Brig.-Gen. F. J. Moberly, C.B., C.S.I., D.S.O., P.S.C. Printed and published by His Majesty's Stationery Office.

The book is based mainly on official documents and contains the history of the Mesopotamian Campaign up to the 5th October 1915. It is illustrated with three photographic pictures and seven maps. The introductory chapters on the nature of the country, the British pre-war policy and the inception of the operations make the book specially interesting and useful.

WESTERN RACES AND THE WORLD: *Essays arranged and edited by F. S. Marvin. Published by the Oxford University Press.*

This is the fifth volume of the Unity Series published by the Oxford University Press in response to the need for the persistent presentation of the synthetic aspects of history for putting in their due prominence those factors in human evolution which have tended to build up a more united mankind. In this volume there are essays from the pen of J. A. Smith (Language as a Link), Edwyn Bevan (The Greeks and Barbarians), H. Stuart Jones (The Influence of Roman Empire), Dr A. J. Carlyle (The Influence of Christianity), S. H. Swinny (The Humanitarianism of the Eighteenth Century and its Results), Sir T. W. Arnold (Europe and Islam), Charles H. Roberts (The Indian Problem), W. E. Soothill (Western Races and the Far East), J. H. Harris (Economic Exploitation of the Tropics), and Sir Sydney Olivier (Master and Man in the Tropics), and Mandates under the League of Nations. This collection aims at establishing that 'Western energy and Western light have taken the world forward and the spirit of progress is by no means exhausted'. Even in backward places the influence of the West has been for the good, say the authors of this book. In this view they shall not find support everywhere.

TUTANKHAMEN, AMENISM, ATENISM AND EGYPTIAN MONOTHEISM WITH H[illegible] TEXT[illegible] OF HYMNS TO [illegible] AND ATEN, TRANSLATIONS [illegible] ILLUSTRATIONS. *By [illegible] Keeper [illegible] in the [illegible] Museum [illegible] Martin Hopkinson [illegible] Street, Covent [illegible] and Company [illegible] London.*

Sir E. A. W. Budge wrote this book at the sug-

estion of the late Lord Carnarvon, who with Mr. Howard Carter discovered the tomb of Tutankhamen in December, 1922. The sensation that was created by their discovery is still fresh in our minds and this book comes as a great help to harmonise and give definite shape to all the numerous bits of information that has got into our mind since that memorable occasion in 1922. The information supplied to the world by an over-excited press was not wholly correct. Sir Ernest says about this : "But some of them (the writers who discussed Tutakhamen in this press) have been led astray by their eagerness to do ample justice to the great discovery, and have introduced into their eulogies statements of a historical character which are incorrect." Sir Ernest has cleared up all our doubts regarding the history and achievements of Tutankhamen in his book and has also given us a good deal of information on the cults of Amen and Aten and on Egyptian Monotheism. The book is profusely illustrated with plates and pictures and the price of 10s. 6d. should enable all who are interested in the subject to get a copy.

INFLUENCES OF INDIAN ART : *Published by the India Society, 3 Victoria Terrace London S W Price 25 shillings net*

This is a collection of six papers by Josef Strzygowski, J Ph Vogel, H F E. Visser, Victor Goloubeff, Joseph Hackin and Andreas Nell. The introduction is by F. H. Andrews India had throughout her long history economic political and cultural relations with the outer world Naturally her art went with her emigrants. Of course the mark that Indian art has left upon the art of other countries shows that Buddhist India exerted the greatest influence in adding to and modifying the art of what we now call greater India The countries to which India carried her artistic genius were not cultureless. They had all more or less highly developed arts of their own which with the advent of Buddhism, applied themselves to the service of this new religion "Representations of Buddha and the Buddhist Hierarchy attracted practically all the talent that these countries could provide."

"The new religion,' says Mr Andrews, "was in fact, a fertilizer and vitalizer which in providing new inspiration in the fields of art, awakened and re-energized latent talent to express itself, at first in the terms of Indian formulae but later to produce its finest works when native genius found it could declare itself more eloquently in its enriched vernacular."

So the arts of the countries which received inspiration from India at one time or another either directly or in a round-about way, should not be considered as exotic by the enthusiastic nationalists of India All that India should claim is a deep cultural sympathy. These lands developed the artistic traditions of India by the force of their own genius and talent and the fusion of their cultural heritage with that of India has produced wonderful works of arts such as, to take only Javanese examples, the *Stupa* of Borobudur which has been aptly called the Parthenon of Asia by Mr. Havell, Chandi Mendut and Chandi Pawon, the temple of Kalasan, the Dyeng temples, the Prambanan Sculptures depicting the story of *Rama* the *Ganesa* of Bara, the *Vishnu* on *Garuda* [illegible] Indian equal in the [illegible] tual creations of any art, Eastern or Western," etc. etc.

In the case of Far Eastern Art Indian influence first went to China, thence to Korea and Japan China has lost most of her early Buddhist art owing to political, religious and climatic causes and it is Japan which gives us some idea of the glory of early Far Eastern Buddhist art. H. F. E. Visser's paper on Indian Influence on Far Eastern Art is masterly from the way in which it has embodied in it the researches of great authorities such as Edouard Chavannes, Ito Chuta, Petrucci, Foucher, Miss Klee, Segalen, William Cohn, O. C. Gangoly and others. Visser concludes, "The two magnificent poles of the art of Asia are India and China. Before there could have been any contact between Chinese and Indian art, each of these arts had produced works of extraordinary beauty and masterly style. If there is any question as to one land having inspired another, then that land is, of course, India. "Some supreme Buddhist works created in Far Eastern countries seem to be the sublime result of a fusion of Indian and Far Eastern art. "Can anything finer be imagined in the history of the art of Asia ?"

The question of Indian influence on the arts of Indo-China, Tibet, Central Asia and Ceylon receives the attention of Victor Golonbeff, Joseph Hackin and Andreas Nell Their papers are highly interesting and comprehensive. The book is a treasure-house of information on the subject it deals with The price is rather high for the average pocket and may hinder even keen student from possessing a copy.

A. C

SANSKRIT.

SRIMAD VALLABHACARYA'S (1) SIDDHANTARAHASYA and (2) SUBODHINI : *Edited by M. T. Telivala B. LL.B. and D V. Sankalia, B.A., LL.B., Khadi Building, C P. Tank Road Girgaon, Bombay*

Messrs Teliwala and Sankalia have been presenting us with a good many works on the Vallabha School of the Vaisnavas. Today we have much pleasure in noticing the above two books sent to us. The first of them, *Siddhantarahasya* is a very small treatise composed of only eight and a half slokas by Vallabhacarya.. It forms one of the sixteen *prakarana* works by him and is here edited with eleven commentaries by the renowned teachers of the school, *viz.* Gokulanatha, Raghunatha, Kalyanaraya, etc., together with a *rasamana* in Gujrati by Purusottama and a well-written introduction in English. The subject-matter of this simple language is that it is only by establishing a relation to *Brahman (Brahmasambandhakaraṇa)* that all sorts of depravity of one's body and soul are removed, and one should first offer one's everything to the Lord and then one may enjoy thinking oneself just like a servant belonging to Him. This offering *(Samarpana)* is to be performed with the help of those who have completely surrendered themselves to Him (nivedins). This simple and pure teaching has, however, been misunderstood by a large section of the followers of the Vallabha School and consequently immoral practices have crept into it, and their nature was once exposed to the public in the notorious Maharaja Libel Case. It may be noted in this connexion that the defendant in that case cited the present treatise to show that those practices were preached by Vallabha himself and sanctioned [illegible] It goes, however,

saying that a careful perusal of Vallabha's works will clearly show that his teaching is far from it, it can in no way be so. Students of religions and especially the followers of the Vallabha School should feel thankful to the editors for bringing out the book, which is so dangerously misunderstood even by some of the spiritual guides of the school

The second book, *Subodhini*, is Vallabha's commentary on the Srimad *Bhagavata Purana* extending to seven *Adhyayas*, 26-37, of tenth *skandha* in which the *rasalila* is included The original and the commentary are too well known to require any description. There is a Gujarati translation of the Sanskrit slokas of the Purana as well as an appendix comprising some small but very useful treatises subsidiary to the original or the commentary. According to the Vaisnavas the best portion of that *Purana* is the *rasalila* from which one can form an idea as to how the Gopis of Vrindavana sacrificed *every* thing in their possession to God, how they were always and entirely engrossed in Him, and finally how they realized Him as an embodiment of bliss, *rasa*, of which the seers say "*raso vai sah*" Those who really want to understand it from the Vaisnavic point of view may read the work in the spirit in which it is written.

VIDHUSHEKHARA BHATTACHARYA.

URDU.

1 SUR-GUZASHT-HAYAT. *By Nasir Hasan Farooqi Pp 280 Size 18"×22" Price Rs 2-8 as*

2 JAPAN AUR US KA TALIMI NAZM-O-NASQ *Translated by Maulvi Inayet Ullah, B A Pp 182 Price Rs 3/-*

3 ANJUMAN TARAQQI URDU KI SALANA REPORT *By Maulvi Abdul Haque B A Pp 78 with appendices Publisher: Anjuman Taraqqi Urdu, Aurangabad, Deccan.*

No (1) is a popular and non-technical treatise on human physiology with copious references to the laws and principles of general biology It is conveniently divided into 25 chapters The first four chapters deal with plant-life, and the next eight chapters with the origins of animal-life in water and on land and the gradual development of life from its lowest forms right up to its highest level The remaining thirteen chapters are devoted to a description of the structure and functions of the principal members of human body—skin, heart teeth stomach, brain, nerves, etc. The whole book affords an interesting reading. There is not a dull line from the beginning to the end. The author deserves congratulations on his successful attempt to convey sound scientific knowledge in delightful language.

No (2) is an Urdu translation of the report on Japan's educational system prepared by Mr Ross Masood, Director of Public Instruction, Hyderabad Deccan, who was deputed by the Nizam's Government to make an educational tour of Japan in 1922. The report is divided into 24 chapters of which only the last nine (16 to 24) are strictly relevant to the purpose of the report, the first fifteen dealing in a rambling way with the history, politics, religion, constitution, and the social life of the Japanese people. But apart from this tendency to prolixity and verbosity, the report is, on the whole, illuminating, and its Urdu translation is readable. The annexure of several charts and diagrams has added to the utility of the book.

No (3) is the annual report of Anjuman Taraqqi-Urdu (Aurangabad, Deccan), the premier institution of Urdu language and literature, for the year 1922-23 A D It is a painful record of the apathy and indifference persistently shown by those who claim Urdu as their own language towards an institution that has been doing splendid work for its enrichment since its very inception The secretary deserves every credit for having carried on the work of Anjuman so successfully hitherto

A M

MARATHI

PRAKRIT SAPTASHATI *By Uttamashloka Edited and annotated by S R Pande with a foreword by M S Ane M L A Published by Grantha-Prakashak Mandal Umarkhed (Berar) Pages 70 and 408 Price Rs 3*

Vidarbha Desha (Berar) was a great centre of learning and has to its credit a line of illustrious poets such as Bhavabhuti Devanath Dayalnath, etc Uttamashloka was one of them He lived in the latter half of the eighteenth century Though he can by no means claim to be ranked among the first class Marathi poets such as Dnyaneshwar Mukteshwar or Eknath, his verse displays considerable facility and richness of expression and deep acquaintance with the Vedantic lore. It is a pity that such a work lay undiscovered for over a century and the publishers richly deserve the thanks of the Marathi-reading public for making it available to general readers The Vidarbhi style of writing is visible throughout the poem and as such it will unfailingly attract the attention of the students of Marathi literature

PURUSHARTHAVAD MAT OR THE BASIS OF HUMAN EFFORT *Author not Mentioned Publisher K R Gondhalekar Pages 128 Price annas twelve*

It is admitted by every one that mere intellect is not enough for the uplift of a nation Good physique is equally if not more necessary This simple truth is however, neglected by the intelligentsia of India as much as by Government which is responsible for the welfare of the Indian nation A slow reaction has however set in and it is hoped that its progress will be accelerated by constantly reminding the leaders of society, parents and guardians no less than the youth of the country of their duty in the matter About twenty years ago a series of articles was contributed by the writer to the columns of the leading Marathi weekly the *Kesari* and the book under notice is a collection of those articles The book is readable from cover to cover and is calculated to impress the people with the necessity of taking immediate action in the directions mentioned by the writer for the physical regeneration of India

V G APTE

GUZARATI

THEOSOPHY *By Framji B Pal Third edition Printed at the Bharat Sevak Press Bombay Pp 496. Cloth bound 1924*

It is difficult at the first blush to believe that this compilation comes from the pen of a Parsi so chaste and accurate is the language in spite of the subject being a highly technical one, because the exposition of Theosophy based on Theosophical manuals, notes on the Bhagavat Gita, Growth of the Soul, Path of Discipleship, require close acquaintance with the vocabulary of metaphysics, religious

philosophy, physics and some other scientific subjects To those who are interested in the creed, the book is sure to prove a guide and a friend.

THE GREATNESS OF THE KORAN: *By Jafar Ali "Asr". Printed at the Khurshed Printing Works, Bombay. Clothbound. Pp 122. Price Rs. 2-0-0 (1924.)*

By means of suitable extracts from the Koran and discussions on them so far as they bear on the greatness of Islam, the writer has sought to support his thesis The language used is, however, so high-pitched that we think it would not command popularity.

THE BIG CONSPIRACY IN THE PUNJAB: *By Shachindra Nath Sanyal Printed at Gandeev Printing Press, Surat. Paper cover. Pp 116. Price Re -10- (1924)*

This is an interesting story of a prisoner caught up in the eddy of the revolutionary times in the north.

PETALS OF A FLOWER. *By P. H Shukla Printed at the Diamond Jubilee Printing Press, Ahmedabad. Paper cover, pp. 68 Price -/7- (1925.)*

The poetic flowers of Rabindranath Tagore are sought to be followed in the prose-poems of this little book The foreword written by Rev Bahadur Ramanbhai is remarkable for the trenchant criticism it makes on such abnormal attempts at rhapsodical writings. Another foreword written by Mr Nanalal Kavi is in the opposite direction, and invests the writings with an ethereal interest. For a novice the out-turn is certainly creditable.

OUR STORIES: *By Sumati Nagardas Patel and Nagardas Patel, printed at the Nava-Yug Printing Press, Surat. Paper cover Pp. 79. Price -/8- (1924).*

A dainty little volume Sure to please the little ones for whom the stories are intended.

KRISHNA VAKILAT: *By Premyogi. Printed at the Charotar Printing Press, Anand. Paper cover, pp 57 Price -/8/- (1924.)*

There is a mythological story of Arjun and Hanuman vying with each other about the trial of their strength in bridge-building and bridge-demolishing, in which Arjun loses, and is prepared to eat fire. Krishna intervenes and by his cleverness, pacifies both. This incident is dramatized here

KUL-LAKSHMI KAMLA: *By Prasanna Vadan Chhatrilaram Dikshit, printed at the Kalamaya Printing Works, Surat. Paper cover, pp. 176. Price Re 1/4/- (1924.)*

This book is the translation of a Bengali novel called "Kakima" by Banku Behari Dhar: it illustrates not an unusual feature of Hindu life, the self-sacrifice of the senior members of the family, male and female, for the preservation of harmony in the joint family, when younger members become unreasonable and kick at the traces. As the feature is common to Gujrat and Bengal, readers can very easily follow the many incidents of the novel

SAINT JOHN NUN BHAGVAT: *By the late Mr Mani shanker Ratnaji Bhatt, Printed at the Navjivan Printing Press, Ahmedabad. Cloth bound. Pp 129 (1924).*

The Gospel of St. John appeals to all mystics The late Mr Bhatt had a mystic turn of mind and hence has translated this part of the New Testament. A preface by Mr Manilal Chhotalal Parekh who has converted himself to Christianity, explains all that is necessary to appreciate the Gospel which otherwise, in its bald translated, form is not quite easy to follow.

We have received Meghaduta and Kashmir Songs by "Vihari" which are good in their own way.

SHRI SUNDAR SHIV STUTI.

It is a tiny publication of a few pages Mr G V. Bhachech thinks that it must have been composed by a king of Kashi, Sundar Singh by name If so, it would not be expected to be in Gujarati

K M J

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor "The Modern Review."]

"Praja-Vishnu" and "Dhanurdurga"

The reply of Prof. V. Bhattacharya "in support of his untenable interpretation to which he still [illegible] that it cannot be allowed [illegible] Review

was pointed out to him that Vishnu had just been dismissed from the ceremony and Vishnu therefore could not be the witness—a point which he had failed to notice—he would own his mistake. Instead, he chooses to hide his face in the sand of assumed wisdom—"this seems to me to be [illegible]" [illegible] secondly is "Chand

...ara himself brings the god Vishnu, again after his dismissal". ...This is a pure misrepresentation. Chandesvara is commenting on the very passage (p 84) preceding the dismissal of Vishnu in the text quoted by him (p 83) *gangena mangalena*, etc. Chandesvara is *not* 'bringing back Vishnu after his dismissal'. It is too much to suppose on the ground of charity that the Professor has made a mistake in regarding the commentary on the very text independently and treating the text as composed by Chandesvara, especially when he has entered on a serious controversy. I am, therefore, forced to say that the Professor has perhaps unconsciously fallen into the *vitanda* method and for the sake of saving the situation put forward a reply which is not approved in modern scholarship.

His next reply is, "it is not a fact that at any time or anywhere in taking oath or making promise God is invoked as a witness." This is too wise. It leaves the question miles apart.

After this treatment the Professor falls on the Mahabharata text. His attempt is based on the twisting of the text—changing the text as *pabaya-spamupaham (sic) bhauma brahma* while the text is *bhaumam*, that is, it is the object of *pranapsyapaham (sic)* and not adjectival to *brahma* as the Professor would make it. (See Mbh Kumb ed vol 19th Santi-parva, p 95, Kumbakonam ed 1907 Santi-parva, lix 106 107 ed Calcutta.) His whole discussion therefore, becomes futile. Here again the Pandit has taken to *vitanda* method and to misrepresentation. It is hardly in consonance with present-day scholarly traditions.

Dhanurduruga

What the Pandit writes at length on Dhanurdurga is irrelevant to the controversy raised by him. The real point was that the reading of Manu's verse which Chandesvara gives is attested by Medhatithi the oldest commentator of Manu. In view of that, how could it be said as the Pandit too wisely assumes, that Chandesvara was wrong. Instead of meeting the clear point the Pandit has taken upon himself to write out a thesis on irrelevant points. Throughout his note there is an evasion of the *fact* of Medhatithi's reading.

K P J

Reply.

I have read the above note of Mr Jayaswal dispassionately. I would have been glad if anything in it could have made me change my position but I see nothing in it which can make me do so.

The only point which to my mind may reasonably demand a reply from me is regarding the reading '*bhaumam brahma*' in that verse of the *Mahabharata*. I do not remember whether I myself committed the mistake in writing *bhauma* for *bhaumam* nor can I say with certainty that the *anusvara (m)* was somehow or other omitted in printing or in correcting the proofs. Owing to the want of proper types in the press the transliteration is not satisfactory at all and there are many other printing inaccuracies. But be that as it may, whether it be *bhauma* or *bhaumam* in either case I take it as an adjective of *brahma*. Therefore it does not affect my position in the least.

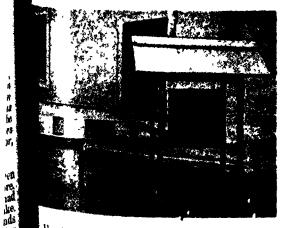
As to the rest I find nothing substantial in the above note of Mr Jayaswal excepting some strong expressions levelled against me about which I have nothing to say. I only want to accept them in silence as his kind offerings and will try to keep for his scholarship the same regard and esteem that I have for him. I want to put a stop to the discussion which instead of being friendly and scholarly has unfortunately become personal, stepping beyond the limit of scholarly propriety and restraint.

Vidhusekhara Bhattacharya

Santiniketan
21 7 27.

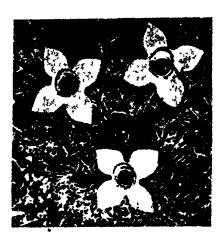
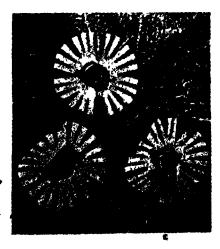
This controversy is now closed. Ed. The Modern Review

GLEANINGS

Herr Karl von Frisch a German scientist of note claims to have discovered the "language" of bees. He has found that the inmates of the hive talk to one another by means of special dances.

Bee-hive under a glass roof and protected by glass walls.

The way to observe ... to pick up 400 bees out of thousands

enable a bee who has discovered a rich store of honey or pollen to make the news known to her sisters.

Bees dancing after drinking honey.

Feeding tame bees by the help of artificial blue flowers.

[illegible]ial flowers of different colours.

never collects both. In addition, the bees can al[illegible] communicate a find by emitting a special smell.

DISCOVERIES

The discoveries of Herr von Frisch provide [illegible] solution to a riddle which has baffled human[illegible] since the earliest times.

Feeding the Bees

By spreading honey in watch-glasses or in artificial flowers, Herr von Frisch trained a certain number of bees to seek it in special places in the garden. He marked a number of them with a chemical paint so that he was able to recognise his trained workers among the 30,000 inhabitants of the hive, which had walls of glass.

When a marked bee returned home her [illegible] was removed by the others. She then began a [illegible] of floral dance.' The other bees showed great excitement and endeavoured to touch her with their feelers.

Presently a number fell out of the dance [illegible] off and in a short time discovered the place w[illegible] she had indicated to them.

It was their sense of smell that had told them what perfume to seek, and their memory [illegible] is so good that they never make a mistake.

Bees at their artificial feeding place

POLLEN DANCE.

The pollen dance consists of quite [illegible] movements, and only bees specially appo[illegible] collect pollen react to it.

Incidentally, the scientist has destroyed [illegible] centuries-old legend of the "busy bee." [illegible] work, like men, when there is something to [illegible] in their special line. When they are "unem[illegible]" they will spend hours and even days [illegible] in a corner of the comb.

the climbers declared They failed to reach the summit by less than 2,000 feet.

Finger Lamp Throws Light on Work and Saves Electric Current

For dentists, artists, watch-repairers and others in similar occupations or for use in the sick room, a handy electric lamp that is worn on the finger somewhat like a ring, has been invented It is so shaped that the light is thrown directly upon the work and may be moved about by means of a convenient holder on which a reflector for the lamp

For the Sick, Finger Lamp Is Found Convenient When Writing, and Spares the Eyes

also is mounted. A transformer accompanies the outfit so that the lamp may be used with current from a wall socket It requires but little electricity, is durably incased in metal and besides affording a bright illumination calculated—to spare the eyes, does not bother persons near by a feature that commends its use for patients in a hospital ward

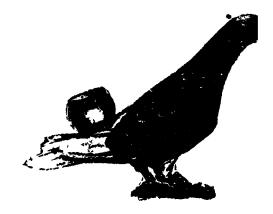
---

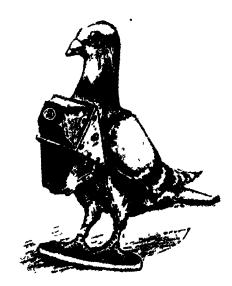
Pigeons Messengers of Peace and War

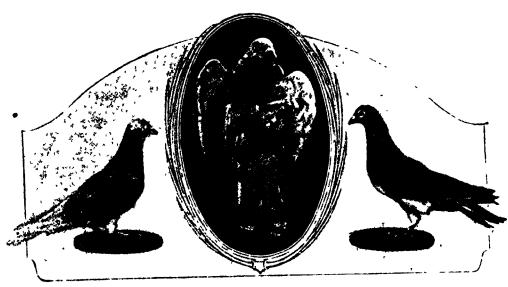
Despite the advances made in scientific methods of communications, homing pigeons, message-bearers of the early Egyptians, are still relied on to maintain contact between widely separated places when all other means have failed.

While it is common for homing pigeons to cover courses of 200 or 300 miles, some can fly more than 1,000 miles without apparent harm. Such flights are generally made in a series of "hops", the birds taking to shelter at night and resuming their journeys with daylight. Heavy rainstorms have little effect on them, and many records of fast flying have been made by pigeons forced to go through steady downpours. Nature protects them, covering the wings with a natural powderlike substance which keeps the moisture from penetrating to the skin.

... teach the "squaker", as the ... ... it to

through a swinging-gate arrangement which on a pivoted shaft. Alighting on the board, the bird is coaxed by feed within to itself against wire strands which rise as it passes and drop into place ag... prevent the pigeon's exit. Backward ... are urged by the gentle use of a light whip.

The Mocker, Greatest of Hero Birds, Saved Battalion of American Soldiers

they have learned to trap, they are taken ... to two miles from home and "tossed" ... to fly back The distance is gradually ... the trainer purposely keeping the little ... hungry to assure their return for food ... carefully raised homer is not likely to ...

French Bird Equipped with Aerial Camera ... Used over German Lines

food specially on short flights. As they ... courses of 500 or 600 miles become a ... for the pigeons. While many records exist of flying 1,000 miles, some have gone much ... And speeds of more than a mile a minute ... been maintained by countless homers ...

Left "The Mocker," and Right President Wilson Hero Pigeons of the United States Army Injured While Flying over German Lines with Important Messages Center Typical Racing Homer

During the early part of the Americans participation in the war the rapid advance of the Americans found the means of communications very inadequate Because of the pounding of the heavy artillery, radio was ineffective and telephone service often impossible It was then that the pigeon came into its own "The mocker, greatest of all hero birds, on the morning of Sept 12 1918 arrived at his loft from the Beaumont front with the right eye shot out and his head a welter of blood He carried messages that gave the exact location of advancing enemy batteries This information enabled the allied artillery to save a whole battalion

Infantrymen were equipped with small silk bags filled with oxygen into which the birds were put when a gas attack came over the lines

About the year 1916 the French introduced the aerial camera. This little instrument weighed scarce two and one-half ounces and was principally made of aluminum. It was fastened to the breast of the bird with small straps and rubber bands Each camera had two lenses, one pointing forward and the other downward. Inside was a small rubber ball pierced by a minute hole This ball was pumped tight with air After the bird was released the air slowly leaked from the container and upon complete collapse released the shutter thus taking the picture

The bird circled to a height of 100 to 300 feet It was too small to be hit with bullets and too high for the artillery and gas The tiny films when greatly enlarged gave wonderful information Often the enemy sent up falcons to kill the allied birds but the French placed small bowlike whistle on the tails of the birds and when the wind blew against them a loud whistling noise issued forth to scare away the falcons

In the days when ancient Rome's legion marched forth to battle carefully guarded pigeon accompanied them If the passage of foot messengers was prevented by the enemy the birds were released with messages to fly over the heads of the opposing armies Rarely did an imperial prince [illegible] those times set out on a long journey [illegible] the imperial pigeon cote being in [illegible] of attendants and equipment

INDIAN PERIODICALS

"The Visva-bharati Quarterly"

[illegible] *Visva-bharati Quarterly* for April, which did not reach us early enough for use for [illegible] May issue, contains many articles, poems etc., of high quality, all of which, we regret we shall not be able to notice.

What the Masses [illegible]

In Welcome [illegible] Rabindranath Tagore to Mila [illegible] said in part —

We do not [illegible] that [illegible] Krishna to Arjuna [illegible]

you should reveal God sensibly to us, or that you should tell us the destiny of each one after death Man is not and must not be allowed into the ultimate mystery of things. What he is expected to do is to approach as near as may be to that great mystery, with thoughts purified and strength drawn from the holiness of his own life. You have given us the example, and your song is the loftiest prayer that contemporary mankind can raise to the Highest

Yours is not a mysticism irreconcilable with the acute sense of reality that we Western people inherit in our very blood, it is not a message of renunciation, but rather an irresistible appeal to participate in the gifts, the allurements and the beauties of life, to contribute, by means of the implement of Science to the more and more rapid ascent of Civilisation

I have read that to your Chinese friends in Burma you said "My friends never be afraid of life Life must make its experiments go through its mistakes Don't try to keep yourselves secure from such blunders by remaining in your tombstones" You adore life youth, work your message has been called a vernal one and it is a great piece of luck that the first Italian town to throw her doors open to you is Milan, -full of life, never knowing weariness in work ever raising her banner with enthusiasm for every great idea and deed

Master tell then to the Milanese your message of peace and of human brotherhood We shall all listen to it as to the trumpet of a prophecy every one of us, like the *udgatha* at the Soma sacrifice exhorts you thus

Asato ma sad gamaya
Tamaso ma jyotir gamaya
Mrityor ma amritam gamaya
Let me pass from falsehood to truth
from darkness to light
from death to immortality

THE VOICE OF HUMANITY

The address which Rabindranath delivered at Milan contains some reminiscences of his first visit to Europe when he was a boy of barely seventeen We have to omit these and reproduce some other passages

In our language we have the expression *jagrata devata*, the Divinity which is fully awake For the the soul of the individual, the Divine is not everywhere and always active Only where our consciousness is illumined with love, does God act through our spirit The shrine of the wakeful Divinity is there where the atmosphere of faith and devotion has been created by the meeting of generations of true worshippers. So our pilgrims in India are attracted to those places where according to them, the divine spirit is active through the religious life and work of devotees

Some time in 1912 I felt such desire to make my pilgrimage to the shrine of humanity, where the human mind was fully awake, with all its lamps lighted, there to meet face to face the Eternal in man. It had occurred to me that this present age was dominated by the European mind, only because that mind was fully awake You all know how the spirit of great Asia is going through an age- ... depth of night, with only a ...

I had this longing to come to Europe and see human spirit in the full blaze of its power beauty. Then it was that I took that voyage,—voyage of pilgrimage to Europe,—leaving for moment my own work at Santiniketan and children I loved.

While I was still busy doing service to child I don't know what possessed me all of a sud From some far away sky came to me a cal pilgrimage reminding me that we are all pilgrims,—pilgrims of this green earth A v questioned me: "Have you been to the sa shrine where Divinity reveals itself in the thoug and dreams and deeds of Man?" I thought po bly it was in Europe where I must seek it, know the full meaning of my birth as a hu being in this world. And so for the second t I came to this continent

But meanwhile, I had grown up and le much of the history of man I had sighed w the great poet Wordsworth who became sad w he saw what man had done to man We too h suffered at the hands of man -not tigers snakes, not elemental forces of nature, but hu beings Men are ever the greatest enemy of M I had felt and known it all the same there a hope, deep in my heart that I should find s place some temple where the immortal spiri man dwelt hidden like the sun behind clouds

Yet when I arrived in the land of my ... I could not stop the insistent question which troubling me with a sense of despair 'Wh it that Europe with all her power of min racked with unrest? How is it that she is ov come with such a whirlwind of suspicion jealousy and greed? Why is it that her great itself offers a vast field for fiercely contend passions to have their devil-dance in the lu light of conflagration?

When I travelled from Italy to Calais I saw beautiful scenery on both sides of the railw These men, I thought have the ability to their soil and what a great power is this lov How they have beautified and made fruitful whole continent with heroic sacrifice! With force of their love they have fully won their cou for themselves and this ever-active servi their devotion, for generations, has given them to an irresistible power For love is highest human truth and truth gives fulness life The earth is overwhelmed by it not bec of man's covetousness, but because of this giving shower of heart and mind that he poured around him How he has struggled eradicate the obstinate barrenness from the How he has fought and defeated at every s the evil in everything that was hostile in surroundings! Why then this dark misery low ing over Europe why this widespread mena doom in her sky?

Because the love for her own soil and child will no longer suffice for her. So long as de offered to her only a limited problem, Europe more or less satisfactorily solve it. Her an was patriotism, nationalism,—that is to say only for that and those to whom she happened be related According to the degree of truth this love she has reaped her harvest of wel But to-day through the help of science, the wh world has been given to her for a problem to answer it in the fulness of truth she has yet learn. Because the problem has become vast, ... fraught with immense danger

A great truth has been laid bare to you, and according to your dealing with it, you will attain the fulfilment of your destiny. If you do not have the strength to accept it in the right spirit, your humanity will rapidly degenerate; your love of freedom, love of justice, love of truth, love of beauty, will wither at the root and you will be rejected of God. . .

We have no doubt reason to be proud of Science. We offer to Europe our homage in return for her gift of science, now bequeathed to posterity. Our sages have said "The Infinite has to be known and realised. For man the Infinite is the only true source of happiness." Europe has come face to face with the Infinite in the world of extension, the domain of external Nature.

I do not cry down the material world. I fully realise that this is the nurse and the cradle of the Spirit. By achieving the Infinite in the heart of the material world you have made this world more generous than it ever was. But merely coming to a rich fact does not give us the right to own it. The great Science which you have discovered still awaits your meriting. Through what you have gained outwardly you may become successful but you may miss greatness in spite of the success.

Because you have strenuously cultivated your mind in Europe, because of your accuracy of observation and the development of your reasoning faculties, these discoveries you have undoubtedly deserved. But discoveries have to be realised by a complete humanity. Knowing has to be brought under the control of Being before Truth can be fully honoured. But our Being, the fundamental reality in the human world with which all other truths have to be brought into harmony at any cost, is not within the domain of Science. Truth when not properly treated turns back on us to destroy it. Your very science is thus becoming your destroyer.

If you have acquired a thunderbolt for yourself you must earn the right attain of a god to be safe. You have failed to cultivate those qualities which would give you full sovereign right over science and therefore you have missed peace. You cry for peace and only build another frightful machine, [illegible] new powerful combination. [illegible] may be imposed by outside compulsion for a time, but peace comes from the inner spirit, from the power of sympathy, the power of self-sacrifice, not of [illegible]nisation.

I have great faith in humanity. Like the sun [it c]an be clouded, but never extinguished. I admit [illegible] at this time when the human races have met [tog]ether as never before, the baser elements appear predominant. The powerful are exulting at the [n]umber of their victims. They take the name of [Scie]nce to cultivate the school-boy superstition that [they] have certain physical signs indicating their eternal [rig]ht to rule, as the explosive force of the earthquake once might have claimed with enough of [vio]lence, its never-ending sway over the destiny [of] this earth. But they in their turn will be disappointed.

Theirs is the cry of a past that is already exhausted, a past that has thrived upon the exclusive spirit of national individualism which will no longer be able to keep the balance in its perpetual disharmony with its surroundings. Only those races will prosper who for the sake of their own perfection and permanent safety are ready to cultivate the spiritual magnanimity of mind that enables the soul of man to be realised in the heart of all races.

For men to come near to one another, and yet to continue to ignore the claims of humanity, is a sure process of suicide. We are waiting for the time when the spirit of the age will be incarnated in a complete human truth and the meeting of men will be translated into the Unity of Man.

I have come to your door seeking the voice of humanity which must sound its solemn challenge and overcome the clamour of the greedy crowd of slave-drivers. Perhaps it is already being uttered in whispers behind closed doors and will grow in volume till it bursts forth in a thundering cry of judgment and the vulgar shout of brute force is silenced in awe.

The History of the Aryans in India

In his paper on the development of religious thought among the Indo-Aryans, Prof. Dr. Sten Konow says:—

The history of the Aryans in India is accordingly a very long one and a review of the religious development of the Indo-Aryans will have to cover a period of about 5000 years. During these long centuries the Aryans came into contact with the older races inhabiting India, brought them under their sway and gradually became their leaders and teachers in civilization as well as in religious thought, till they all came to be more or less Aryanized.

But this Aryanizing was not effected by force nor in such a way that the old inhabitants had to give up all their old notions and ideas and adopt the Aryan ones instead. To a great extent they went on worshipping in their traditional way, only replacing the names of their old gods by the Aryan ones. And the Aryans were wise enough to tolerate this state of things and even to do their best to assist such development.

In this way the conquerors learnt to look on their old enemies as people belonging to their own religious community, and the conquered races gradually absorbed the higher religious ideas of the Aryans. These amalgamated religious notions and the resulting common civilisation became strong [illegible] which bound the whole population together [illegible] nation but rather as parts of a great [illegible] society. [illegible] were the spiritual leaders who [illegible] this large society and [illegible] into classes and castes and who also [illegible] the [illegible] of the older inhabitants the whole [illegible] an Aryan stamp in spite of all [illegible] which had contributed to its [illegible].

Human Brotherhood [illegible]

The article on the [illegible] in which Mr. C. F. Andrews [illegible] "The Function of Islam" [illegible] remarkable breadth of vision coming [illegible] does from the pen of a devout [illegible] quote only the passages [illegible] brotherhood and the Unity of [illegible].

The brotherhood [illegible] contemplates is [illegible]. This relation always a brotherhood [illegible] separated off by [illegible] of Muslims to [illegible] from the Muslim a sharp [illegible]. The law of brotherhood is relation to [illegible]

for believers. "Know", said the Prophet, "that every Muslim is the brother of every other. All of you are equal. You are all one brotherhood."

Nothing could be more pronounced than this stress upon the unity of all believers. Nothing could be more significant than the precise limitation of this unity to believers only. It is here more than anywhere else that I find difficulty in reconciling Islam, in its present form, with universal religion and universal brotherhood. It would appear as though a certain exclusiveness were involved within the very structure of the Islamic faith.

It is true that the spirit of brotherhood engendered by Islam not unfrequently oversteps the barriers of formal creeds and overflows to all mankind. The whole Sufi Movement in India has this ideal behind it. Such a true brotherly love I have myself experienced within the homes and hearts of Muslims, who have been more than brothers to me. But the division of human life between Muslims and non-Muslims seems almost fundamental both in Muhammadan law and social obligation. The fact that to-day in the Twentieth Century any non-Muslim who ventured openly within the city of Mecca would do so at the peril of his life makes painfully clear how hard and fast the line is still drawn.

I am well aware that Christianity has flagrantly denied in action the principle of universal brotherhood which its creed professes. I am also aware that Islam has far more effectively solved the race problem within its own borders than Christendom has done hitherto. Indeed, no apology for the Christian Church is possible as things stand to-day. The sin committed is against the light, and therefore it is all the greater. 'Race' Churches exist, in direct defiance of the will and spirit of the Founder of the Christian Faith. In the Southern States of North America and in South Africa the situation has become quite indefensible, and from the humane standpoint quite intolerable. Nevertheless the gulf of religion in Islam between believers and unbelievers is still unbridged, and there seems no way of bridging it except for the whole world to be converted to Islam.

With respect to the Islamic doctrine of the Unity of God I have no such criticism to offer. That is a supremely uniting and not a dividing faith. One of the greatest of all blessings which Islam has brought to East and West alike has been the emphasis which at a critical period in human history it placed upon the Divine Unity. For during those Dark Ages both in East and West, from 600 to 1,000 A. D., this doctrine was in danger of being over-laid and obscured in Hinduism and in Christianity itself, owing to the immense accretions of subsidiary worships of countless saints and demigods and heroes. Islam has been, both to Europe and to India, in their darkest hour of aberration from the sovereign truth of God's unity, an invaluable corrective and deterrent. Indeed without the final emphasis to this truth, which Islam gave from its central position,—facing India and facing Europe,—it is doubtful whether this idea of God as One could have obtained that established place in human thought which is uncontested in the intellectual world to-day.

Furthermore, this divine truth which has thus been preserved by Islam is not merely an abstract [illegible] thought. Rather, it is the [illegible]

in Islam, it was this aspect of the Divin[illegible] which profoundly satisfied Raja Rammohan [illegible]

SOME SANTAL SONGS.

Mr S. C. Majumdar contributes [illegible] translations of some Santal songs of [illegible] aroma, having the genuine ring of [illegible] from which we choose two at random:

Do not play your flute, Badan, by the bank [illegible]
Why trouble the water that lies beneath th[illegible]

* * *

Father, you dug a pool at the bend of the r[illegible]
across ou[illegible]
On its banks you planted trees of *lagai* flow[illegible]
Father, I also have grown up like those tre[illegible]
But while their flowers have faded, this blo[illegible]
of yours is trembling in the[illegible]
My sweetheart has his decoration of gold, a[illegible]
his ornaments [illegible]
Their vision haunts my mind.
Let me hang my dreams high up on the br[illegible]
of the tamarind tree at o[illegible]
For they make me neglect my sweeping of [illegible]
co[illegible]

MUSIC AND LIFE.

Dr Kalidas Nag contributes an [illegible] translation of an autobiographical fragm[illegible] Romain Rolland, entitled "Music and [illegible] to which he appends a note, in the co[illegible] which he observes:—

Initiated into the mysteries of musi[illegible] gifted mother, the one dream of Rolland's [illegible] been to interpret humanity in terms of mus[illegible] spite of all the tragic cruelty of his life, [illegible] never for a moment deviated from the path [illegible] musical *abhisara* the lover's quest of the S[illegible] Harmony.

While still a boy, Rolland would go eve[illegible] from Paris to Versailles, just to translate h[illegible] and sorrows his dreams and aspirations, [illegible] piano of a friend, for he could not afford t[illegible] an instrument of his own. He was not able [illegible] secrate his life to music, and fulfil the ch[illegible] dream of his life to become a composer. Nevertheless he persevered in his passionate [illegible] to emerge as the greatest musical critic of [illegible] nay more than a mere critic,—a revea[illegible] creator.

The first to be appointed a professor of [illegible] History, Rolland devoted ten years of his lif[illegible] 1912) to the proper elucidation and apprecia[illegible] music through his erudite and illuminating l[illegible] before the Paris University. His opening [illegible] "About the Place of Music in General Histor[illegible] as much an original reading of History [illegible] Music.

So it is in the fitness of things that [illegible] Rolland should be the first to harmonise the [illegible] notes of modern history into a supreme [illegible] creation in his *Jean Christophe*, a veritable [illegible] modern life: unique alike in amplitude and [illegible]ity are its improvisations on Life and Deat[illegible] and Immortality, with their equal distribut[illegible] glamour and gloom, of lyric moonbeam an[illegible] thunder,—a tenth symphony (the unfulfilled [illegible] of Beethoven) achieved by this Beethoven [illegible]

this crisis in Civilisation we may gather courage sing with the immortal creator of Jean Christone:

—"Thou shalt be born again. Take rest. There nothing but one heart for all. The smile of the ight and of the day embrace each other. O Harmony, august marriage of Love and Hatred! I sing the God with the two powerful wings: Victory Life! Victory to Death!"

A Poet on a Painter

The Poet Harindranath Chattopadhaya contributes to *Shama'a* the following poem in memory of his dear departed friend Rama Rao, the Andhra artist:

Those hands which wrought immortal works of art
Are quiet in death, those deep dark eyes now close
Against the world's old beauty in repose
Struck by the magic of Death's mystic dart

The wistful aching wonder of his heart
Has passed like splendour into star and rose
Hush, shed no tear, since now he is of those
Who dreamers once, are dreams God dreams apart

He is not dead—How can he die who made
Immortal things for us, drunk with the bright
Nectar of dreams, who sat alone and played
Upon a golden harp of inward Sight
Who revelled in dim worlds of light and shade
Dreaming in silence of unshadowed Light.

The Present Political Situation

Mr. C. Y. Chintamani concludes his article in *The Indian Review* on the present situation in the following words —

Never, perhaps, within living memory was Indian public opinion more disorganized and therefore more ineffective. Yet, and this is the tragedy of the situation, never before was the need so imperative of an organized and united body of public opinion to confront and to overcome the mighty forces of reaction entrenched in power, interested in maintaining it and determined not to surrender a particle of it. It is of little use that effectually all thinking Indians want Self-Government and that the British know it. This national longing has to become operative. There has to be the will to achieve. It is the lack of this that constitutes the most formidable advantage of the opponents of India's progress. The remedy is apparently simple. It is certainly indispensable. But Gladstone would have said, at the moment it seems to be the impossible.

The Kenya Lowlands

In the same monthly Mr. C. F. Andrews is all about the offer of the Kenya lands to the Indian settlers Says he in part:—

By far the most serious issue, outside South Africa, at the present crisis in the affairs of Indians abroad, is the question of the Kenya Lowlands. There is unfortunately no doubt at all that for a long time past the Government of India, through its Executive, has been tempted sorely to consider favourably the offer in the Kenya White Paper, which was published in July 1923, that a suitable territory should be found, if possible, in the Lowlands of Kenya so as to compensate for the reservation of the agricultural lands in the Highlands for the white settlers. This tentative offer was made in order to show, at face value, some sort of justice to the Indian settlers when their claims to be allowed to purchase freely land in Kenya according to their earliest legal rights was put on one side and definitely refused at the violent bidding of the white settlers....

It was not with any surprise that I saw in the White Paper this fatuous offer of a suitable site in the Lowlands to compensate for the reservation of the Highlands I have called it 'fatuous' because it has not really got a single good feature to recommend it when considered from the Indian point of view Yet it has been this very offer, that the Government of India has taken hold of with eagerness as though it were a means of salvation

It has to some extent been unexpected that the Government of India should have taken up this attitude but what has surprised me still more has been to observe the hesitancy and uncertainty with which members of the Imperial Council of State and Legislative Assembly have dealt with the subject Instead of condemning it outright as Mahatma Gandhi did, they have been half afraid to refuse the offer I trust that what I have written in this article may help to clear up the position

Registration of Conversions

The registration of all conversions for which Dr R. P Paranjpye pleads in the same Review seems to us quite necessary He observes —

While conversions should thus be freely allowed, the State is quite within its legitimate sphere if it requires that these conversions do not lead to disturbances of law and order and that they are absolutely free and not forced or fraudulent This is reasonable in the case of every State and it is much more so in the case of India where the conditions are so peculiar A law with this limited objective should not therefore meet with any objection from any reasonable person, to whatever religious community he may belong

He then proceeds to suggest the main features of such a law, which seem to us very reasonable A bill embodying these suggestions, ought to be introduced in the Legislative Assembly

The Statues of the Nayaks of Madura

The paper on the statues of the Nayaks of Madura in the Pudu Mantapam which the Rev. H. Heras, S. J., M. A., contributes to the *Quarterly Journal of the Mythic Society*, with illustrations, has historical value. His opinion is:—

The importance of the statues of the first ten Nayaks of Madura in the Pudu Mantapam, the Tirumala's Choultrie of Fergusson, in the history of fine arts in India, is undeniable. The statues mark the climax of the perfection of Indian sculpture in Southern India. The aim of that unknown Dravidian Phidias who carved them by Tirumala's order was to reproduce the previous kings of Madura as they were, not idealized as other sculptures did. And he attained his aim, indeed. Hence the importance of these statues for the historian. They are true portraits of the first ten Nayak sovereigns of the Pandya country.

But there is still another reason for the exceptional importance of the statues as far as history is concerned. They are a tacit argument that confirms the succession of the Nayaks as given in the ancient Tamil chronicles

"The Lord's Prayer"

By quoting numerous biblical commentators and critics, Mr. Maheschandra Ghosh shows in the *Vedic Magazine* that the Christians'

Lord's Prayer is not free from tautology. Every one of the seven petitions is objectionable We cannot accept the Jewish Messianic idea embodied in the first three petitions. The fourth petition is intensely selfish and over-wordly. The fifth petition tries to avoid punishment and it further imposes a condition on God. The sixth has shocked even the orthodox Christians. The seventh is born of superstition. The Doxology is excellent but it is an interpolation.

Tagore's "Nationalism"

In reviewing in the same journal Mr C. N. Zutshi's pamphlet "India's Cruel Destiny," Madeline Ruth Harding speaks of

"That wonderful book by Rabindranath Tagore, *Nationalism*, which sets out in a great majestic way the sufferings of India. One puts it down with the cry, 'What can one do, the problem is so huge." It makes one long to raise a voice of protest and refuse even to be thought a part of a soulless machine which is crushing all that is precious in the lives of others"

Religious Intolerance

Mr. Muhammad Yakub Khan writes in the *Islamic World*:—

To my mind there could not possibly be such thing as religious intolerance. The p is a contradiction in terms. Why, take any re you would and you will not hesitate to bea out that each one of them pooh-poohs the fa idea of intolerance. For ought I know of H Hinduism, I can say it has no room for the mindedness we find, to-day, embittering our communal relations to such a deplorable e Does not Sri Krishna teach as the very es of his teachings, "No one who harbours the ill-will towards man can attain to me?" Did that ancient sage of China, Confucius sum whole mission in the words: "Do not unto o what you do not like done unto yourself." come to that Prince of Peace, the gentle te of Galilee. What is his message?—"Do unto o as you would be done by?" How, on earth our Hindu or Christian brethren reconcile sublime words to any spirit of intolerance, I them to their own judgment. To my Mussa brethren, however, I have a right to speak plainly—even sternly. Did not the Holy Pr whose name we never utter without invoking D blessings on him—give the self-same me *to humanity? Did he not say, "A man has* thoroughly believed unless he wishes for brother-man what he wishes for himself?" not the Quran charge the Mussalman with the red mission of defending any place of Worship his own life, if need be? How dare you demoli tabernacle of God Himself as the heart of man undoubtedly is? Does not the Quran the highest point of respect for others' reli susceptibilities when it enjoins: "Speak not what they worship besides Allah…for to every his own deeds are fair-seeming. How, in the of the religion that would not let so much as *speak* ill of others' deities, could you *kill* the ject of worship?

But such is the irony of fate! In the nam the self-same institution that is meant, abov else, to weld man and man into a bond of fr nity, here we are, Hindus, Christians, Mussal running at one another's throats with all the s of the beasts of the jungle. Let us all, in one v proclaim: "This is not *religion*." This is *ir-reli*

Bodhgaya Math Not a Hindu Templ

We read in the *Maha-bodhi*:—

Meetings are being held in various part Bengal, Bihar and the United Provinces by Hindus who are partisans of the Saivite Mahan the Bodhgaya Math in his favour and pas resolutions declaring that the great Templ Maha Bodhi is a Hindu Temple and that it sh be left in the hands of the Mahant. They unnecessarily interfering in the matter. Not Hindu who had been to Buddhagaya and seen utter desecration of the holy site could say the Temple is Hindu. In a Hindu Temple, whe it be a Saivite or Vaishnava, there are Brah priests to make offerings to the gods in accord with the Hindu shastras. Mantras are repeated offerings are made several times a day; but in Maha-Bodhi Temple there is no Brahman pr no mantras are repeated. A low-caste Hindu the work allotted to a Brahman priest, and

mage of the Lord Buddha is clothed in such that the identity of the Image is unrecog- On the forehead of the Image marks are some day they are horizontal, on other ey are vertical. The whole thing is a farce. ddhists are powerless, they visit the shrine away disgusted, seeing the abominable tion. The all-powerful British Government ns that it observes religious neutrality, eless it allows the Saivite Mahant to insult ings of the Buddhists. Since May 1894 nant had been at this disgusting game, and representations made by the Maha-Bodhi since 1894 had been of no avail. The ment is helping the Mahant to continue the ible desecration. It has appointed a custo- watch the Temple lest it be removed from e, and the custodian obeys the Mahant.

* * *

Samaddar, M.A., is a Professor of the Patna ment College, who is employed by the Mahant to write articles on behalf of the in the English papers. He makes use of his dge to falsify Buddhist history. He says scholar but every word that he writes on ddhagaya Temple is untrue. He has ed a pamphlet under the title of "The Gaya Temple" full of distorted facts.

"Pay-Cutters"

iong other interesting contents, *The tants' Comrade* has the following ote :—

have been nicknamed 'Pay-cutters' in other departments. In this connection llowing extract from the sketch of the late Dewan Bahadur Dr. Jnan Saran varti, a member of the Indian Finance ment' may be of some interest to our

another occasion a high officer of the I. M. S. o Afghanistan on some duty and after his called on Jnan Saran at the office for his ice. While the bill was being checked and d the officer explained to Jnan Saran the of *Pax Britannica*. "You have simply to he frontier to perceive the difference," he 'On this side everyone moves about freely ed and unguarded. But cross the frontier u will find that everyone who is of any nence has to be guarded day and night fixed bayonets and loaded rifles." Jnan smiled in his pleasant manner and expressed ent and admiration. The officer continued smile, "But I got one relief after crossing ontier; there is no Accountant-General the frontier and your objection slips do rsue us there. It is a place where Accountants- al cease from troubling and officers are at Jnan Saran laughed heartily at the joke consisted in the officer calling the Accounts tment "wicked" by implication. "Are we so then in your opinion ?" Jnan Saran asked fficer replied, "Not wicked exactly—but all reed that your department is an infernal ice." Some time afterwards Jnan Saran had that a considerable sum due to him for a long time had not been drawn. The officer was very pleased at this communication. He called perso- nally at the office to thank Jnan Saran. "What about our wickedness now ?" Jnan Saran, enquired with a laugh "I will now admit," said the officer rising and grasping Jnan Saran's hand warmly "that even the Accounts Department has some use"

Municipal Effort in London to Provide Housing

Mr. St Nihal Singh's copiously illustrat- ed and informing article in *Welfare* on Muni- cipal effort in London to provide housing ought to stimulate the city fathers of all our big towns to go and do likewise Mr Singh tells us —

The London County Council and other Muni- cipalities in Britain have shown enterprise in pro- viding housing accommodation for persons with limited means But for such effort these men and women would either have been compelled to live in slums and still pay rents at extortionate rates, or they would have been forced to live far away from their work, which they could not convenient- ly do, for many of them have to work at night and many others have to begin work very early, or their hours are erratic.

The blocks of buildings containing tenements of one, two, three or four rooms which the various municipal organisations in London and other British centres have put up have especially been godsend to policemen, tram and 'bus drivers and conductors, cabmen, taximen, printers, and persons engaged in similar occupations In allotting ac- commodation the authorities in fact, give preference to such applicants. They, in any case, will not permit persons who can afford to rent flats in the ordinary way to live in one intended for people of more limited means

The Manace of Political Parties

What Sudhindra Bose and Miss Ruth B Middaugh say in the same monthly of the menace of political parties in America ought to be a warning to us also in India

If there were no pernicious expenditures of funds by political candidates if all party bosses cast a scornful eye upon the dollar and if the presidential candidates' moral raiment were as clean and shiny as newly-scrubbed linoleum, the insidious influence of parties would still remain It would remain because the greatest menace of the political party is not in terms of money, but in terms of brains : :

At the last election nearly half the citizens were vote slackers. In some of the States, the percentage of the eligible voters who took the trouble to go to the polls was as low as eight. Why did the voters stay away from the polls? . . . indifferent to politics.

pecially politics of the stupid sort; but the situa-
n is much more intriguing than that. Even
ose who do not vote usually follow the party
bel, right or wrong. The ordinary voter is not
nd of exercising his mental apparatus. He would
uch prefer to have some one else figure out reme-
es for the ailments of humanity, leaving nothing
him to do but to imbibe this soothing castor oil.
litical parties play the quack doctor beautifully.
eir patent medicines in the form of policies are
aranteed to cure any sickness of the government.
ere is no need for the drugged voter to think;
he has to do is to fall in line and take his cue.
litical parties are a result of the crowd complex
ich is one of America's greatest afflictions.
dern man must belong to something; he does not
ssess enough individuality or self-reliance to play
game alone. If there is not enough stuff in him
belong to the Concatenated Order of the Who's
ho, at least there is no one who will keep him
t of the Republican Party.

The appeal of the political party is not to the
elligence of the citizen, but to everything else.
ere is, points out a writer of vision, "no search
er fundamental issues, no determination to go in-
economic factors from the standpoint of principle.
e party chooses its candidates, not on the basis
their intelligence or fitness for the position, but
h the idea of picking a man who is politically
l religiously "available" and who is reasonably
e to win. The ruling party, with all its
okedness and corruption, keeps up the appearance
"unity by temporary compromise" rather than
ity by sound fundamental reform." Are
se the evidences of intelligent leadership?

National nominating conventions, political rallies
ch-light parades, mass meetings—these things
not help to make better citizens, but instead
lermine the intelligence of the voter by subject-
him to the influence of mob psychology. Many
oter might cast his ballot sanely if he were free
n the emotional appeal upon which parties lean
strongly. How can a nominating convention be
eliberative body, when many of its delegates
e under iron-bound instructions and when many
ers are drunk, or hilarious, or mentally dead to
world?

Calcutta as a Tanning Centre

Mr. B. Ramachandra Rau observes in the
th chapter of his informing paper on the
nomics of leather trade and industry in
same periodical :—

To sum up the correlation of forests, river.
nufacturing site, rail, electric power, port and a
ket is one of the most desirable things that
utta possesses and it can unhesitatingly be said
Calcutta may become one day the "Leeds"
the "Bermondsey" of the East if only proper
antage is taken of the economics of her industrial
ation....

The present chapter has been written with
point in view, i. e., the establishment of the
ing industry on a commercial scale means the
rting of tanned hides in place of raw hides
are being exported in such large quantities.

[N.B. For other contents of May *Welfare*, see Readers' Guide to *Welfare* for May, 1925 printed elsewhere.]

Bhil Seva Mandal

We are glad to read the following account of the Bhil Seva Mandal in *The Social Servi[ce] Quarterly* :—

It is a matter for regret that, despite the propaganda carried on by Mr. Amritlal Thakkar and a few enlightened workers, there is little apprecia-tion in the country as a whole of the problem of the aboriginal and there has been a very poor response to the appeals addressed from time to time to the general public to contribute towards the cost of conducting social and educa-tional work among backward tribes and commu-nities like the Bhils and Kalipraj. Foreign missions and the Salvation Army find among these commu-nities a vast field for their propaganda, and have established among them useful centres through which they carry on social and educational work assist in economic improvement, and provide medical relief In the Bombay Presidency, as an offshoot of the campaign against drink among the Kalipraj of Surat and adjacent portions of the Baroda State much useful work has been under taken and there has been an awakening of the social instincts of the Kalipraj themselves. The only other indigenous effort is that made by Mr A. V. Thakkar of the Servants of India Society who has established his headquarters in the heart of the Bhil tract of the Panch Mahals district and has with the help of a band of earnest and energetic co-adjutors, started a Bhil Seva Mandal, a body of missionary workers which has accepted Mr Thakkar as its chief The Mandal has chalked out its programme of work and opened over half a dozen centres. The main work at these centres is the holding of regular classes under capable full time teachers for the education of the children of the Bhils These hesitate to go for education to ordinary schools, so ingrained is their suspicion of institutions connected in their minds with those in authority and those who wield the money stick There are ten such schools run by the Mandal all with a fair attendance, and each one of them a centre for spreading the message of hope and good cheer among the Bhil population served by it. Some of these are central schools for a group of villages and at such places boardings are attached to the schools where the children stay with their teachers and other workers of the Mandal. Discourses for adults social gatherings and meetings are a feature of the work of these centres, at a few training is given i crafts, gardening and agriculture along with educa tion in the three R's, and another attraction is th free dispensary attached to some of them. Th Mandal has engaged the services of two Vaids w move about in villages to attend to bad cases a dispense Ayurvedic treatment at the centres, eit themselves or through some of the workers trai for the purpose. A general propaganda ab elementary rules of personal hygiene and importance of maintaining homes and surroundi

in a sanitary condition is conducted through these schools and dispensaries, while another very useful activity is the promotion of economic improvement by encouraging the spread of co-operative credit. The Mandal also undertakes to inquire into the complaints of the Bhil population, with whom its workers come into touch about the inconveniences under which they labour and grievances they have to represent, and its responsible workers, after proper investigation, seek redress of such complaints at the hands of the public authorities concerned. With the extension of its various activities, the financial commitments of the Mandal have grown largely and the institution would have been sorely handicapped last year for lack of funds but for a timely donation from the Gujarat Provincial Congress Committee to the extent of one-third of its expenditure. Even with this help, the Bhil Seva Mandal may just be able to carry on, but if its sphere of missionary effort is to be extended it will have to approach the general public for the financial support to which it is entitled in view of the importance of its work.

Brown Rice *versus* Polished Rice.

The Health states —

The bran of the rice grain cannot be removed so easily as that of the wheat grain Its bran clings very tight To remove it the rice is put through a machinery process whereby the kernels rub against each other. The friction removes the bran in tiny particles—hence the term "polishings" and "Polished Rice."

Natural brown rice is unpolished rice containing both the bran and the germ It is generally obtained through pounding In those days when rice mills were unknown we used to have our paddy pounded in our homes and get good natural brown rice for our food The power of resistance to diseases was great among our forefathers who were accustomed to feed on natural brown rice But the polished rice that is now consumed is rid of its essential element—the Vitamines, and no wonder we fall an easy prey to the ravages of diseases Science, like history, repeats itself. And thanks to the progress of science, it has now discovered our folly in eating the so-called polished rice which is nothing but chaff and wants us to go back to our old feed—the natural Brown Rice Will you obey science and try to lead a long and healthy life or stick on to the dictates of fashion and civilization and court an untimely death ?

New Light on Hindu Political Science Literature.

According to an article by Mr K. P Jayaswal in the *Journal of the Behar and Orissa Research Society*,

Up to this time the writers on Arthasastra or Hindu Political Science were known from references to their views in the *Kautilya Artha-Sastra*, the *Mahabharata*, the *Kamandakiya Nitisara* and Chandesvara's *Raja-niti-Ratnakara* I may also refer to Nilakantha's *Niti-mayukha* and Mitra Misra's *Rajanitiprakasa*. But the latter does not carry our knowledge of the Artha-Sastra literature much further

The work which opens up for us a catalogue of hitherto sealed literature on the subject is a commentary on the Jaina author Soma-deva Suri's *Nitivakyamrita*. The *Nitivakyamrita* is a well-known little book written for the education of young princes in the tenth century of the Christain era It is a mixture of ethics and politics, in short *sutras* or aphorisms The commentary under discussion is by an author whose name is yet unknown. A manuscript of the work discovered is dated the 4th of Kartika Sudi, Vikrama Samvat 1541 (=1463 A C) in the reign of Sultan Bahlola Shahi *i e* Bahlol Lodi The manuscript was presented by a pious Jaina lady to a Jaina scholar, Pandita Medhavi of Hisar, where it was placed in a Jaina library From there it was transferred to a Jaina library at Amer Pandita Nathurama Premin of Bombay obtained this manuscript through some Jaipur friends and has printed the commentary as a volume in the *Manikachandra Digambara Jain Series* It discloses a welcome mass of informatioı

About Women

The following paragraphs are taken fro *Stri-Dharma* —

The Age of Consent Bill

We are glad to be informed that the Age of Consent Bill that was thrown out in the la session by the Legislative Assembly has not bee really killed and it will be brought up again i the next session in Simla The letter that tl Women's Indian Association sent to the membe of the Assembly evidently had quite a defini effect, for we notice that various members quote from it in their speeches, and the Bill was regard ed sympathetically by a majority of the member But when they had passed all the clauses, the evidently got alarmed when they realised wh they had done, and the white feather was show by the Swarajists who walked into the Governme lobby to throw out the Bill for they were afra that if they voted for the Bill, they would lo the support of the orthodox party

Turkey

(The following is a good example that might wel be followed in India)

What is a wedding without the trousseau a the wedding breakfast ? Yet in Turkey both appe to be doomed

The Turkish Government has invited the Cor tantinople City Council to draw up rules for putti down extravagance at festivals and the Council h begun with weddings

It is proposed that wedding breakfasts shou be abolished entirely and only sweets and syru offered to the guests Apparently only a certa number may partake even of these for the weddi procession must not exceed five carriages or ca The bridegroom may only give his bride c present (a ring), while the bride may contrib

the furniture of only one room to the home-making, and the bride's outfit must not include more than two dresses!

THE POSITION OF WOMAN IN RUSSIA

The greatest change of all, the English Trade Union Delegation notes, "has been brought about by the new status of woman.…In Soviet Russia she has now been made by law entirely independent of man. What is right for a man is right for a woman, and vice-versa. Her responsibilities are equal with his, so also her freedom. Marriage is a contract by which both parties are equally bound or free by mutual consent at all times.…As a consequence there is probably less immorality, in the sense of irregular sexual relationships, than formerly."

"Prostitution has for the first time been made illegal. But the measures taken to stamp it out are mostly levelled against the man. Any payment to a woman for this purpose is a criminal offence. The former Government-controlled licensed houses., where girls were exposed for hire at a recognised fee, have been closed. In Tsarist days these houses were a recognised Government institution; the opening ceremony was undertaken by a police officer and the premises blessed by Russian orthodox priests.",

---

Mahatma Gandhi's Ahimsa.

May *Current Thought* contains the story of how in 1896 Mahatma Gandhi was assaulted by a white mob in South Africa in the course of the early struggle for the Indian settlers' rights there and how he refused to prosecute his assailants.

A mob followed us. With every step we advanced, it grew larger and larger. The gathering was enormous when we reached West Street. A man of powerful build took hold of Mr. Laughton and tore him away from me. He was not therefore in a position to come up with me. The crowd began to abuse me and shower upon me stones and whatever else they could lay their hands on. They threw down my turban. Meanwhile a burly fellow came up to me slapped me in the face and then kicked me. I was about to fall down unconscious when I held on to the railings of a house near by. I took breath for a while and when the fainting was over proceeded on my way. I had almost given up the hope of reaching home alive. But I remember well that even then my heart did not arraign my assailants.…

On Mr. Escombe, Attorney-General with the Government of Natal, telling Mr. Gandhi,

"We desire that the offenders should be brought to book. Can you identify any of your assailants?"

I replied: "I might perhaps be able to identify one or two of them. But I must say at once before this conversation proceeds that I have already made up my mind not to prosecute my assailants. I cannot see that they are at fault. What [illegible] had obtained from their [illegible] them to be excited and do something wrong [illegible] fit of indignation. I would not blame them for [illegible] Excited crowds have always tried to deal out jus[illegible] in that manner. If any one is to blame it is [illegible] Committee of Whites, you yourself and, theref[illegible] the Government of Natal. Reuter might have [illegible] bled any distorted account. But when you knew [illegible] I was coming to Natal, it was your duty and [illegible] duty of the Committee to question me about [illegible] suspicions you entertained with regard to my a[illegible]vities in India, to hear what I had to say and t[illegible] do what might appear proper in the circumstan[illegible] Now I cannot prosecute you or the Committee [illegible] the assault. And even if I could, I would not s[illegible] redress in a court of law. You took such steps [illegible] seemed advisable to you for safeguarding the [illegible]rests of the whites of Natal. That is a polit[illegible] matter, and it remains for me to fight with you [illegible] the political field to convince you and the Wh[illegible] that the Indians who constitute a large proport[illegible] of the population of the British Empire wish [illegible] preserve their self-respect and safeguard their rig[illegible] without injuring the Whites in the least."

The Polish Nobel Prizeman.

The Young Citizen quotes from *Life*, S. A., some interesting particulars abo[illegible] Ladislas Reymont, the winner of the 19[illegible] Nobel Prize in literature.

The outstanding characteristics of the pres[illegible] prose laureate of the world are his simplicity a[illegible] aversion to being lionised. M. Reymont, it is [illegible]corded, tried hard to gain an education, but he w[illegible] expelled from every school he entered and then [illegible] came a telegraph operator.

"Ladislas Stanislaw Reymont was born on M[illegible] 6, 1868, in that part of Poland which at that ti[illegible] remained under Russian domination," Mr. Hugh[illegible] writes, in the course of his article, based on inf[illegible]mation secured from Reymont, while he was [illegible] America: "He was of a family of twelve whi[illegible] was very patriotic and poor. His mother took, wi[illegible] her five brothers, an active part in the insurrecti[illegible] of 1863.

"The schools at that time were instruments [illegible] Russification. School children were not allowed [illegible] speak Polish within the walls of the school. Re[illegible]mont went from one school to another, expell[illegible] from all of them.

"He began early to earn his living. He was [illegible] store clerk and telegraph operator. He was [illegible] actor in a wandering theatrical troupe. He w[illegible] twice a railroad employee. He tried farming, a[illegible] even entered the famous monastery of the Pauli[illegible] Fathers in Czestochowa with the purpose [illegible] becoming a monk. He entered the literary fie[illegible] in 1894 with the publishing of a short stor[illegible] and his novels now comprise twenty-thre[illegible] volumes.

"When Reymont came to America, it w[illegible] exceedingly Reymontish of him to behave as [illegible] did. He came quietly, shyly across our thresho[illegible] conferred with a few Polish friends, and could n[illegible] be induced to permit lionisation even among [illegible] compatriots.

[illegible] only a brief while in N[illegible]

here numbers of Polish immigrants work in the stock-yards. As soon as he had filled his eyes, his ears, and his heart, he returned to Poland, where he is a farmer after a life of so many experiments."

The Importance of Indian History

The Indian Historical Journal, edited by Dr. Narendranath Law, which we welcome, is introduced to the reader by Professor Dr Sten Konow in an article in which he dwells on the importance of Indian history Says he:—

There are numerous problems connected with the history of India which are of general interest and do not concern India only. The latest discoveries in Sind and in the Punjab have raised the question about a possible connection between India and the ancient civilization of Mesopotamia, which latter has played such a prominent role in the development of the Western World. If the antiquities unearthed at Mohenjo Daro and Harappa belong to an old civilization connected with that of the Sumerians, which came to an end about 3000 years B C we shall have to reconsider the question about the date of the Aryan invasion of India in the light of these new finds and it is probable that we shall arrive at results which are calculated to modify our ideas about the history of the Aryan and the Indo-European periods in the history of our race We shall be able to judge better about the relations existing between the different countries and the different civilizations in ancient times than we can at the present day, and we shall probably find that there was much more intercourse and much less isolation than many people have been inclined to think.

There are other questions which likewise take us outside the borders of India Who were the Dravidians, and whence did they come? What can we find out about the ancient civilization which perhaps preceded the Dravidians and the Aryans in India and in the continent and islands surrounding the Indian seas, and what does it teach us about the development of the eastern world in pre-historic times?

If we turn to later times, the importance of Indian history does not become less. Indian history has seldom been restricted to India itself. It forms an important chapter in the general history of the world, and the Indian trade, which looms so large in the statistics of many modern nations, has always been important. The history of the trade of the world would be incomplete if India's share in it were not carefully studied.

Still more such considerations hold good with him who tries to disentangle the history of the development of human thought and human ideals during the ages. Here, a conspicuous place is to be accorded to India, not only in modern times, but also in bygone ages. And much, very much, patient spade work will have to be done before we can hope to draw the historical outlines......

India is slowly, but surely, making her re-entrance as a separate unit in the world's concert. The Indian tribes and races are developing into a real nation, with its own aims and its own tendencies; and the Indian people will necessarily take a greater interest in its past history.

An ancient people will never be able to hold its own in the world, if it chooses to live exclusively on loans from abroad. It must build up its future on the safe foundation of its material and spiritual experience in the past. It cannot live in the past and seclude itself from the outside world by means of Chinese walls The ancient barriers have been broken down, and every country must, at the present day, enter into competition and co-operation with all the rest But it cannot enter into the complicated system of the modern world without backbone. And only a thorough understanding of the past, with intimate knowledge of such power and forces as have been developed out of the peculiar faculties of the people itself, can give the necessary self-reliance and strength if it is not to lose its individuality and become a mere spectator of the great drama

With the growth of the national idea in India the interest in the country's history must go hand in hand. It is India, with all her traditions and all her ancient history, which must secure her entrance in the modern world and an historical journal is bound to occupy an important place in the development.... ..

The necessary condition is however, that the undertaking is conducted in a scientific and critical spirit It will not be enough to dwell on such periods in Indian history as bear witness to great power and strength Also the times of decadence and disaster belong to the people's history and are often peculiarly interesting in its development .. .

Dyarchy or Provincial Autonomy in India.

In the *Hindustan Review* the Hon'ble Mr. Sachchidananda Sinha observes that

It would be a great mistake in the present temper of the people to think of conferring upon the Council powers which may have the effect of controlling the activities of the Assembly

With reference to the Bihar and Orissa Government's despatch on the working of the Montagu-Chelmsford Reforms, he writes --

I do not find in the despatch any reference to the grievance of the Hon'ble Ministers that the rules of Executive Business are binding upon the Ministers though made without consulting them,' I am aware that it is so because the power of making the rules, for the disposal of the Executive Business in the provinces is vested, under the Government of India Act in the Governor alone. It would be however in my opinion an improvement if the section sanctioning the present practice were to be so amended that the Governor might share this responsibility with all the other members of his Government so that the rules may carry with them the concurrence of all of them or at any rate, of a majority of them.

He shows that the Reforms have been a failure, and has "no alternative but to suggest that the present system in the

provinces be superseded by the establishment of complete provincial autonomy which alone seems to be the true solution of the difficulty."

"The Present Political Situation in India".

In the course of an article under the above heading in the same review, Lala Lajpat says that

From a close study of the mentality of the Muslim leaders, I am afraid, they are determined to have their own way. In that case, I will rather let them negotiate with the Government than agree to propositions which to me seem fatal to the very purpose for which an understanding is desired.

There is another phase of the question to which I would like to draw the attention of all national leaders. It is clear to me that the only political party in Great Britain, which is likely to be of some help to us in our progress towards Swaraj, is the Labour party. The Liberal party is in this respect worse than the Tories and, mereover, it need not be counted upon as having any influence worth the name in Parliament. The only party which can deliver the goods safely and surely, if once we enter into an agreement with it, is the Conservative Party. An agreement with the Conservatives as to the terms on which they will allow us the management of our internal affairs would be worth while, even though we may have to sacrifice some vital points in order to arrive at that agreement. Failing that, as I have said before, the Labour Party is the only group of British politicians with whom we should negotiate It will be extremely foolish to alienate them. It is true that they failed us last year when they were in office. It is also true that they are responsible for the policy of repression now being followed in Bengal and the Punjab. Yet, in spite of all this, they are the only party in which we have true and trustworthy friends.

Folk High Schools in Denmark

Mr. C. F. Strickland writes in the *Young Men of India*:—

The Folk High School takes grown-up men, not boys, who left school at 13 and have since then been hardening their hands at their trade, and it has to do in six months what secondary schools do for their pupils in four years, that is, it has to bring them to an understanding of life. So far as that object is concerned it is undoubtedly better effected in six months than by a secondary school in four years.

At the present moment, Government subsidizes all the Folk High Schools, if they are efficient, giving them grants which vary from one-third to two-thirds of the total cost. I would estimate as an [illegible] Budget for such grants ten [illegible] translate lakhs of rupees per annum for grants to 60 Fo[lk] High Schools. In addition to these grants, whi[ch] are given partly towards buildings, partly towar[ds] pay of the staff, the Government also gives schol[ar]ships on a large scale to those pupils who n[eed] them. In return for this help Government in D[en]mark carries out an annual inspection; if such [in]spection be not satisfactory the grant will be [re]duced or refused. The schools are in most c[ases] owned by private individuals. Any man may s[tart] a Folk High School. But they are not founded [by] rich men. The teachers are poor, enthusiastic [and] devoted; in many cases they sacrifice their l[ives] and certainly they sacrifice all prospect of w[ealth] to the ideal of educating the nation, educating [the] nation to understand the meaning of patri[otism] without politics. The pupils are the sons of [pea]sants, of landless labourers or of artisans. [They] save up money from their wages, from the pro[fits] of their agriculture or trade, to pay the fees [of a] Folk High School for six months. The usual c[ourse] is for six months, from October to March or N[ovem]ber to April. That is the time when in cold [coun]tries of the north very little agricultural wo[rk has] to be done, and I estimate very roughly the [cost.] A pupil at 70 or 80 Danish crowns, say 50 r[upees] per mensem for six month, that is to say [300] rupees, of which one-third will be school-fe[es and] two-thirds will be board and lodging. I parti[cularly] wish to emphasize that the men who pay the[se] rupees are poor men, some of them owning o[nly five] acres. It may be objected that this is an im[possible] ideal for India. My answer to that is, [how much] does an Indian peasant owning five acres o[r] less, spend on the marriage of his daughte[r?] [The] pay of the staff rises in rupees from 150 to [... per] mensem, but if allowance be made for the [higher] cost of living in Europe that sum will be [equiva]ble to 75 to 200 rupees in India. The [teachers] are keen young men, sometimes unmarrie[d; if] they are married their wives also usually [help in] the schools.

Mr. Strickland wants Indians [to start] numerous such schools, devote th[e best] of their lives to them and turn our [ignorant] adults into citizens fit for responsible [government.]

Banana Production in the Em[pire]

The Agricultural Journal [of ...] publishes the following:—

Although many people in the Unit[ed Kingdom] associate the banana particularly wi[th Jamaica] and the Canary Islands, not more th[an ...] of the fruit imported into the country [comes from] those countries, the remaining three-[quarters being] supplied by Colombia, Costa Rica and [the Republic] of Honduras.

In 1922, bananas were imported in[to the United] Kingdom to the value of over £5,300,0[00, of which an] amount only about £600,000 repres[ents the produce] of British Possessions. In view of [the fact that] the banana can be grown in most [places] where labour is available, it would [be] advisable to consider whether a gr[owth of] the banana industry could not be und[ertaken within] [the] Empire, more particularly in

Africa which are within a comparatively short distance of the home market. The present position of the industry in the various countries of the Empire is indicated in an article on. "The Banana and its Cultivation with Special Reference to the Empire," published in the current issue of the *Bulletin of the Imperial Institute*, which also gives particulars of methods of growing the fruit and the preparation of various products, such as banana flour and dried bananas or "figs." Of the British West India Islands, Jamaica is the only important banana-producing country, and last year exported (largely to the United States) 12½ million bunches valued at over £2,250,000, whilst in some years the exports have exceeded 16 million bunches. Trinidad, Barbados and Dominica formerly exported small quantities of fruit but the trade has now almost ceased. British Honduras has an annual output of about half a million bunches but British Guiana although producing fruit of excellent flavour, has so far not built up an export trade. In Australia, considerable quantities are grown for local consumption in Queensland and New South Wales, and there is also a large import from Fiji where banana-growing is one of the staple industries. Other parts of the Empire such as India Ceylon Malaya and East and West Africa at present only grow the fruit for their own use.

Supply of Breeding Bulls

Mr Nilananda Chatterjee contributes an instructive article to the *Welfare* and sums up with the following

There are about 250 districts in British India with an average area of about 1000 sq miles and an average population of 9,31,000. The total number of cattle is about 147 millions of which only about 37 millions are cows and 13 millions are she-buffaloes. These 50 millions female cattle will require one million good bulls to cover them. This means that an average supply of about 4000 (4000 (1250—1000,000) superior serving bulls per district will quite adequately afford breeding facilities to the country. There is no dearth of bulls. The live-stock statistics show that there are about 10 millions bulls and bullocks. If 10 per cent of them are good that will quite serve our purpose. The main thing required is the proper selection of these bulls and their suitable distribution throughout the breeding centres. The avoidance of promiscuous breedings, the setting apart of selected breeding bulls and the conversion of other bulls into bullocks and using them for draught purposes only and the organization and control of breeding by opening breeding studs in every Municipality and every village union are the only practical desiderata. The initial cost of each such centre ought to be raised by contribution of half by the Local Body and half by voluntary subscriptions amongst the inhabitants themselves and the recurring cost of maintenance may be realised by charging a fee for each covering. In rural areas there ought to be two bulls in each centre one a Brahmini country bull and another a similar up-country bull. In urban areas there ought to be sufficient number of upcountry bulls according to requirement as well as a good number of Brahmini bulls. The cost of getting Brahmini bulls ought to be only nominal. Two model schemes—one for rural areas and another for urban areas are outlined below for the information of the reader

Rural Breeding Station for Village Unions (with one country Brahmini bull and another upcountry bull)

Initial Expense

	Rs.
The cost of a shed 100 sq ft for location of 2 bulls below and their keeper above at -8- per sq ft	50
The cost of an upcountry bull Brahmini bull being had free	150
Total Rs	200

Recurring Expenditure

Cost of feeding 2 bulls with straw grass and oil-cake and occasionally with gram at -4- per head per day for one year	180
Wages of one servant at -10- per month for 1 year	120
Total Rs	300

Recurring Income

Fee-receipts for each covering 100 coverings per head at Rs 2 for each covering by up-country bull and Re 1 for each covering by country bull	300

URBAN BREEDING STATION FOR MUNICIPALITIES (with 5 up-country bulls and 5 Brahmini country Bulls)

Initial Expense

The cost of a shed 500 sq ft for location of 10 bulls and 2 servants at R[illegible] per sq ft	500
The cost of purchasing 5 up-country bulls at Rs 200	1000
The cost of securing 5 country bulls	100
Rs	1600

Recurring Expense

The cost of feeding 10 bulls with straw grass oil-cake bran and gram at -8- per head per day for one year	1825
Wages of 2 servants at Rs 15 per month for one year	360
Rs	2185

Recurring Income

Fee-receipts for 100 coverings per head per year for 5 up-country bulls at Rs 3 per covering	1500
Fee-receipts for 100 coverings per head per year for 5 country bulls at Rs 2 per covering	1000
Rs	2500

In this way breeding studs may be opened throughout the country and with the [illegible] of the Veterinary Assistants in the employ of Municipalities District Boards and the Government the organisation supervision and proper [illegible] of these studs may be secured. Th[illegible] problem of the country will be thus solv[illegible]

FOREIGN PERIODICALS

"Which Races are Best?"

The following is a summary, *in its own* [wor]*ds,* of an article in *The Scientific* [Am]*erican* by Mr. Albert A. Hopkins, Asso[cia]te Editor of that leading American [sci]entific monthly —

What races really are the best, either for future [citi]zenship or for other things? Are the Nordics [rea]lly better than the dark-whites or are they worse? [Wh]at are the essential differences between the [rac]es? How did the different races originate and [wh]at are the relations, biological and otherwise, [be]tween them?

There Is No Pure-bred Race

Unfortunately but few of these answers are [re]ady. Among all the domesticated animals man [is] the one, it seems, about which we know the [le]ast. Yet there are three things about present-[d]ay humanity which it does seem possible to say, [n]one of them is especially flattering to our racial [p]ride.

The first is that there is no such thing in the [m]odern world as a pure-bred race. The 'pure [N]ordic' idea is a myth.

The second is that not one scrap of real evi[d]ence exists to prove that any one race is poten[t]ially abler or more honest or more intelligent [t]han any other race. The 'white man's burden' may be laid down any time with a clear conscience and with no fear that we are deserting our duty to the world.

The third is that racial mixture—even to what we would shrink from as extremes—seems much more likely to be beneficial to civilization than the reverse.

The facts on which these three conclusions rest have been discovered in the main during that remarkable advance of knowledge about ancient prehistoric humanity which has resulted from the excavations and museum studies of the last four decades.

The older geographers were accustomed to divide mankind into five races: the white, the black, the yellow, the brown and the red. It has been apparent for years that this classification is unsatisfactory, indeed, that it is impossible, although it persists to a considerable extent in the public mind. Its impossibility lies in the fact that the differences between these five so-called races are not sharp. There are yellow-brown races and black-white ones. What are we to say of the Turks and Lapps, who are white yet have distinct Chinese-like traits? Are the African pygmies negroes or a separate race? What are the Esquimaux?

The Brief Moment of History

"The fact is that no exact classification of ... Mankind forms one great ... possible ... the Negro, the Chinese, the American Indian, the Jew, the blonde-white or Nordic, the dark-white, the "blackfellow" of Australia, the brown islanders of the Pacific, the Esquimaux, and so on. There are many blends between these groups. The separations between them are not sharp, indeed it is only the extremes which are clearly distinct at all. That is the present-day racial picture of the earth.

"It has been the picture during all of that brief moment of the earth story that we call historic time. But this historic time covers less than ten thousand years. Man has been on earth, essentially in his present bodily form, for at least a hundred thousand years, possibly for five or six times as long as this. The origins of races, the roots of our present world politics, go back into the dim and distant prehistoric period when the great drama of the peopling of the earth was just beginning to unfold."

Climate Rules Complexion

"Exactly how these first men diverged into the different races of modern times is by no means so certain. We know that men, like other animals, are much modified by the conditions under which they live. In the sunlit tropics the human skin grows darker and the hair apparently grows short and kinky. In the dimmer days and longer nights of the north the skin grows white and the hair long and blonde. Nobody knows why this happens but it does happen. Many similar modifications are known. These facts provide a clue, we believe, to how the races may have originated.

"In the Asian homeland there has never been much food to spare. Within historic times there have rolled out of Asia over the rest of the world the successive human waves of the Hittites, the Persians, the Goths, the Visigoths, the Huns. Eastward in the same period, swept the tide of Mongols. Famine drove them all. Always Asia is the mother of peoples. Always the mother drove her peoples out, from time to time, to conquer other lands where food is easier to come by than it is at home."

Black Men Were the First.

"... originated, then, by the ... and ...

circumstances, of successive migration waves out of Asia. Possibly the stock left behind in Asia changed between successive migrations. In any event, each wave of migrants encountered different conditions when it got outside All these changes have worked together to make the diversity that exists to-day.

"Since the very first millenniums of this process the peoples who have erupted out of Asia have not found an empty world which they could occupy at will Instead they were confronted with a world already too well filled Hence the appeal to the sword, followed, in time, by some kind of racial fusion between the conquerors and the conquered For more than a hundred centuries, then, the world has been a laboratory for mixing and blending races In historic time we have full records of many examples In prehistoric times we have evidence, although less unmistakable evidence that the same thing was going on"

Skulls Provide the Clue

"One result of this is the conclusion that racial mixture is no new thing in the world America is not the first "melting pot" Indeed there is ample evidence that no race anywhere in the world has kept itself unmixed with strains of other races who left Asia sooner or later than it did

A short time ago Professor Roland B Dixon of Harvard University tested some of these ideas by a strictly scientific method He collected all the human skulls that he could find, both modern and prehistoric He measured the relative dimensions of these what are called the indices of height, width length and so on, commonly used by anthropologists as one of the criteria of race In addition he collected all the similar measurements which had been made by other anthropologists He set down all this data and compared it

"One of his most remarkable conclusions was that every race, no matter in what part of the world, showed evidences of mixture with other races. Many of the American Indian skulls showed negro-like characteristics Some of the negro skulls were more or less like the Chinese. Many white skulls showed traces of the admixture of Chinese or Negro or American Indian blood

"The most probable explanation of this, an explanation which is supported by a vast array of other evidence, is that during the long period of man's presence and migrations on earth all of the races have been more or less mixed with each other Even the famous Nordics are a racial blend.

"However this may be, the white race is already as blended as any other In our ancestry, as in that of the American Indian, we can trace the elements of early negroid races, of the Australian savage, of the same Alpines who helped to settle America, of Mongols, of half a dozen others Among the ancestors of every American business man one could find, it is safe to say, every important racial element of prehistoric times, every type of human animal in the world, from the Chinese philosopher to the savage chieftain of a caveman tribe

"This is the argument for our first conclusion the conclusion that there is no such thing as a pure-bred race—not even a pure-bred individual—in the modern world All of our so-called races are already blends. Why should we be afraid of further blending?

"From this argument too, it is easy to see that no great case can be made for any superiority of certain races over other races The great peoples of the past have not been of pure race All of them have been like us, the products of slow but effective racial mixture

"At the last meeting of the American Philosophical Society in Philadelphia, two scientists argued pro and con the problem of whether or not the white race is superior to the negro The argument was inconclusive It had to be. It is almost certain that both of the gentlemen in question, as well as the assemblage of distinguished scientists who listened had both white and negroid elements in their ancestry, in their blood in the very bones of their heads like those which Professor Dixon measured

"To talk of menaces in racial mixture is equally absurd If racial mixture could have ruined mankind that ruin would have been completed many millenniums before any scribe set down one word of history Indeed a degree of racial mixt[illegible] seems actually to be stimulating t[illegible] human intelligence and human enterprise

"It was a mixed race that [illegible] bricks in the plains of the Tigris and Euphrates and built the walls of Babyl[illegible] It was another mixed race in the Vall[illegible] of t[illegible] Nile that dug the stones which went [illegible] Pyramids It was a third mixed [illegible] forged the power of Rome another which [illegible] that Grecian torch of [illegible] still burns in the minds of [illegible] these things that

mixed races do, let us have more, not less of racial mixture in our world!"

The Schools of the Future

Sarah N. Cleghorn ventures to guess in the *Century Magazine*

That by 1950 the common schools of the world will be history schools in a far more fundamental sense than they ever were Latin schools, or, as we are still old-fashioned enough to call them, grammar schools. And just as now, in the United States a child's advance from grade to grade depends on his understanding of arithmetic, so in the schools of the future I think the willingness of a maturer group to admit any young person to its intellectual adventures will depend largely on the range and vividness of that young person's historical perceptions. By talking about historical perceptions, I mean quite concrete things For one thing, I mean his power to discover fresh and meaningful analogies between the present and the past

When I say "historical perceptions" I am thinking of the perception that history consists of a blend of cultures—skein of major human interests as international as arithmetic

For these future schools will spend, I believe little or no time on compartmental history. These divisions and subdivisions which we call "English history", "French history", "ancient history", will begin, I am sure, to look quite old-fashioned by 1950. Or if the national histories are still in use I am sure they will have been completely re-scaled, all their proportions over-hauled and subordinated to those of earth-history as a whole

So, in a well-proportioned English history, the discoveries of Copernicus would take up most of the room now accorded to the fourth, fifth and sixth wives of Henry VIII. St Francis would be featured in more detail than Thomas a Becket. In short, I believe the view of history which our grandchildren will take is essentially just that blend of cultures with which, when it is considered simply and innocently, nationalism has comparatively little to do.

Knowledge, as we all so longingly admit, far from being imposed upon children, ought to be treasure which they find in their forlicsome search after the wonderful and the beautiful, they should seek knowledge on the run, and find it with an exulting shout, as they find flowers in the woods in spring. This noble and simple ideal demands the abdication of the adult as the sovereign of the schools: it demands in the adult, whether teacher parent, or taxpayer, a spirit of faith and humility far beyond what any of us, I think, yet possess, or can even imagine without such a sense of absurdity, as many husbands used to feel when they contemplated, or tried to contemplate, their wives running for office. It means the actual bold application of freedom to the majority in the schools to govern them themselves. Can we look upon this possibility, fellow-adults, without the fear clutching at our vitals more or less, lest these riches of knowledge we want to bequeath to the children, they should not care to take? I own that I cannot. That fear school playground when they take over their sc to run themselves.

But then I say to myself: "The teacher, must be free The children surely won't want other kind of teacher than he who freely and teaches what he loves to teach. Must not schools of the future be an association bet equals, a free and pleasurable association kindred minds? Let us draw a long breath take our chances I sanguinely hope there be some teacher, and some children, in those who will like these notions, and try them expand them and—well, yes—improve them.

Thomas Henry Huxley

Edward Clodd recalls in the same jou the great days of the religio-scientific bat when Huxley was a doughty champion science The writer tells of a memor duel between the scientist and Bishop Wil force at the meeting of the British Asso tion at Oxford in 1860

The atmosphere was electric, the bishop up to time The vacant place of agrument n speech was filled by declamation, and the decl tion became acrid He finished his harangue asking Huxley whether he was related on grand-mother's side or his grandfather's side t ape.

'The Lord hath delivered him into my ha whispered Huxley to a friend at his side as rose to reply And this is what he said "I as ed and I repeat that a man has no reason t ashamed of having an ape for his grandfather there were an ancestor whom I should feel sh in recalling, it would be a man of restless versatile intellect, who not content with su in his own sphere of activity plunges into sci questions with which he has no real acquaint only to obscure them with an aimless rhe and distract the attention of his hearers from real point at issue by eloquent digressions skilled appeals to religious prejudice."

Regarding the reception accorded to win's "Origin of Species," we read:—

Herbert Spencer was an evolutionist b Drawin. Huxley said he was prepared to g the stake if needs be in support of the book

"Punch" found in Darwinism material for j so did writers of light verse and squibs. Mr C hope made fun of it in his "Paradise of Bi of which this is a sample:

"Eggs were laid as before, but each time
and more varieties struggled and bred
Till one end of the scale dropped its ance
tail and the other got rid of his head
From the bill, in brief words, were developed
birds, unless our tame pigeons and d
lie.
From the tail and hind legs, in the second
eggs, the apes—and Professor Huxley

Huxley's motto was that of the great Strat "Thorough." Drawin hesitated, but Huxley

[illegible]ak and claws, he opened the campaign in 1860 in a series of lectures to working-men, followed by one to the Philosophic Institute of Edinburgh. These were published in a volume called "Evidence as to Man's Place in Nature," which appeared in 1863. It pushed Darwin's theory to its logical conclusion in extending the processes of evolution to man, thus including him in a universal order of development whose continuity is unbroken. The gist of what he said is in this quotation from the book:

'In view of the intimate relations between man and the rest of the living world and between the forces exercised by the latter and all other forces I can see no excuse for doubting that all are co-ordinated terms of nature's great progression from the formless to the formed, from the inorganic to the organic, from blind force to conscious intellect and will. I have endeavoured to show that no absolute structural line of demarcation wider than that between the animals which immediately succeed us in the scale, can be drawn between the animal world and ourselves and I may add the expression of my belief that the attempt to draw a psychical distinction is equally futile and that even the highest faculties of feeling and of intellect begin to germinate in lower forms of life.'

Of Huxley the man we get some glimpses:

He had his share of bereavements which brought out the tenderness and sympathy of his nature. In a letter to Lord Morley he says: 'The great thing one has to wish for as time goes on is vigour as long as one lives, and death as soon as vigour flags.' Then he adds a human note which awakens quick response: 'It is a curious thing that I find my dislike to the thought of *extinction* increasing as I get older and nearer the goal.' No one insisted more fully on the limitation of our faculties, none more deeply on the mystery which environs us. The known is a narrow fringe round the unknown. We talk glibly of evolution, but we are ignorant as to its cause. Apparently we are as far as ever from any solution of the origin of nature and if there be any of the meaning of life. In brief of origins we know nothing; of processes we catch only glimmerings, although in this matter more light is slowly coming. As a wise man has said, 'Because science is sure of nothing, it is always advancing.'

Of Darwin it is stated:

On the twenty-sixth of April 1882 Darwin was buried in Westminster Abbey.

In the world which he left "old things had passed away. all things were become new." Theologians of the liberal school, from bishops to curates, accept the proof supplied by an ever-increasing number of discoveries that man was not specially created. In their attempts to save the church from shipwreck, they have jettisoned nearly all the cargo of beliefs which were held to be essential to salvation". The courageous Dean Inge represents a growing body of clergymen who have relegated miracles to the sphere of pious opinion, and who accept "the development of life from the non-living as a fact". How much further they will go in rejection of the, remaining, 'essentials' it will be interesting to see.

Life and Art.

In the same review, Alexander Black observes:—

Whatever may be figured as the impulsions of art in the past, art consciousness in the future will draw closer to life. Havelock Ellis has been speaking of dancing as the loftiest, the most moving, the most beautiful of the arts because it is no mere translation or abstraction from life, it is life itself.' No right to esthetic joy is withheld or diminished in significance by the insistence, as by Mr Ellis, that the esthetic sense is a social necessity. It is a social necessity for reasons resting in its social origin. That beauty needs life is part of the imperative that life needs beauty. Life and the artist need each other desperately. Life is still appallingly ugly. Art still has selfish futilities. Like formulated religion like co-ordinated government it will learn that keeping close to life is a condition of survival. Life's blunders in trying to get along without its committees, because government has been bad without religion because churches have been ineffectual, without art because certain artists have wanted a separate god, lifts no responsibility from the shoulders of men and women capable of a devoted leadership.

"The Astrology."

In the same review, Ellsworth Huntington contributes a thought-provoking article on "The New Astrology." He begins by telling us:—

The ancient alchemists dreamed of transmuting baser metals into gold. They failed but their work led to chemistry. The modern chemists have almost accomplished the purpose of the alchemists. They have proved that one metal, radium, is actually transmuted into various others, ending with lead. So far-reaching is this discovery that many workers in the border-land between physics and chemistry believe that all the chemical elements are ultimately composed of the same kinds of ions or electrons. If we knew enough, they say, we might reduce any element to ions and recombine these into other elements according to our choice. Or by breaking up the atoms we might release almost infinite supplies of energy. Alchemy under the guise of radio-activity is fast becoming a reality and the reality is more wonderful than the early dream. Will astrology run the same course? Ancient astrologers sought to read the [illegible] stars. A few hundred years ago [illegible] believed that the Biblical writer was [illegible] fact when he said "The stars [illegible] courses fought against Sisera." If men [illegible] it was certainly worth while to study [illegible]. The ancient astrologers failed [illegible] astronomy [illegible].

To-day astronomy is [illegible] that the heavenly bodies [illegible]. Here are the steps in this [illegible] happiness health prosperity [illegible] weather. Not only is this true to-day [illegible] it was true in the past. The glacial period for example was one of the most powerful factors in producing the present

races of men, with their varying capacities and talents. The weather depends to a considerable degree upon variations in the sun's activity. Sun-spots are the most familiar evidence of solar activity, but there are many others, including prominences, faculae, flocculi, and electro-magnetic disturbances. A considerable number of eminent scientists have concluded that many of the solar variations depend somehow upon the relative positions of the planets. If the planets affect the sun, the stars might do likewise, if they were near enough Each year the astronomers discover new evidence of the vast amount of matter scattered in space, and of the enormous *size*, brilliancy, complexity, and activity of some of the stars. Thus there arises a possibility —as yet it is no more—that the stars in their courses may disturb the atmosphere of the sun and thus bring about changes in weather and climates, and hence in human life.

After elaborating his reasons, he concludes that "the *new* astrology may not be wholly a dream"

Mlle Curie

Children of the great are not always great--books have been written about it But the daughter of Mme Curie—famous French scientist discoverer with her husband of radium—seems to be following firmly in her mother's footsteps Mlle Irene Curie recently read a thesis in the Sorbonne, looking toward the degree of Doctor of Sciences which was promptly granted her Her lecture, the result of ten years' work, was on the Alpha Rays of Polonium—with other big scientific words oppressive to the layman The thesis was dedicated to Mme Curie by her daughter and pupil'—*The Woman Citizen.*

Wanted a Gospel of Scientific Unity

The unity of nature is the gospel that should be preached at the present day thinks Dr Edwin E. Slosson It would be well, he believes, if there were injected into modern science something corresponding to the spirit of fierce monotheism that the Jew and Mohammedan injected into theology to counteract the tendency of the specialist to set up his own ology as an independent god and make all the other ologies bow down to it Here he says, is the opportunity of the teacher of science. In the high school are fresh brains which have not yet been partitioned off into the idea-tight compartments for segregation of the several sciences. Teachers have a chance to give young men and women "a vision of the promised land from a Pisgah peak before it has been divided up among the twelve jealous tribes"*The Literary Digest*

What White Colonial Servants Should Not Be Taught!

The Living Age writes —

The Netherlands is indulging in a lively controversy over the reported offer of certain wealthy [illegible] having property interests in the Dutch [illegible] for training colonial servants at the University of Utrecht. Hi[illegible] the aspirants for that service have been t[illegible] at the University of Leyden, which has a f[illegible] of six professors of high repute to deal with [illegible] ferent aspects of colonial administration. Bu[illegible] interests, it is said, are finding fault becaus[illegible] Leyden professors give undue emphasis to [illegible] tions of ethics, and their teachings on the re[illegible] sibility of foreign capitalism to the natives [illegible] liable to misinterpretation' The result, it is [illegible] is to encourage 'a revolutionary atmosphere a[illegible] Dutch rule among the natives,' and in gener[illegible] attitude hostile to big capitalism.

We wonder if there has ever been [illegible] such controversy in Britain over the que[illegible] of suitable education for "Indian" [illegible] servants

Occult Powers

Mr H Travers, M A, says in *The* [illegible]*sophical Path* —

There is a universal craze for occult po[illegible] and any mention of the phrase is sure to a[illegible] attention Nor is it surprising that there are p[illegible] of people ready to take advantage of this d[illegible] and to offer to show us the way to attain [illegible] powers But how often do we find what we [illegible] want? Who are the self-appointed teachers [illegible] undertake by lectures and books and lesso[illegible] initiate us into mysteries and set our feet on [illegible] path of power?

Still we have to remember, in connexion [illegible] occult powers especially that all is not gold [illegible] glitters Gold is tested by a touchstone, and [illegible] is one sure touchstone in the matter of [illegible] powers, and that is the question of motiv[illegible] conscience at the bottom of our aspirations [illegible] personal desire?

Personal desire is our great bane, by wh[illegible] let ourselves be attracted to all kinds of o[illegible] Desire is insatiable and grows by feeding [illegible] fire To gain additional powers, while th[illegible] of personal desire is still unconquered [illegible] puts weapons into the hands of our chiefest [illegible]

Desire may be harmless in the beasts bu[illegible] man there takes place an unhallowed al[illegible] between desire and intellect and it is this [illegible] is the cause of his trouble Hence it is taught [illegible] before occult powers can safely or rightly [illegible] attained, we must purify our character by elim[illegible] ing the selfishness from it In other words [illegible] must cultivate *spiritual* powers. The studen[illegible] Occultism who is on the right path strives t[illegible] a life of service to others, and, instead of [illegible] ambitious for powers, he tries to get rid of [illegible] ambition, knowing that it is his chief obsta[illegible] progress on the path he has chosen.

Child Marriages in America

The Woman Citizen of New [illegible] observes —

It is a great shock to most women to learn [illegible] the legal minimum marriage age is twelve [illegible] for girls and fourteen for boys in New York [illegible] Jersey, Pennsylvania, Kentucky, Louisiana Vir[illegible]

ractice also, he is a non-resistant. And rites as such :—

ius, "What would you do if a brute attempted ill your children or attack your wife?" riably ask some member of an audience to h you have been appealing for an attitude of mpromising pacifism toward the abomination nternational war! Being myself a non-resistant, 1 able to answer that I believe it unnecessary esort to force in a case of this kind Familiar 1 instances in which attack has been overcome urned aside without violence. I confess to the iion that I ought to discipline myself to similar ievement. But suppose I am not, and do not at to be, a non-resistant in this sense. Suppose m ready to meet force with force in the case of se I love. Suppose as a matter not of impulse t of moral conviction that I am willing to coerce bind, or strike, or disable, or even kill the assail-t of my family. What has this got to do with ır, or my attitude toward war? Where is the milarity, much less the identity between using ch force as may prevent a man from committing personal assault upon myself or somebody else, id the mobilization of vast engines of destruction r the slaughter of unnumbered thousands of men nnocent of any injury, or any intention of injury gainst me and mine?

To get anything like a parallel case here, we would have to imagine my killing the invader of my home whether such killing was necessary or not for purposes of protection then killing his family and friends, his acquaintances and neighbors, all the inhabitants of his village and keeping on with this work of murder and rapine until I had sated my lust for revenge and extorted reparations to soothe my injured feelings and incidentally line my purse But we do not have to imagine a horror of this kind for we have it right with us in the actual conduct of modern nations. What happens when a missionary is assailed in a remote portion of the world, or an Italian boundary commissioner set upon in Greece or an Austrian archduke assassinated in Bosnia? Armies are mobilized, artillery unlimbered, ships of war set in motion battles fought, cities burned, harvest fields destroyed women raped, and with their children driven homeless into unfamiliar places, men murdered by the thousands, or in the case of the arch-duke by the millions This is war! But what has it to do with the duty of those associated with the missionary or the arch-duke or a woman attacked, to intervene with force against assailants, and to pursue and punish these assailants if they are successful in their assault? The two things have nothing to do with one another

India in Western Films

Cinema films are one of the means by which India is degraded in the eyes of foreigners. Writing on this subject, *Industrial and Trade Review for India* observes:—

In our issue of February 1st we pointed out the danger to us from these films that only show either the gorgeous jewelry of the Princes which is perpetuating the fiction in Europe that India is a [illegible] or, on the other hand, the most [illegible] of dirt and barbarism in order to justify the present system of European imperialism and Christian missions. We are glad to find that our view is shared by a German writer in the *Reichsfilmblatt*, the official organ of the Association of German Cinematograph Theatre Owners, in which the writer quotes our *Review* and asks :

Will the Emelka dare to give us a picture of the real India ? If it does it will have a mission to fulfil. But it will then have to struggle with many obstacles of which the ordinary German has not the least idea. At the very moment when the Emelka wishes to produce the projected film as a film of the real India, its permission to travel in India will be cancelled Automatically the English order will come into operation by which no German can enter the Dominion—except missionaries"

There is not the least doubt that the political difficulties referred to by this German writer play a considerable part in affecting the actions of those Germans who have hitherto received permission to go to India for the production of films. Among them may be mentioned Dr Willi Wolff, of the Ellen Richter Film Co, who was recently in India and is now exhibiting in Germany a film entitled "A Flight Around the World" in which certain scenes are shown to which objection may be taken

One of the scenes which Dr Wolff asserts was taken in India, shows a woman cleaning her nose with her finger Undoubtedly such scenes occur in India as indeed they occur also in Berlin But instead of regarding this as a mere incident in the entire picture, this particular scene is dwelt on and one cannot avoid the impression that it [illegible] done with disparaging intention Another picture which, however was taken in Berlin, and in which a German comic actor dressed in Indian clothes figures in a railway scene in India, shows how an Indian railway official kicked this alleged Indian with the remark "Coloured men at the back" while on the other hand, he displays servility towards two Europeans There is also another scene in which a woman is engaged in the act of removing lice from the head of a child in a railway compartment Dr Wolff's defence is that these scenes were intended as jokes! And further that he had shown good pictures of *scenery* which he regarded as good propaganda for India! He also made the very significant remark to his Indian interviewer "Your Government in Calcutta helped us very willingly and thanked us" to which the Indian very rightly replied.

—"But that is not an Indian government We have no Government of our own."

It would take up too much space to describe the many films of a similar character in which nothing but disgust can be aroused against Indians [illegible] most the entire American and European film world is guilty of this unpardonable crime. In the case of Germans, such actions are particularly inexplicable for surely they have sufficient experience of lying Anglo-Saxon War propaganda about their [illegible] barism, their brutality, and their "Unkultur" to be able to sympathise with the feelings of other [illegible] ed nations.

"The Little Clay Cart"

Mricchakatika or "The Little Clay Cart" is being played in the Neighborhood [illegible]

house, New York, in an English version. "*Its theme is of all times and all nations*, and the ancient Hindu conventions with which it is played simply make it the more delightful." *The Woman Citizen* also informs us that "the play is so popular that only standing room is sold night after night"

A Woman Inventor.

The same journal states —

VASSAR'S INVENTOR

Taisia Stadnichenko, instructor in chemistry at Vassar College, has brought fame to herself by the invention of a micro-thermal furnace which will eliminate much waste in oil refining. This furnace makes possible an accurate observation of the disintegration of petroleum, enabling scientists to determine the exact nature of the byproducts formed—a feat scientists had declared impossible.

The National Research Council has granted Miss Stadnichenko $7,000 to continue her research in Washington.

The Present Economic Condition of Germany

M. Ludovic Naudeau writes in *L'Illustration*

Let me cite a few facts bearing on this point. Before the war Germany consumed annually [illegible] tons of copper. To-day she uses 250,000 tons. The number of unemployed is constantly decreasing. Strikes are rare. Savings-banks deposits are rising. In Berlin alone they amounted to 11,370,000 gold marks in October and [illegible] gold marks in December. The new savings accounts opened in that city during a single month were 6251. The number of failures is rapidly diminishing. There have been marked reductions in the prices of coal, gas, electricity and [illegible] railway freights and postal charges. The salaries of civil servants have been raised. Liberal pensions are paid to ex-army officers. For example [illegible]endorff receives 17,600 gold marks a year. A captain's pension is 4000 marks. This is equivalent to [illegible]5,000 francs, or exactly the maximum pension that we pay to our retired ambassadors. Simultaneously taxes are being reduced. For example the [illegible] tax has been successively cut from two and one half *per cent to two per cent, then to one* and one half per cent, and now—since January 1, 1925—to one per cent. The amount of coal mined in the Ruhr is at least as large as it was before the war. In 1913 the quantity raised was slightly over [illegible]2,000 tons. During the first ten months of 1924 it was 9,205,000 tons. Meanwhile there has been a considerable increase in the coal output of Upper Silesia. We witness the same prosperity in foreign trade. To cite one illustration, in 1913 Germany's exports to Argentina were valued at 61,000,000 gold pesos: in 1924 they passed 80,000,000 pesos.

Recollections of Tennyson.

Willingham Franklin Rawnsley has contributed to the *Nineteenth Century and After* some delightful recollections of Tennyson from which a few bits are culled below

'I should like to have written that. The *sound* of a line of poetry (for poetry, to be fully understood, should be read aloud) was very much to him and he certainly was unmatched in his use of vowels and in the melody of his verse. In speaking of Browning, he once said to me, '*I don't* think that poetry should be *all thought*: there should be some melody', and he carried his objection to a jingle so far that when, after publishing his first four *Idylls of the King*, he learned that 'Enid' was properly pronounced Ennid, he changed his line beginning 'Had wedded Enid' to 'Had married Enid, the jingle of 'wedded Ennid' was to his ear quite impossible. He instanced to me as fine-sounding lines and some of his best (and he made them all the finer by his magnificent way of rolling them out) the lines about the burial of Elaine —

> The maiden buried not as one unknown
> Nor meanly, but *with gorgeous obsequies*
> *And mass and rolling music like a queen*

I might add that Wordsworth said of Tennyson 'I have been trying all my life to write a poem like his 'Dora' but in vain'. It is pleasant to hear words of genuine praise from one real poet of another and Tennyson spoke from his heart when he said 'Read the exquisite songs of Burns each perfect as a berry and radiant as a dewdrop. There never was an immortal poet if he be not one'; while [illegible] Keats he said to me 'If Keats had lived he would have been the first of us all'.

The [illegible] *Idylls of the King* which came out in 1859 [illegible] us a fine poetic rendering of the version of Malory; but about the *Holy Grail* volume, which was published in 1869 Tennyson wrote to my father 'I send you my new volume. Arthur is mystic and no mere British prince as I dare say you will find out. Arthur is the soul.' The poet pointed out to me that an idyll was only a picture but he was very particular that it should be pronounced idyll, as the Greek word from which it is derived.

He said 'A poet's work should be done by the time he is sixty. If I am to do anything more it must be in the next six years'. I replied that the best play of Sophocles was written when he was seventy, and as a matter of fact in spite of his age the next twenty years saw the production of no less than eleven new volumes.

He lived three years after the [illegible] volume came out. The Tennysons [illegible] a long-lived family. Frederick [illegible] his last volume *Poems of the Day* [illegible] when he was ninety [illegible] and I talked with [illegible] ninety-eight [illegible] drive on when I said 'I suppose [illegible] I go out fine days' she replied [illegible] everyday for a walk [illegible]

Some of his best [illegible] neighbour in the Isle [illegible] Ward and [illegible]

Most generous [illegible] he liked to hear them [illegible] of the

'Tell me again [illegible] to me as a two Irishmen [illegible] West Meath [illegible] fact by an old [illegible] were roused by

Two men [illegible]

an alarm of fire One hastily pulled on his trousers, wrong side foremost, and jumped out of window. The other, more cautious, shouted from the window :—

'Pat! Are ye kilt entirely?'

'No. I'm not kilt entirely, but'—looking down on the bulge of his trousers in front of him—'I'm fearfully twisted.'"

He spoke of Gladstone and how he had ventured to remonstrate with him on his attitude toward Canada, saying, 'But if you follow a course like that, you will have the colonies cut themselves adrift', and Gladstone answered, 'I wish to God they would.' Tennyson thought such an attitude for a great statesman was quite incredible, and vehemently disagreed with him. Times and opinions have indeed changed since then! We could not find Browning's letter, but, sitting side by side on his big sofa, we had much interesting converse and I having thoughtlessly used the only too common adjective 'awful,' he reproached me with, 'You have used that word twice, and I can't bear it.' I said, 'Yes, but I have used it each time in its proper sense, still, I admit I had better not have used it at all.'

He was very sensitive to criticism but always took his wife's opinion as final

He complained to me The critics won't allow me any imagination They take a line like "Moanings of the homeless sea and say 'Moanings, Horace 'homeless, Shelley, and so on But of course the same things are seen in all ages and naturally described in the same language In my last volume, in the Progress of Spring I said, "The starling claps his tiny castanets. The other day I saw it in a recent novel They will say I borrowed it, and I wrote that line fifty years ago, but they won't believe that Another real dread he had was the being made into a school book, and he appealed to me as a schoolmaster. 'Don't let them do that The boys will hate me.'

Electoral Reform and Organized Christianity in England

The second article on electoral reform and organized Christianity in England appears in the March number of *Political Science Quarterly* We can make room for only one extract.

The attitude of the High Church Party, concerned in the "Oxford Movement, to the liberalism of post-Reform Bill days, is set forth clearly in a tract published in 1840, wherein most of the reform schemes of the period are ascribed to the devil's efforts to bring about an apostasy of the Church of Christ The tract contains such paragraphs as the following.

'He promises you civil liberty, he promises you equality, he promises you trade and wealth, he promises you remission of taxes he promises you Reform This is the way he conceals from you the kind of work to which he is putting you. He demands you to rail against your rulers and superiors......he offers you knowledge, science, [illegible] enrichment of mind He scoffs at times [illegible] institution which reveres [illegible] and

These "vain promises" were said to be characteristic of the "times of Anti-Christ" to which the Oxford Movement was unalterably opposed.

Prospects of Republicanism in Turkey.

Mr Edward Mead Earle remarks in the same quarterly that "war or the threat of war has been a powerful motivating force in the accomplishment of so-called 'reform' in Turkey" He then lays bare the cause which led to the "reforms" in 1856, 1876 and 1908

In each of these cases the progressives [of] Turkey were liberals in their desire to introduce Western standards of administration into a totter[ing] imperial regime, nationalists in their desire [to] achieve reform before it was forced upon them

There are certain distinctive differences, howev[er] between the present republican reform in Turk[ey] and former half-hearted reforms in the Otto[man] Empire The revolt of Mustapha Kemal aga[inst] the Allies was not like the shifty maneuv[ers of] Abdul Hamid or the precipitate acts of the Yo[ung] Turks, designed to maintain Turkish hegemony [over] non-Turkish territory: it was primarily conce[rned] with preserving a Turkish homeland against [the] Hellenistic expansion and Allied imperial[ism]. Under the Sultans and to a lesser degree under [the] Young Turks the passion for reform wane[d as] foreign pressure became less severe, u[nder] Mustapha Kemal the most significant revolutio[nary] changes—namely, establishment of the [re]public, abolition of the Caliphate, and ado[ption] of a democratic constitution—came after a [military] victory at Smyrna and a conspicuous diplo[matic] victory at Lausanne, when foreign interventio[n was] little to be feared Before the war refo[rm in] Turkey, as elsewhere, was interpreted [in a] narrowly political sense so that the [forms] of liberalism were mistaken for the [sub]stance of racial progress the new regi[me in] Turkey is founded upon fundamental [principles] such as the separation of Church and Sta[te] which the constitution is but a necessary exp[ression]. The edicts of 1856 and 1876 were adm[inister]ed under the tender mercies of a reac[tionary,] incompetent and corrupt bureaucracy, a[nd the] constitution of 1908 fell victim to an unscr[upulous] triumvirate the present constitution has a chance, at least, of being carried out by me[n who] are admittedly inexperienced, but who [have] divorce themselves from Byzantinism [and] Ottoman traditions.

The writer adds

Whatever may be the ultimate fate of [the con]stitution and of the republic, a new so[cial and] economic order has been established in [Turkey]. Fifteen years of almost uninterrupted [war with] their concomitants of disease, famine and [...] have dealt a blow to the productive [...] of the nation which cannot be overcome [without] the introduction of agricultural and other [machin]ery. The exigencies of war assisted in [the eman]cipation of women from many of their fo[rmer dis]abilities and compelled, as in other [countries, a] re-adjustment in the relationships be[tween ...] [illegible] massacre and deportation of

thousands of Greeks and Armenians have ipped the country of most of its intelligent and osperous middle class, whose place will be taken t slowly by Turks lacking in education and perience. The forcible detachment of the non-irkish portions of the Empire should divert to onomic channels much of the intelligence and ergy which formerly was dissipated in the intenance of excessive military forces and a r-flung civil administration It is as difficult to nceive the return to Turkey of the Osman nasty and the Ottoman system as it is to imagine e return to Russia of the Romanovs and their arist regime.

British Snobbery in Science

A rumpus—albeit a rumpus of the decorous-ientific sort—has been stirred up in England by e news that the Prince of Wales has accepted e presidency of the British Association for the lvancement of Science which is to hold its 1926 eeting in Oxford. The British Association is, as everybody knows, one of the most famous scientific organizations in the world, and the annual address of its President is always looked forward to as one of the important scientific pronouncements of the year Almost invariably, therefore, the President has been a scientific man of great eminence

Among the few exceptions have been the Prince's great-grandfather Prince Albert, who presided over the Association on its Aberdeen meeting in 1859 At another Oxford meeting Lord Salisbury presided However these noblemen were not quite in the same position as the Prince of Wales Prince Albert had some scientific pretensions however mild Lord Salisbury assisted by Lord Rayleigh, actually did write and deliver a scientific lecture The Prince of Wales however knows nothing of atoms and electrons, or fossils or insects or anything of the sort, and pretends to know nothing

Consequently controversies rage between one school of scientific men who have a fine old crusty distaste for amateurs and the other party which has a very British and very human liking for princes —*The Living Age*.

THE MAN WHO SAVED IRELAND: LIFE ROMANCE OF GENERAL RICHARD MULCAHY (II)*

By St NIHAL SINGH

I

UPON the conclusion of the Anglo-Irish Agreement of December 6, 1921, General Mulcahy, then Chief-of-Staff of the Irish Republican Army, found himself in an exceedingly difficult position He knew that that instrument did not give the people all they demanded but it did give them the freedom to reconstruct Ireland according to their own wishes, and to manage their affairs (excepting coastal defence) without let or hindrance from any outsider. He further knew that the British Prime Minister (Mr. Lloyd George) had openly threatened to resume the Anglo-Irish war and to prosecute it to the bitter end if the [illegible]sh delegates did not append their signature to the document which was placed before them as representing the utmost the British would give If the treaty was not ratified Britain would have no option but to carry out that threat as it afterwards transpired, a scheme for raising 100,000 men for the purpose of crushing the Irish rebels had actually been framed If war eventuated he, as the chief technical executive of the Army, would be called upon to organise such fighting strength as was left in the nation to continue the conflict

In the estimation of Mulcahy—the man who could speak on these matters with greater authority than perhaps anyone else in the Sinn Fein ranks—his people had not come quite to the end of their military resources they could easily have carried on the struggle for a time We [illegible] however, that the ability to remain steadfast and to show confidence is any [illegible] which the small band of men who [illegible] allans might choose to frame [illegible] inexhaustible [illegible] which If, instead of [illegible] upon the Treaty contained [illegible] struggle entering upon a [illegible] which, once begun [illegible] that a long time he [illegible] apprehensive

* The first article appeared in the *Modern Review* for November, 1924.

ous breakdown might occur in the al of the people, or of their representatives ch, *even if it were only partial, would be astrous,* and there might even be a serious ulsion against persons who had laid them-ves open to the charge of being "irreconcilables."

Mr. Erskine Childers, one of the "Irregular" leaders, executed by the Free State authorities

In order to ascertain the actual position, Mulcahy, a few days after the signing of the Treaty, put to De Valera who still continued to be the President of Saorstat Eireann (the Irish Republic) this proposition:

Ordinarily the General charged with responsibility for war should be clear not only as to the military policy to be pursued, but he should also know something of the political forces that were going to be at play in the situation in which military action really formed only a part. Such knowledge ... in the case of an officer ... element of more important in the case of one who accepted the responsibility for war with a machine which did not contain the elements of a purely military success.

Mulcahy submitted to De Valera his opinion as to the capacity of the available forces for military activity and operations, as he clearly saw that they had not the element of a purely military success in them. Havin

General Richard Mulcahy, outside his home ...field House, near the Portobello Barracks, Dubl

done so, he asked what the plan was ... which general political operations were ... be carried out, of which, obviously, military operations were only to be a ...

De Valera declined to discuss that ... on that occasion and at no time subsequ... would he discuss it.

II

Mulcahy's ideas on the Treaty were ... clear. "While it did not concede to ... that we demanded," he said in talki... me, "it did give us absolute cont... our national resources, absolute contr... our administration, absolute control ... ... our laws dealing w...

General Mulcahy and General Hogan raising the Tricolour upon taking over "Collins Barracks", Dublin, from the British

so, he desired to live in peace—and, if possible, in friendliness—with them, his next door neighbours.

Realising the disaster which would result from an internecine fight, Mulcahy sought to find a way by which the factions into which the Treaty had split the active Sinn Fein workers could be made to sink their differences and form a "joint plan of co-operation." After a fortnight's vain effort, he intervened, on December 12, 1921 in the debate on the Treaty which had commenced in the Dail on the 14th instant idem, and spoke his mind plainly "None of us," said he, "want this treaty None of us want the Crown None of us want the representative of the Crown None of us want our harbours occupied by enemy forces none of us want what is said to be partition and we want no arguments against any of these things."

An alternative to that Treaty was, however, necessary, Mulcahy emphasised Much had been said about a document (officially known as Document No 2) which had been put forward by the President at a secret session of the Dail, and to which he permitted no direct reference during the public debates until such time as he chose to introduce it in such form as suited him He personally saw no alternative to the acceptance of the Treaty That instrument secured to Ireland the control in Ireland with full executive and administrative powers, and the Executive in Ireland responsible to that control." He asked his fellow-Deputies

> Are we going to choose in the next onward march of this nation the weapons which will give us dead in our country the Crompton-Smiths of England and the Potters of Ireland or are we going to take our own resources and grow to manhood in friendliness and with some chance of avoiding that polarisation of mind and [illegible] in antagonisms with the English people that we have been forced into at the present [illegible]

This fine appeal was lost on De Valera and his anti-Treaty [illegible] the January 7, 1923, when the [illegible] was taken, 64 Deputies (including Mulcahy) voted in favour of the ratification and [illegible] against it On the 10th idem, Arthur Griffith was elected President, and nominated Mulcahy as the Minister

[illegible]lisation of our resources—for the building [illegible] of our country. It took the Englishman [illegible]t of Ireland's business and, therefore, [illegible]t of a position in which friction was inevitable between the Englishman and the Irishman. We realised the possibility of being absolutely friendly with the English people as distinct from English officials who interfered with our business

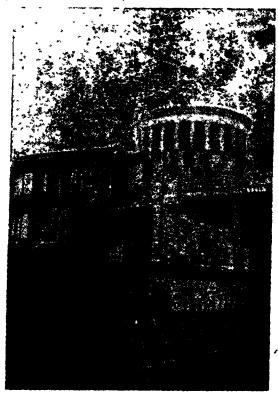
"In this respect," Mulcahy continued, "I am reminded of Thomas Francis Meagher's narrative of his penal voyage to Tasmania He had just escaped the gallows at the hands of English officials here in Ireland at the time he wrote

> As for the officers, they were fine, generous, gallant fellows. Owing to the restrictions imposed by the Home Office our intercourse with them, as you may easily suppose, was extremely limited, but limited as it was, we were soon led to conceive the truest esteem for them. England may well be proud as long as she has such brave, upright [illegible] hearts to serve her. Their frank, generous, warm nature, their manly, gallant bearing form a striking contrast indeed to the cold, cramped rigidity of some of the officials here.' '

That talk showed to me that Mulcahy was not an "irreconcilable"—that he was not a hater of the British—only a lover of his own people—that the motive spring of his life was not venom for the alien, but devotion to his own country. He wished to deprive the British of the control they had acquired over Irish affairs; but having done

for Defence, in addition to continuing as the Chief of Staff.

III

Within a month of the ratification of the Treaty and the setting up of the Provisional Government, the evacuation of the British troops began. The Beggar's Bush Barracks (in a Dublin suburb) were taken over on Feb-

The Four Courts, the handsomest structure in Ireland, after bombardment by Free State guns to dislodge the Irregulars who had made it their stronghold, and who, on leaving completed the work of destruction by exploding a mine under the building

ruary 1, 1922. Some fifty men, led by Captain Patrick Daly with Lieutenants Joe Leonard and Patrick O' Connor—many of whom had taken part in the Rebellion of Easter, 1916—marched through streets lined with a cheering excited throng to the Barracks and relieved the British of their first military stronghold in the capital.

"Did the British impose any conditions?" I asked the General on one occassion.

"There were no conditions of any kind," he replied. "It would not have been reasonable for the British to impose any. When we took over any barracks for occupation, their [illegible] began." Soldiers who were opposed to the Treaty managed to take some of the barracks over from the British and dug themselves in—particularly in southern and south-western Ireland. In mid-summer, when the differences between the opposing wings of Sinn Fein culminated in the bombardment of the Four Courts in Dublin and the destruction of that noble structure, the finest in Ireland, and almost immediately the flames of internecine warfare flared up in the country. They constituted a perplexing problem for Free State.

IV

Hardly had the campaign opened when General Collins, Head of the Provisional Government and Commander-in-Chief of the Free State Army, was shot dead not far from his birth-place in county Cork and the responsibility of saving the life of the new State fell upon Mulcahy. In the oration which he delivered at the grave-side of his friend and co-worker he revealed his own soul. He said in Gaelic

"Unless the grain of corn that falls into the ground dies, there is nothing but itself in it, but if it dies it gives forth fruit."

That sentence, containing the quintessence of Gaelic civilisation—of all civilisation—constitutes the corner-stone of Mulcahy's philosophy and is the lodestar of his life. Without such a philosophy to inspire him he could not have carried to a successful conclusion a campaign directed against his former comrades. Only a highly-developed sense of stern duty could give a man the determination to take action which, in another circumstance, would nauseate him.

The military problem, in itself, was highly complicated. Some of the best Army officers had "gone irregular"—a significant phase characteristic of the Irish genius—and taken away with them nearly all the best soldiers. They had not only managed to occupy some of the best barracks in the country, but had succeeded in effectively arming themselves by plundering a British vessel which under an insufficient guard, was carrying large quantities of arms, ammunition and equipment out of Cork Harbour. The Free State had to improvise an Army, as also to import and to distribute arms, ammunition, and general equipment, before it could operate against the "irregulars" who held the country south and west of a line drawn from Waterford to Limerick.

The military problem was, however, complicated by other causes. The anti-Treatyites

looked upon the men who remained faithful to the Dail as renegades. Some of them did not hesitate on December 7, 1922, to open fire upon the Deputy-Speaker (Padraic O'Maille) and Deputy Sean Hales, while they were riding in an open car near the quays in Dublin on their way to attend the Assembly. The latter died up on the spot, while the former lay for months in hospital and survived only because he possessed a powerful frame.* The evening newspapers of the next day announced that four of the "irregular" prisoners in the hands of the military—Rory O'Connor, Liam Mellowes, Joseph McKelvey and Richard Barrett—had been executed in Mountjoy Jail that morning "as a reprisal."

As the Minister for Defence who had to sign these warrants [w]hich authorised these ex[ec]utions, Mulcahy explained [to] the Dail, on December 8th, [the re]asons which had prompt[ed] him to take such drastic [ac]tion. "The action that has [ta]ken place," he declared, "has [no]t taken place because a man [ha]s been assassinated whom [we] held in honour, but because forces more vicious, [mo]re insidious" was striking [ag]ainst representative Govern[m]ent in Ireland "than any [em]ployed by the British." After [d]isclosing the fact that the [S]peaker of the Dail had received a [th]reatening letter from "the armed [le]ader of the destructive forces in Ireland" [an]d referring feelingly to the assassination [w]hich had taken place the previous day, he [p]ointed out that the fabric of Government [r]ested on the Deputies elected by the people [to] design their laws and to regulate their [li]fe. The Army Council "responsible for [th]eir safety to the people" was determined to [s]ee that "the representatives of the people [c]an meet here in council, can walk through [t]he country freely and unmolestedly and [d]ischarge to the people the very onerous [a]nd responsible duties that the people [h]ave put on them." Exceptional and drastic action had been taken because the assassination of Deputy Hales was the beginning of a policy on the other side to finish off the Dail. He then continued:

If, when our work is done, we do leave as a result of it an Irish people behind us, they may blame us if they wish for any stains alleged, that our actions leave on the fair name of our country or on what were our own fair names, *but we shall leave an Irish people behind us*. In recommending to the Government that this morning's action should be taken we did not [re]commend that th[e]se [f]o[ur] men should [be] taken who had nothing to do with the policy that was being pursued to-day. We did not recommend that action be taken as a punishment or action as vengeance or that action be taken in anger or that action be taken under temptation. We have too long borne the responsibilities that are on us to give way to such temptation. We have too long held our hands and our hearts and our minds sacrificially in the flame like the warrior of old, and gone steadily and straightforwardly through our duties to act in [illegible] to know very much about temptation. The action that was taken this morning was taken [illegible] to secure that this country shall not be destroyed and thrown into chaos [illegible] group of men acting together [illegible] representative [illegible] Government [illegible]

There spoke a man who [illegible] the will to dare anything [illegible] do anything—no matter how difficult [illegible] dangerous or repellent,

The late Army Council of the Irish Free State. The figures from left to right are: Gen. McMahon, General Mulcahy, Lt.-Gen. O'Hegarty, Lt.-Gen. O'Sullivan and Lt.-Gen. O'Muirthuile.

---

* For further particulars the reader is referred to the author's article entitled, "The Dail or the Irish House of Commons," in the August issue of this Review.

so long as he believed it was required of him to save his people. That is the quality of which heroes and martyrs are made—that is the quality which enabled Mulcahy to win through the period of the Anglo-Irish war and the internecine struggle.

That policy has, however, given offence to many persons—exposed him to severe criticism, especially from that section of the people who do not see eye to eye with him politically, and who accuse him of breaking the pledge he had solemnly given to keep the Army "Republican." The executions horrified the people in general, and left a bitter memory behind. "Fight, Mulcahy ! Don't murder", ran an inscription crudely painted in large letters on the wall surrounding Trinity College, Dublin. Those words accurately reflected the attitude of a considerable section of the community.

V

By the time (December 16, 1923) I arrived in Ireland, Mulcahy, aided by capable and loyal officers and men, had practically finished the latter job. Armed resistance to the Free State had broken down completely. Open fighting had ceased. The "Irregulars" had given in or had taken to the hills and were "on the run". With the exception of a few places in the south and south-west, the military had handed over the responsibility of maintaining peace to the *Garda Siochana*, the civic guard, organised on a purely civilian basis, to take the place of the semi-military police maintained during the British regime.

Mulcahy, at the time of my arrival, was engaged in demobilising the Army. It was, however, necessary to carry through the work of weeding out men, who, though quite useful in a time of crisis, were not good enough for a standing army, and particularly of sending away men who had held high rank, or of reducing them in rank, either because they were not fit for the rank they held, or the necessity for doing so had disappeared. It hurt materially—and what was still worse, it hurt the pride of the persons affected. It was, therefore, bound to rouse human passions. In the peculiar circumstance in which the country was placed, owing to the dislocation of economic life and the consequent unemployment which prevailed, it whipped up a storm.

The need of the nation was, however, ... insisted upon putting ...

The reparation which would have to be ma[de] for the destruction to life and property wou[ld] amount to as much or more, and wou[ld] cripple the present generation.

Impelled by this goad, Mulcahy reduc[ed] the Army from 50,000 to about 13,000 offic[ers] and men. When his reorganisation sche[me] had gone through fully, the standing ar[my] would for a time be 15,000 strong, and wou[ld] cost about £3,000,000, a year.

Just when task was nearing complet[ion] a group of officers who had been oppo[sed] to Mulcahy's policy and programme mutin[ied]. The Minister for Defence and Command[er]-in-Chief suddenly found his hands tied [in] dealing with the matter, by dissension[s in] the inner circle of the Government (t[he] Executive Council).

The crisis involved his own resignat[ion,] that of another Member of that Council (t[he] Minister for Industry and Commerce), a[nd] the retirement, forced or otherwise, of t[he] three members of the Army Council a[nd] many officers, some of them holding hi[gh] rank. The President assumed, for the ti[me] being, the Military portfolio, General E[oin] O'Duffy, was placed in supreme comma[nd] as the General Officer Commanding the For[ces] and Major-General (raised to the rank [of] Lieutenant-General) Paedar MacMahon [was] appointed the Chief of Staff.

The explosion which removed Mulca[hy] from office served also to demonstrate h[ow] well he had done his work. The [...] which he had built held together, th[ough] shaken to its foundation. The Army, inste[ad] of breaking up into factions, or seeking [to] usurp power by a *Coup d'Etat*, remained tr[ue] to the civil authority and silently accept[ed] the changes inaugurated in the high[er] direction.

VI

As a private member of the Dail Mulcah[y] stands perhaps even higher in the estimati[on] of his fellows then he did as an Executi[ve] Councillor. He has not permitted a sing[le] word about the late crisis to escape his li[ps] which would show that he had been emb[it]tered or was thinking of himself even fo[r a] moment—his thought, at any rate the thought[s] to which he has given expression, have i[n]variably been of others—his former colleagu[es] and above all, of the nation. Though st[ill] belonging to the Government Party he is [a] formidable critic of the men in power.

Freedom from responsibility which [he had] shouldered for ten years without bre[ak]

except such as was afforded by incarceration in prison and the internment camp, will give General Mulcahy's mind and body a measure of rest which they should have had long ago. He has, for the first time in years, a little leisure to spend with his family and friends, who until recently saw practically nothing of him. With his wife and four children (Padraig, 4, Elizabeth 3, Risteard 2 and Maire 4 months) he still lives at Lissonfield House, where I first saw him, though the Military Guard is no longer at the gate to challenge anyone who seeks to enter.

VII

I often wonder what Mulcahy's future will be. That he has a great contribution to make to the progress of his people, I have not the least doubt. In what capacity, however, military or civil?

If Mulcahy has further opportunity of guiding the destinies of the Irish Army, he will, I am sure, accomplish great good. His ideas on military training and organisation are unique. In conversing with me late one evening he frankly told me that he knew very little of general military science in so far as it was a thing divorced from his native intelligence and common sense. He possessed books of various sizes and descriptions relating to military matters—yes, books had gathered round him in various ways. They were written by ambitious men who had made a thorough study of the problems with which they were dealing. He had found, however, that for his people, whose problems were on their own doorstep, and were very pressing, their range was too far and too wide and, therefore, they were much too absorbing and seductive, so much so, indeed, that ordinary military books had the effect of blunting men's minds to the simple problems of life. For the simple tactics that alone could be effective for the type of warfare carried on in Ireland he and his colleagues had set themselves to produce a small series of books, each running into 30 or 40 small octavo pages, and embodying cardinal points of common sense to be read and re-read until fully mastered. He attached great importance to a somewhat thorough mathematical education, tending, as he said, in the "straight line" direction. Euclid, Mechanics, Graphic Statics, and Machine Drawing, seemed to him to be an adequate substitute for the study of military science.

A man with such ideas is needed to superintend the military organisation of a small nation which does not possess the possibility—practically unlimited resources in men and money—to carry on such organisation on the elaborate basis evolved by Sandhurst and other similar institutions.

For my own part, I should like to see Mulcahy at work developing the potential wealth of the country. He has a constructive type of mind—possesses a magnetic personality and the driving power which enable a man to get things done. His speeches in the Dail and his talks with me, have convinced me that if his ideas in regard to

Funeral Procession of General Michael Collins killed in Ambush by the Irregulars in 1922
(Photo by courtesy of [illegible])

the improvement and extension of communications, arterial drainage, and the reconditioning of agriculture and industry were carried out, the unemployed in Ireland could be easily absorbed, and the way paved for Irish prosperity.

Two years ago, Mulcahy [illegible] serving as the Minister for Defence and Commander-in-[illegible] Dail a Chief of the Army, submitted [illegible] adopted scheme of development [illegible] prevented even in a modified [illegible] soldiers as the Army [illegible] by [illegible] would in any they were demobilised [illegible] incalculable case, have done [illegible] He proposed that the amount of lasting [illegible] and a country should be divided into zones, and a

survey made of the economic improvement needed and of the number of unemployed to be absorbed in each zone Attention should be directed particularly to reconditioning the roads and building better ones, in his opinion, for roads radiating from the important ports to various parts of the country, and a number of other trunk roads, were especially needed Provision for housing was also an urgent necessity, because he feared that "better wages and greater leisure on the part of the workers with bad housing may give rise to as serious a situation of social unrest as bad hours or bad wages He further suggested the carrying out of important works to train rivers and drain low-lying, boggy land, and thereby bring waste or practically waste areas under tillage

Recruiting for the Free State Army at Recruiting Headquarters Great Burnswick Street, Dublin.
(Photo by Courtesy of Dr H G. Smith Dublin.

These schemes, Mulcahy pointed out, would soon pay for themselves That was particularly the case in regard to roads, the money spent upon which, he believed, would be saved to the country in two or three years, even if the saving only came about through doing away with the expensive motor repairs falling upon the traders As to drainage, it was proposed to drain a particular area in accordance with a scheme worked out by the Agricultural Department several years before—a scheme which would put money into the pockets of the people.

The speeches which Mulcahy made in the course of the debates on the Budget estimat- this year, particularly the estimates of ... were exceedingly

asked his fellow-Deputies not to be stingy fixing the scale of pay of teachers, especi those in the secondary schools To sh them the folly of making £200 per annum minimum pay, he compiled a long list persons who earned as much or more. ' list included draughtsmen, electricians, bri layers, cabinet-makers, carpenters, join coach-builders, plumbers, gas-fitters, plaster bakers, table hands, oven men, butchers, swi board attendants, tin-smiths, sail-makers, t makers, and upholsterers "You are start off," he warned the Deputies, "whatever m be said about what as done in the past, whatever may be said about what led u the present situation here... with new ha upon the educational system, and new outlook and new hopes) want to attract the yo men leaving the universi to the ranks of the second teachers' profession I think would be unfair in the st that we hope to make n that there should be fo simply a scale of salar without any reference pensions"

On another occasion M cahy suggested that the E cation Department should ' up a special establishment training teachers, coming fr districts where, despite Brit efforts, Irish was still a liv language, through the medi of that language, so that th would serve as leaven in general mass of the peo He was anxious to pr that it was possible to bring to the task teaching the young, highly educated men a women who had received their training education through the medium of the Ir language, and who had the self-confide and poise and full and proper expression t teachers who deserve to be called teach should have. He believed that if someth definite was not done to rear up young teach in an absolutely Irish atmosphere, they w neglecting a most important matter 'jud from the abstract and comparative point view"

The plea which Mulcahy made on another occasion for assigning to phy culture its true place in the scheme of edu tion and making adequate arrangements ... teaching, rang with sincerity and earne

[illegible]ss. "At a time when we have our own [po]lice forces and our own army machine," [h]e said, "I think that a little consultation with [th]e Police or the Army authorities, and a [li]ttle consideration of the position in their [tr]aining schools on the part of the Minister, [w]ould provide for systematic physical train[in]g in the schools." With assistance and [g]uidance of the Irish physical instructors in [t]he Irish police and Army forces, a systematic [e]ffort could be made to deal with gymnastics and physical education in the primary schools, with resultant reactions on the health of the people.

A man of such versatility and genius, of high national ideals, possessing tireless energy and great driving force, can be put to almost any national task which may be crying out to be performed. A nation which can produce such a man has cause to feel secure in regard to its future.

NOTES

Earl Winterton on Assam.

Earl Winterton has taken credit in the House of Commons for the great improvement that has taken place in Assam during the past four years with regard to the reduction of opium consumption. This is unfair. The consumption of opium during the years 1875-1920 only very slightly varied according to the prosperity of the harvest, or the reverse. The opium consumption in 1920 was hardly less than that in 1875. To give the figures, in 1875 the consumption was 1876 maunds, while in 1920 it was 1718. But from the time that Mahatma Gandhi visited Assam, and after the effect of the Non-co-operation movement was felt, the consumption has gone down so rapidly and steadily that today it stands at 884 maunds. That is to say, it is today only half what it was 5 years ago. But the chief credit for this is surely due to the Non-co-operation movement, which the Government did its utmost to suppress by sending nearly one thousand workers to jail for picketing the opium shops.

C. F. A.

Opium Smoking in Assam

The Government's Breach of Faith.

The American delegate at Geneva declared as clearly and pointedly as he possibly could, that the British Government had been guilty of a breach of faith with regard to the Hague Convention [of 1912] relating to the opium traffic. Lord Robert Cecil complained bitterly of this accusation which he said was very wounding indeed. The American [de]legation were still [illegible] and [illegible] the British Government with [illegible] for not keeping [illegible] contract [illegible] Lord R[obert] [illegible] and [illegible] talked [illegible] as [illegible] him. [illegible] American [illegible] withdraw his [illegible] accusation, but

the Americans did nothing of the kind. They continued to assume that Great Britain had neither fulfilled its obligation under the Hague Convention, nor was it really intending to do so. At last, when a simple proposal, that within 15 years opium smoking should be suppressed at Singapore and other places, was rejected by Lord Robert Cecil, America withdrew from the Conference under orders from President Coolidge. This situation is told in the plainest possible language in the report of the proceedings of the Geneva Conference, which is now at hand. How far the American position is justified may be seen from the article which is printed in this number of the MODERN REVIEW. A further point has recently been brought forward to justify the British position. It is stated that the Hague Convention was never finally ratified before the European War, and that during the European war nobody ever thought much about it. Therefore, the writer states, a technical breach of the Hague Convention has never been committed But this argument is the argument of a man of business using hard business methods, and not the argument of a statesman and a humanitarian. Great Britain professed in the loudest possible terms at the Hague Convention, that she was actuated by the highest considerations of humanity in her opium policy in the Far East. Those who are thus actuated by humanity, and humanity alone, do not use quibbles, or stick merely to the letter of a solemn engagement, without keeping the spirit of it. They go at once beyond the letter, in order to show the spirit of humanity which actuate sthem.

C. F. A.

Mr. C. F. Andrews

Lowlands in Kenya.

A Memorandum has recently been published by the National Liberal Federation stating very forcibly the reasons why the Government of India should not send any officer to Kenya to explore that part of the Lowlands which might be offered to India as a compensation for the agricultural lands in Highlands, which have now been exclusively appropriated by the white settlers The Imperial Indian Citizenship Association has also published a statement which records my own impressions of the conversations in London with regard to Kenya in 1923 I have received, from one who intimately knows the country the following answer to a question, as to whether there are really empty lands in Kenya, such as Indians might take up without any danger of expropriating the African natives He writes to me as follows.—

"I nearly forgot to answer what you say about the offer of land in the low country of Kenya to Indians for settlement I wish you would emphasise to your friends the following points.—

"1. There are immense empty areas in the low country of Kenya. Some of the land may be worth cultivating, but none of it has been tested. The reason it has never been tested is, that it is all perfectly useless without irrigation. And as there are large rivers in Kenya, I presume irrigation is impracticable.

"2. The only area to which the above description does not apply is the lower T[ana] Valley. It is not a large area, but it can be irrigated fairly easily. The exploiting [of] the last 20 years has halved the native population, so that there might be room for Indians. But this area is very malarial

"3. All Indian agricultural immigrants to Kenya would have to do their own cultivating. There are no African labourers available."

I have just come back from Assam, where large areas of fertile vacant land are still waiting for occupation. Apart from all other considerations, it would seem to me the height of folly for Indians to go over to a new country, which is very malarial and would need irrigation, and would seriously hamper the native population if it again increased in numbers, instead of taking up land in their own country which is crying out for settlers. The injustice in in the Kenya Highlands was not in the refusal to Indians of Crown Grants of land for colonisation, but in the entire prohibition of open sales and transfers of land between Indians and Europeans, even when the latter wished to sell their land to Indians.

C. F. A.

Prof. Sten Konow on India of To-day

Professor Sten Konow's articles, which we have reproduced elsewhere from *The Chicago Daily News*, are dated from Santiniketan, and he is introduced to the readers of that paper as "a visiting professor in Dr. Rabindranath Tagore's university." To prevent any possible misconception, it is necessary, therefore, to state that as Visva-bharati, the name by which Rabindranath Tagore's university is known, is not a political institution, its authorities do not enquire into the political opinions of those whom they invite to teach and deliver lectures there. It is neither liable to blame nor does it take credit for the political views of its teachers. For ourselves we are prepared to congratulate Dr. Sten Konow on the truth of most of his observations, and where we differ, to give him credit for honesty of purpose, though we do not think he is free everywhere from unconscious bias.

In fairness to Dr. and Mrs. Konow it should be stated that Indian names were rightly given them by the university in token of love and respect.

"Oriental Mentality"

We do not quite follow Dr. Konow when he says that bolshevism is "more akin to Asiatic than to European ideas." Bolshevism rose in *European* Russia. It is no doubt rightly considered a menace in other countries, but every "peril" is not necessarily Asiatic like the so-called "yellow peril"!

Moreover, the Orient is so vast a region that it is rather risky to speak of "the oriental mentality" as some single entity equally characterising, *e. g.*, the Japanese and the Chinese at one end and the Jews and the Arabs at the other. Europe covers a smaller area than Asia. Yet we have heard and read that the Nordic races have a mentality different from that of the Mediterranean races. Even in the small country called Great Britain the Celts and Saxons are said to have different mentalities.

But assuming that there is such a thing as "oriental mentality" characteristic of *all* Asiatics it seems to us that it is not something quite peculiar to Asia. Rabindranath Tagore, who has travelled much and "surveyed mankind from China to Peru," says that he does "not believe in any characteristic which is exclusively Oriental, bearing no intimate relation to the Western mind."

Dr. Konow observes:

> The oriental mentality can perhaps nowhere be more clearly grasped than in India and especially in Indian art. There one does not meet with individual features but with types and more or less general ideas. And in a similar way Indian religions aim at emancipating man from the fetters of individual limitation and not generally at individual happiness and bliss.

What the professor says of Indian art is only part of the truth. His observation is true only of some forms of Indian art in some provinces and ages. But even in the oldest Indian paintings, as in the Ajanta and Bagh caves, as well as in paintings of the Mughal, Rajput and Kangra schools, there are very many specimens in which individual character is to be found in the features, gestures and poses. Individual character is to be found also in large numbers of modern Indian works of art. On the other hand, we have found in many old Italian madonnas and other conventional pictures, not individual character, but "types and more or less general ideas."

Nor do we think that Prof. Konow is quite correct in describing the aim of Indian religions in the way he has done. Indian religions and their subdivisions [illegible] the aim of all of [illegible] exactly the same.

But taking his description to be correct, what is the [illegible] "emancipating man from the fetters of individual limitation"? Certainly, it [illegible] the attainment of bliss [illegible] the individual. In the Upanishads Brahm[illegible]

is spoken of as *Rasa* (*Raso vai sah*), that is to say, as full of that quality which gives joy, and it is also said that by realising *Brahman*, man becomes "blissful" (*anandi bharati*).

The aim of all devotees in all Indian religions is not to be merged in the Infinite after emancipation from the fetters of individual limitation As the Sakta saint Ramprasad puts it tersely, "Chini hote chai na Ma, chini khete bhalobasi", "Mother, I do not want to be sugar, I love to enjoy sugar"

If the object of human life according to the Indian religions were totally unconnected with individual happiness and bliss, the national genius would not have blossomed into so many different kinds of literary, plastic and other arts Even the Buddhist monks, who are popularly supposed, particularly in Christian countries, to lead a joyless, colourless life, did not find it inconsistent with their spiritual aim to dwell in such beautifully decorated abodes as the Ajanta cave temples, which surely helped to make them happy and blissful

In the Hindu scheme of life, of the four *asramas*, or periods or stages of existence, the *garhasthya asrama*, that of the householder or family man, is said to be the pivotal one —that on which the others depend for their existence and fruition And it is well known that the Hindu calendar is dotted with numerous religious festivals, meant for spiritual improvement as well as recreation.

The attainment of chatur-varga, namely *dharma* (right living), *artha* (riches), *kama* (objects of desire), and *moksha* (liberation) is a Hindu aim This aim is not unconnected with the promotion of individual happiness and bliss.

In Mahayana Buddhism, many Bodhisattvas vow not to accept *nirvana* for themselves so long as a single individual is left in pain It may be assumed that the object aimed at, indirectly at any rate, is the happiness and bliss of individuals

Professor Konow says that the bolshevists' theory "is based on a different conception of man and man's right which is more akin to Asiatic than to European ideas" and that Asiatic ideas or "the oriental mentality can perhaps nowhere be more clearly grasped than in India". This is calculated to indirectly convey the impression that bolshevism may find a congenial soil in India. And the professor does in fact attempt to show that [illegible] have imbibed bolshevist [illegible]

Let us look at the matter from a different angle. Perhaps the Hindu socio-religious organisation gives more tangible indications of Hindu ideas and Hindu mentality than theories deduced from interpretations of Indian art and Indian scriptures. The Hindu socio-religious organisation is, however built on foundations far different from bolshevist theory and practice. Bolshevism stands for proletarian dictatorship; it does not stand for the predominant power and influence of the nobility and the intellectual classes But what is the Hindu social theory followed in practice? At the top are the intellectual class of Brahmanas and the ruling and military class of Kshatriyas All the other castes, forming the vast majority or the proletariate, are at the bottom. This is the reverse of the bolshevik plan

Of course, wherever there is political or social oppression or both, bolshevism may gain adherents, and there is such a possibility in India, as in many other countries. But this is far different from suggesting that Indian art and Indian religions give indications of India's peculiar fitness for the reception of bolshevism

---

Using the Koran for Propaganda, Turkey. China, Afghanistan.

What Prof. Konow writes in relation to using the Koran for propaganda may be based on correct information. we do not know

His observations on what Mastapha Kemal Pasha has done, we believe to be based on truth

What Dr Sten know writes of the behaviour of the bolsheviks in the Caucasus is to the best of our knowledge, founded on fact He appears also to have correctly described the general aims, methods and policy of the bolsheviks.

We cannot say how far his information about China is correct But we know that he is in a position to be well informed about Afghanistan.

Bolsheviks and Indian Nationalists

It were much to be wished that Professor Konow had, for the sake of his own reputation, not indulged in vague sweeping allegations of the bolsheviks having connection with Indian nationalists. We would not object to properly qualified statements capable of proof. Any politically-minded Indian who wishes his people to be masters in their own [illegible] nationalist. Mahatma

andhi, Mr. C R. Das, Pandit Motilal Nehru, andit Madan Mohan Malaviya, Sir Surendraath Banerji, Mr. Srinivasa Sastri, Lala ajpat Rai, Maulanas Shaukat Ali and Mohaned Ali, Mrs. Sarojini Naidu, Mrs Annie esant, Mr. Jinnah, etc, etc, and their colagues and followers are all nationalists The rofessor says.

Similar considerations have induced the soviet thorities to seek connection with Indian nationalts There can be little doubt that Russian money is been placed at the disposal of Indians

Dr. Konow speaks of "Indian nationalists" nd "Indians" without any qualifying or miting adjective One is, therefore curious o know whom the professor charges with eceiving Russian money and how he would ropose to prove his indictment Subsequently, no doubt, he refers to the Indian ndependentists, but he does not say that hey alone have received Russian money

And speaking of independentists the present writer confesses that he is a dreamer of that ort, but regrets that no stream of gold has vet found its way to his empty treasuryvaults from the overflowing bolshevik offers

We do not "hear the praise of bolshevism sung by people who are themselves far removed from its underlying ideas It is possible, however that some brainy Indians whom we do not know, took Prof Konow into their confidence, not suspecting that the chiel was taking notes but faith' he's printed them!

--

History of Indian Unity

Dr Sten Konow observes that "the idea of an Indian nation has not come as a natural consequence of the historical development of the Indian people" He probably means that the idea of an Indian nation is not a purely indigenous growth unconnected with foreign conquest and rule, but that it is due to and came as a reaction against the foreign domination"

But does the historical development of a people necessarily exclude foreign influence, exercised either through conquest or by some other means of contact? We do not know of any great people whose historical development owed nothing to foreign contact The unity of the different peoples of Great Britain owed much to the Norman conquest, the nationalism of Italians was in part born of a reaction against Austrian rule, German unity owes its origin in part to the pressure of France, Norwegian nationalism owes something to the pressure of Danish rule and Swedish predominant partnership, and so on and so forth But even if Indian nationality were a peculiar and extraneous product, it would not necessarily be less valuable to the people of India than national unity is to other peoples After all, it is the thing that matters most, not how it was born or how we came by it—so long of course as it is a reality, not a sham

We do not know, nor would we guess, with what object, if any, the Professor has discussed the genesis of the idea of an Indian nation We want to treat it as a mere academic discussion and offer in that spirit some remarks not unconnected with the subject.

Independent nations have written their own histories to suit their own purposes They have slurred over or entirely omitted to refer to their own internal divisions and differences and described very briefly those periods of their history during which they lived under subjection to foreign peoples, so as to create the impression that they have been almost throughout their histories independent and invincible and one people with common aims and interests We do not want any such falsification of India's history But we cannot at the same time overlook the fact that owing to our history having been written for the most part by interested foreigners conquests and invasions and difference of race and language etc loom larger than they ought to, and periods of Indian independence and peaceful development almost disappear from view

The degree and extent of unity and community of aims and interests which existed in ancient India are also lost sight of We think there was some such unity, though it might not have been political or administrative unity for long periods When Prof Konow says that "to a great extent the whole population came under the influence of Aryan civilisation, he implies some such unity, though it cannot be denied and we have no disposition to deny [illegible] the caste system became a hindrance to the development of the feeling of [illegible] which stood that there were other [illegible] be admitted to be historically [illegible] that in ancient India "al[illegible] establishing a common empire [illegible] The empire of Asoka or that of Samudragupta was a real empire,

not less extensive than the British Indian empire, so long as either lasted. No doubt, neither was permanent. But the Roman empire or the Macedonian empire and some other empires of antiquity had also limited spans of existence. So the historical truth seems to be that ancient Indian empires were real empires, though they were not as long-lived as some other empires of antiquity

We do not refuse to give due credit to the British people for what they have done —it may be in their own interests—to unify India. But we cannot at the same time ignore what Indian empire-builders achieved in ancient times

The long periods during which Indians have suffered from disunity and foreign domination, are calculated to produce a feeling of despondency which our opponents cannot be expected to dispel. One remedy lies in the study of history Let us, for instance, turn to the history of Italy We read in the *Encyclopaedia Britannica*, eleventh edition —

"The difficulty of Italian history lies in the fact that until modern times the Italians have had no political unity, no independence no organisad existence as a nation Split up into numerous and mutually hostile communities, they never through the fourteen centuries which have elapsed since the end of the old Western empire shook off the yoke of foreigners completely they never until lately learned to merge their local and conflicting interests in the common good of undivided Italy. Their history is therefore not the history of a single people, centralizing and absorbing its constituent elements by a process of continued evolution, but of a group of cognate populations, eximplifying divers types of constitutional developments."

Our difficulties are, no doubt, not the same as, and in fact they may be greater than, those which the Italians had to face and overcome—the problems of no two countries can be exactly the same But if the Italians could be free after fourteen centuries of foreign rule, it is not beyond the range of probability that India, too, would be free, seeing that her subjection has not been of such long duration.

—

"Some Results of World War"

Some of the results of the world war described by, Prof. Konow bear witness to his powers of correct observation. They are to be found in the last eight paragraphs or so

"Proud of Belonging to the Ruling Nation"

Doctor Konow states that there was a tin when "to a great extent the educated India looked upon himself as a British citizen a was proud of belonging to the ruling nation We also have read such published protess of pride But during our life of sixty yea we have not heard a single Indian politic of any political party say in the course private conversation that he was proud belonging to the ruling nation

—

Who Want Home Rule?

Dr. Konow says.—

The strengthening of nationalism in India the consequent claim for home rule or independ has been brought about by the educated cl The people at large have had little or no in the movement.

This statement is to be read with subsequent statement that

The soil is gradually becoming prepared the spread of the nationalist movement am the Indian masses. To a certain extent the m ment has already made its way to them.

This process is not peculiar to India I many another country it is the educa classes alone who have at first striven political change It is in Russia that greatest proletarian revolution has b brought about. But there, too, it was students and other educated people, who first worked in the villages, to prepare people for the change; and Lenin, the great leader of the revolution, was a univers man and a lawyer He did not belong the masses

The professor says that at present to certain extent the nationalist movement h already made its way to the Indian mass When he was in India sixteen years ag if he had any experience of Bengal, h might have noted that the movement wa even then far from being confined to th educated classes.

—

Is Gandhi's View not Political?

Dr. Konow holds that Gandhi's view religious and not political. We cannot subscribe to this opinion. Our opinion is that Gandhi is above all a politician, but a politician who wishes to reach his political [illegible] and spiritual means He

does not, so far as his main activity is concerned, like Buddha teach the people the way to *nirvana*, nor like Christ tell them of the heavenly kingdom to be established hereafter, nor like some Hindu sage of yore dwell on the path which leads to *moksha* or spiritual liberation; the burden of most of his speeches and writings is how to win earthly Swaraj.

Gandhi and Bolshevist Revolutionaries

Professor Konow is right in pointing out that Mahatma Gandhi differs fundamentally from the bolshevist revolutionaries As the Mahatma's teaching of *ahimsa* has found a more congenial soil in India than it could have found anywhere else, it shows by implication that India is far less likely to welcome real bolshevism than many other countries.

Vitality of National Idea Doubted

Dr. Konow doubts whether the national idea would have any vitality if the home-rulers succeeded in making India independent of Great Britain. The future, of course, can never be predicted with absolute certainty in any matter in any country; but our doubts regarding the vitality of the national idea are not as grave as the professor's And one reason why they are not so, is that making India independent of Great Britain would necessarily depend so much on the national idea being deep-rooted in the minds of all classes and communities, that after it had become so widely imbibed and deeply rooted the chances of its dying out would not be great.

Hindu-Moslem Relation

Regarding the strained relations between Hindus and Moslems, Dr Konow observes that it is scarcely to be hoped that those relations will become better if the British cease to exercise control over the country It would not become us to assume the role of the prophet. But all political parties in India have good reasons to believe that the strength of the British position in India lies partly in communal rivalries and dissensions that the Government takes full advantage of these rivalries and dissensions, and that many Government servants, whether instinctively or in pursuance of a secret settled policy foment communal jealousies and conflicts. If this belief be well founded, as we believe it is, the disappearance of a third and controlling party—a party which directly or indirectly promotes and profits by communal disunion—may in course of time partly conduce to better Hindu-Moslem relations. It is not, of course, a fact that the British Government is the only or chief cause of strained relations between Hindus and Moslems—there are other causes But well-authenticated facts prove that British policy has made those relations worse For instance, the idea that Moslems should claim and have separate representation in the legislative bodies originated with Lord Minto On the eve of the enunciation of the Morley-Minto Reform Scheme, it was at Lord Minto's private suggestion that a Moslem deputation waited on him to claim separate communal representation Lord Morley in his "Recollections" tells Lord Minto with reference to this move, "you started the Moslem hare In his Coconada congress presidential address Maulana Mohamed Ali characterised that deputation as a "command performance" It is well known that the separatist Moslem claims have gone on widening and increasing, so that Moslems now demand a separate and fixed share of seats in *all* representative bodies, including village unions and the university senates and syndicates, and a fixed proportion of appointments in the public services In provinces where the Moslems are in a majority, they want a proportionate majority share, and where they are in minority, they want a share in excess of that to which their numbers would entitle them to. These separatist claims have given rise to endless and bitter wordy warfare and sometimes indirectly to blows and bloody strife

Landlords and Tenants

Dr Sten Konow describes with grave apprehension the conflicting interests of landlords and tenants and the landlords' tyranny His fears are not entirely groundless But his picture may convey the impression that the landlords are all Indians, and it is they alone who oppress the tillers of the soil Such, however, is not the case The Government is the landlord in many provinces Rack-renting is practised by the Government as well as by some Indian landlords, the rent being increased at each successive settlement Indian peasants are for the most part poor, ignorant and disunited In spite of that fact, however, in Kaira district in Gujrat for

example, the tenants, a few years ago, refused to pay rent to the Government, because it had been fixed at an exorbitantly high rate. The struggles and sufferings and final triumph of the passive resisters of Kaira are well known to all students of contemporary history. Similarly, in the Champaran district in Bihar there was, a few years ago, a struggle between the European landlords, who were indigo-planters, and the cultivators followed by passive resistance. The Government felt obliged to appoint a committee, of which Mr. Gandhi was a member. The cultivators gained their points. In Bengal in the last century there was terrible oppression of the tenants by the European indigo-planters. Hurrish Mookherjee took up the cause of the cultivators in his *Hindoo Patriot*. At last, even the pacific Bengali ryots turned. A picture of those days is to be found in Dinabandhu Mitra's play *Nil-Darpan*, for publishing an English translation of which the Rev. Mr. Long was sent to jail.

We mention these facts, not in defence or exculpation of the conduct of oppressive Indian landlords, but to rectify the one-sided impression which the professor's article may convey. He says that cultivators are rack-rented in spite of all Government regulations. That may be true in some places and cases. But all well-informed Indian publicists know that the Government has not done all that can and should be done. The rent *payable by the cultivators* should be fixed in perpetuity or for a long term of years, say 50 or at least 30, and peasant proprietorship should be extended to all provinces as rapidly as practicable. Above all, arrangements should be made immediately for the universal free elementary education of children and for universal adult education. This would directly and indirectly protect the cultivators against oppression. But the Government has never initiated or even encouraged any schemes for universal education. It was left to the late Mr. Gokhale to fight for it; but he was defeated. After more than a century and a half of British rule, ninety-four Indians out of a hundred are illiterate.

Oppression of the Poor

We do not desire in the least to absolve from blame all those among our countrymen [illegible] the poor. On the contrary, we [illegible]

cracy and the intelligentsia in Russia conveys to all oppressors. But the Norwegian professor's picture appears to produce the impression that the Government has done all that is possible for the protection of the poor and it is the Indians who are solely to blame for the lot of the poor. That is not a correct impression.

For decades, nay generations, coolies in the Assam tea-gardens lived in a state of practical slavery and often received inhuman treatment. It is Indian publicists who have at great risk exposed these abuses. Even after some improvements, only recently large numbers of coolies left some of these plantations, which resulted in many tragedies. But the Government has not yet amended the laws to secure such terms for the coolies as would enable them to live like human beings.

The horrors and miseries born of indentured labour abroad are also due to British rule and British exploitation.

In regard to the exaction of forced labour also, the professor speaks as if the Government and Europeans in general are entirely blameless. But who does not know that in places like Kumaon *begar* and *ultrar*, forced labour and the forced supply of provision, have been enforced according to laws made by the British Government ? "This kind of oppression is sometimes resorted to in the name of the highest British officials." Yes, but these officials know, and connive at such oppression for their own comfort and convenience.

Similarly the Government knows that "the Indian police are underpaid, with the result that bribes are taken or extorted," and there is much resulting oppression. This is one principal cause of discontent against British rule. There are two chief remedies. One is to educate the masses and improve their economic condition, the other is to pay the police adequate salaries. Both should go together. But education and economic betterment will stiffen the backs of the masses and make them assert their rights not only against Indian oppressors but against foreign domination, exploitation and oppression also. That is one reason why the Government and non-official Europeans have always fought shy of mass education, and many altruistic honorary educators of the poor have been deprived of their liberty as political suspects. As for giving adequate salaries to the police, how can money be found for such a purpose after lavish military expenditure and the payment of higher sal[illegible] [illegible] to civil and militar[illegible]

European officers than what similar State servants receive in some of the richest countries in the world?

The professor tells many stories which Indians have told him. As no Indian has told us these or similar stories, we are not in a position to comment on them. It is particularly noteworthy that we read even the story relating to "this neighborhood" for the first time in the Doctor's article. It is possibly because the present writer is a political recluse that such stories do not reach his ears.

And one can easily see how dangerous it is when some nationalists who are themselves supporters of the ancient Indian society, pose as bolsheviks. Sooner or later, the depressed classes will learn to understand that bolshevism is not merely nationalism but a social gospel, which is bound to make a strong appeal to them And some day political agents will come from abroad and enlighten them still more.

We do not say that this danger is beyond the bounds of possibility. But we should like to know who are the nationalists who pose as bolsheviks.

There lies the real bolshevik danger for India Provisionally bolshevism is to most Indians only a vague idea which the nationalists fancy they can use in their struggle against the British But what about the day when it becomes a reality?

A Gloomy Foreboding

The professor concludes his last article with the following paragraphs:—

If the masses can be organized and disciplined by leaders with strong will and settled aims they will some day rise, not against British rule, but against their oppressors, the wealthy Indians and the upper classes generally. And there will come a cataclysm which will make an end of the ancient Indian society and to Indian civilization And millions of those who rose in rebellion will themselves die the death of starvation, because it is, as the soviet republic has taught us, so infinitely more difficult to build up than to pull down

If such an upheaval should come after the Indians had succeeded in turning out the British, nothing would be able to keep it down. The firm hand of the British ruler alone could succeed in averting the disaster.

Dr. Konow implicitly believes in the Anglo-Indian (old style) claim that it is the upper classes who are the oppressors and the Europeans are the protectors. But he does not know or ignores the fact that speaking generally, most measures and movements for the amelioration of the condition of the masses owe their inception to these upper classes; there is no room to give details. He himself states that Gandhi has devoted his life to a disinterested fight for those who are exploited and depressed. But the Mahatma does not stand alone He has had forerunners in such work, he has contemporaries and co-workers, and he will have successors They may not all be as eminent as he, and their work may not also get as well advertised as his; but they have been, they are, and they will be.

To Doctor Konow the British empire is a great and the greatest beneficent agency in Asia. We do not want to say that it is satanic. single epithets and brief characterisations must be inadequate and unjust either way It is only point by point, item by item, that the claims of the British Government can be examined

In the professor's opinion "the British administration in India has been of a high order, and the individual Briton will exert himself to the utmost of his power" We have in the past shown again and again, and others, too, have done so, that the British administration is efficient mainly, if not solely, for its own purposes and interests, and the individual Briton (barring a few real philanthropists) exerts himself to the utmost of his power chiefly, if not wholly, for promoting British interests; what benefits have accrued to Indians have been generally by-products.

The poverty of the masses, which the writer contrasts with the wealth of some Indian persons of the upper classes, has been due not a little to the ruin of indigenous Indian trades and industries and the destruction of Indian shipping brought about in the earlier periods of British rule, and the process still goes on That some Indians are getting rich is also a by-product of British methods of administration, exploitation and self-aggrandisement.

Europeans in India have been at least as great oppressors and impoverishers of the masses as the wealthier countrymen of the latter The contrast between the wealth of the Europeans and the poverty of the masses is greater than that between the wealth of the Indian upper classes and the penury of the people Under the circumstances we fail to see why there is greater probability of the masses rising against their own countrymen than of their rising against British rule.—we do not want them rise against either. Of course, we know that our British rulers always pose as the protectors and benefactors of the masses and try indirectly to poison their minds against the classes. But may

we ask, what, compared to what has been accomplished in far shorter periods in Japan and the Philippines, the white rulers have done for the education, wealth, housing and economic betterment of the masses in India?

The professor speaks of the contingency of a rising of the masses *after the Indians had succeeded in turning out the British*, and takes it for granted that this rising would be against the upper classes of their own countrymen. But does he not see that the British can be turned out only by the masses and the classes making common cause against the British? Will anybody tell us how else the British can be turned out—assuming of course that the majority of Indian political parties want to do so, which is not true?

The masses can be made to have confidence in and combine with the classes only by putting an end to social tyranny and agrarian and capitalistic oppression. Every student of the contemporary situation in India knows that attempts are being made by some persons belonging to the upper classes to put an end to all such tyranny in every direction. Success in such an endeavour would also be tantamount to averting the upheaval apprehended by the professor.

Of course, bolshevist and even British propagandists may try to incite the Indian masses against the classes. We should, therefore, try our utmost constantly to avert any such catastrophe.

Forced Labour in Kenya

A revolt against the British Parliament has evidently taken place in Kenya carrying still further the labour policy of the late Governor, Sir Robert Coryndon. The Acting Governor made the following speech which was reported in *The Times* newspaper on March 20th. :—

"There is the strongest possible moral obligation on the part of the Government of the country to give the fullest assistance it can in securing to the European settler in this country the benefit of the developments which he has created to the lasting advantage of the Colony. I wish to make it perfectly clear that such is the policy of the Administration and *that Government expects every administrative officer to give all possible encouragement to the labour within their district to work on the lands which have been opened by the settlers*......"

The Under-Secretary of State in London ... implications of the

the Acting Governor, made all kinds of adm[illegible] sions which showed quite openly what k[illegible] of a spirit was in them. If they had kno[illegible] how soon the Acting Governor's words wo[illegible] be contradicted in England, perhaps t[illegible] would not have spoken so openly. But temptation was too great for them and have a series of remarks, entirely of [illegible] character, which show that the idea in Ke[illegible] is fixed, that the one function of Gove[illegible]ment must always be to provide forced lab[illegible] for the white settlers themselves.

Lord Delamore began as follows :—

Many officials were excellent friends to civi[illegible]tion (he said), but there were a lot who were o[illegible] sympathy with their own people. Some of [illegible] were at present put into native areas, they shoul[illegible] put into white areas and come in contact with t[illegible] own race. Such a contact would teach them [illegible] facts of the case. Those young officials who [illegible] stationed in the reserves did not understand [illegible] native temperament and they became a menac[illegible] civilisation."

After him, Captain Montagu continued [illegible] follows :—

"The Administration was certainly not pla[illegible] the game—In this country young university [illegible] saturated with democratic and socialistic [illegible] were being introduced, and had become a me[illegible] to the prestige of the white man."

Captain Schwartze supporting Lord D[illegible]mere declared that he thought,

"That the whole problem could be solved [illegible] disciplining the Junior members of the Admini[illegible]tion. The Government was anxious to help [illegible] was constantly hampered by those young offi[illegible] who laughed at, or ignored the Governm[illegible] policy."

Upon this, someone named Mr. Ha[illegible] went still further and said as follows :—

"Until the Civil Service was *combed out* [illegible] present unsatisfactory state of affairs would e[illegible] The Junior officials whose views had been dist[illegible] by debating societies and who were inspired b[illegible] anti-white ideas and Bolshevist tendencies w[illegible] defying the Government."

And Mr. Hawtroy ended this edifying a[illegible] clarifying debate with the following amaz[illegible] utterance :—

"The Government should regard the Europ[illegible] farms as a training ground for the native pop[illegible]tion—as a Kindergarten—and compel the nati[illegible] to leave the reserves and work. It was necess[illegible] to conquer the Nonconformist conscience [illegible] England, which held that a native must not wo[illegible] The Government was controlled by Down[illegible] Street and could not insist on compulsion."

I have been reading, month by mont[illegible] the *East African Standard* which is t[illegible] leading paper of Kenya. This policy of co[illegible] the natives to come out of the reser[illegible] ... the white settlers

being continually advocated as the ultimate policy of all white settlers. A great debate is promised in the House of Commons on the subject at the end of May or early in June. Dr. Norman Leys' book on Kenya will probably come in for scathing criticism from the very large conservative land-holding section in the House of Commons; but the facts that can be brought forward are damning, and whatever might be said about the book itself, the policy which Dr. Norman Leys sets forward is likely to be carried through. The white settlers will not have their way. The House of Commons has just been cordially congratulating H. R. H the Maharajah of Nepal for his action in doing away with domestic slavery. It would be inconceivable for the same House of Commons to defend the system of forced labour in Kenya itself.

C. F. A.

Robbing the African Natives in Kenya

"It has been proved by competent authorities that the area of good agricultural land in Kenya is exceedingly small, and that there is hardly sufficient even now for the expansion of the native races." So, if the confiscation of 10,000 square miles of territory from the natives for being granted to the white settlers was an initial crime and blunder, leading to serious mischief, "it is obvious that the confiscation of another 10,000 square miles from the natives in order to give it to the Indians, would be a still more serious evil." But this is what has been proposed. With respect to this proposal, it is stated in the memorandum on the Kenya lowlands proposal, prepared by Mr. C. F Andrews and issued by the Imperial Indian Citizenship Association

> In spite of the fact that in London, 1923, the whole suggestion of a compensating area being given in the Lowlands to Indian settlers was rejected there is a tendency here and there among certain Indians in East Africa not to reject it, but to accept it. But I think it can be said without hesitation that the foremost Indian leaders are still wholly against the proposal and feel that it would be a fatal compromise, such as would put the Indian claim for equal justice among the natives on an entirely wrong basis. Among these foremost leaders I would mention the Rt. Hon. Srinivasa Sastri and Mahatma Gandhi.
>
> Let me in conclusion argue out the case a little from the Indian point of view :—
>
> (1) To accept a large slice of territory exclusively for Indians in the Lowlands would be a definite and formal renunciation of the Indian claim in the Highlands.
>
> (2) The policy of accepting territory in the Lowlands would certainly involve a weakening of the present Indian friendly relations with the African natives. Indians are living in Kenya to-day on terms of friendship with the natives and not on terms of hostility But to take this large slice of territory from the natives would inevitably lead to hostility growing up between the Indians and the natives
>
> (3) The policy of accepting land in the Lowlands would mean the beginning of an imperialism which would be unlike any form of Indian emigration in the past. It would not mean the occupation by Indians, as colonists, of lands that were entirely useless and never likely to be occupied by the natives of the country because it has been proved by competent authorities that 'the area of good agricultural land in Kenya is exceedingly small, and that there is hardly sufficiently even now for the expansion of the native races It would mean a definite expropriation of the native and as such would be an endless source of mischief, aggravating an evil situation
>
> (4) To accept territory in the Lowlands, would be a reversal of the whole Indian claim ; for as I have shown in 1923, the Indian deputation definitely rejected such a suggestion and equally definitely declared that their only wish was to recover the legal right of open sales and transfers of land anywhere in Kenya Colony This position, which was taken up by us all formally in 1923 would obviously be thrown on one side and it could never be taken up again if once the compromise had been made
>
> These then are some of the main reasons why such a false step should not be taken by the Indian Government with the consent of the Indian people. The essentially moral character of Indian citizenship is at stake Indian leaders to-day are speaking as strongly as possible against the evil spirit of Western imperialism which has been so crushing to themselves in India and also in other Eastern countries They assert, that the form of forcible subjection and dispossession of other people from their own territory by a foreign power is wrong in principle and must not be carried out any further but rather be undone.

For India to be a partner of Great Britain in imperialistic crime would be a great moral disaster and would bring other evil consequences in its train.

Independence and Swaraj

In his presidential address at the Faridpur session of the Bengal Provincial Conference, Mr C R Das said in part :—

> Independence to my mind is a narrower ideal than that of Swaraj It implies it is true, the negative of dependence but by itself it gives us no positive ideal. I do not for a moment suggest that independence is not consistent with Swaraj. But what is necessary is not mere independence but the establishment of Swaraj. India may be independent to-morrow in the sense that the British people may leave us to our destiny but that will not necessarily give us what I understand by 'Swaraj India presents an interesting but a complicated problem of consolidating the many

pparently conflicting elements which go to make p the Indian people. This work of consolidation s a long process, may even be a weary process: ut without this no Swaraj is possible.…

Independence, in the second place, does not give you that idea of order which is the essence of Swaraj. The work of consolidation which I have mentioned means the establishment of that order.… To my mind, Swaraj implies, firstly, that we must have the freedom of working out the consolidation of the diverse elements of the Indian people; secondly, we must proceed with this work on national lines, not going back two thousand years ago, but going forward in the light and in the spirit of our national genius and temperament. Thirdly, in the work before us, we must not be obstructed by any foreign power.

What then we have to fix upon in the matter of ideal is what I call Swaraj and not mere Independence, which may be the negation of Swaraj. When we are asked as to what is our national ideal of freedom, the only answer which is possible to give is Swaraj. I do not like either Home Rule or Self-Government. Possibly they come within what I have described as Swaraj. But my culture somehow or other is antagonistic to the word 'rule'—be it Home Rule or Foreign Rule. My objection to the word Self-Government is exactly the same. If it is defined as government by self and for self, my objection may be met, but in that case Swaraj includes all those elements.

We have no desire to quarrel with words. But it must be pointed out that Mr. Das takes into consideration only the derivative meaning of "independence." He, no doubt, takes care to say that he does not for a moment suggest that independence is not consistent with Swaraj, but what he actually does is to assume that the contents of Swaraj are not found in the connotation of independence.

The full meaning of independence is not confined within its derivative sense. The derivative meaning is merely negative—the absence of dependence. But surely when the Americans fought their war of independence they did not fight for a mere negation. That they acquired something very positive by their success in that war is proved by the political, economic and cultural position of the United States among the free countries of the world. The independence which they won has given them the power to gradually 'consolidate' the conflicting elements in the American population and to establish 'order.' Take another example. CzechoSlovakia won independence in consequence of the last world war. The solidarity, prosperity and enlightenment of that country show that in their case, too, independence is not a mere negative thing. Of course, there may be independence in the sense of a mere absence of dependence. But we must look facts in the face, not confine our attention to the first meaning of a word given in dictionaries.

It should also be borne in mind that we Indians do not use the word "independence" in our vernaculars; we speak of "Swadhinata" or "Swatantrya," whose meaning is not negative.

In the case of Swaraj, Mr. Das assumes that it can have only that meaning in which he understands it. But are there not Indian Moslems who think that they had Swaraj when Aurangzib was emperor? Are there not Panjabis who think that they had Swaraj when Ranjit Singh reigned over the Land of the Five Rivers? Are there not Marathas who think that they had Swaraj under some Peshawa or other? But can it be said that in the days of those potentates there was Swaraj in Mr. Das's acceptation of the word—that there was 'consolidation' and 'order', for example, in the sense in which he understands them? Mr Das cannot name any Sanskrit or other dictionary in which the meaning of Swaraj is so defined as to prove that these Moslems, Panjabis and Marathas are wrong in their use of the word and tha he alone is right in his interpretation of it.

Mr. Das practically assumes that inde pendence does not mean sovereignty of th people and that Swaraj necessarily mean such sovereignty.

He assumes that under Swaraj within th British Empire, the people of India are qui likely to have every opportunity for sel realization, self-development and self-fulfi ment, and if they do not get such oppo tunities they would carve out Swaraj outsi the Empire. What the chances of our getti such opportunities are may be judged fro the fact that though the Canadians are European extraction there is even now "aft the War," a movement for independen there. It is not likely that we who do belong to any European stock would obt such ample opportunities as to extinguish ever in our souls any desire for indepe ence. In South Africa, too, men of Eu pean race are supreme. But there also th is even now an independentist movement.

On the other hand, not a single indepe ent country has ever sought or now, "a the War", seeks, "Dominion status' Swaraj) within the British Empire. Denm Switzerland, Belgium, etc., are among smallest countries of Europe. But none them would exchange their independence the advances of "Dominion status" within British Empire.

Not that we consider "Dominion status" like that described by Mr. Das valueless;—it is very much to be preferred to our present condition. What we object to is Mr. Das's attempt to prove by special pleading and word-jugglery that Swaraj within the British Empire is better than independence To prove his thesis he supposes that "India may be independent tomorrow in the sense that the British people may leave us to our destiny." But the fact is, the British people mean to stay on and will not leave us to our destiny unless they are compelled to do so by some sort of struggle, as many of their leading men have declared. And to carry such a struggle to a successful close would necessitate just the kind of consolidation and order which Mr. Das speaks of.

"No Nation can Live in Isolation"

In order to prove the value of the Dominion status, Mr. Das observes

> It is realised that under modern conditions no nation can live in isolation and the Dominion status while it affords complete protection to each constituent composing the great Commonwealth of Nations called the British Empire secures to each the right to realize itself develop itself and fulfil itself, and therefore it expresses and implies all the elements of Swaraj which I have mentioned.

It is true that under modern conditions no nation can live in isolation But how do the nations (not the subject peoples) of the world actually manage to maintain their individual and separate existence? No doubt by inter-dependence. But the parties to this inter-dependence do not always remain the same. According to circumstances and according to the interests of the different parties, the groups vary in their constituent elements. There was a time when France and England belonged to opposed groups, now they are, externally at least, allies Once upon a time Britain was an ally of Russia But there is no alliance between them now During the earlier years of this century Japan fought Russia and defeated her. Later also, during the world war, there was little love lost between them. But now they are allies. From before the war there was an Anglo-Japanese alliance. But in spite of that fact Japan has sought and obtained the friendship of Russia. Examples may be multiplied. What we drive at is that independent nations maintain their existence by choosing their friends according to varying circumstances. Is there the least possibility that India's interests will always coincide with those of Great Britain? It cannot be so, considering that our histories, cultures, racial stocks and geographical positions with all that they imply, are different So our interests will clash, as they do even now and have ever done so since the beginning of the British connection with India In consequence of such conflict of interests, is there the least possibility of India as a part of the British empire ever being free to ally herself, if necessary, with any nation which is inimical to Great Britain? There is none

Inter-dependence is a great ideal. But it can be truly realised only by independent nations and only so long as they are independent

"Equal Partners'

Many British and Indian politicians speak of the ideal of Britain and India being equal partners in the British commonwealth of nations But have they seriously dived deep enough to discover the implications of such equality?

When equality is the thing to be discussed, no one, we hope, will object to our examining in the first place the name itself of the commonwealth In the British Empire, Indians outnumber by far the white population Therefore, as there is to be no racial superiority or inferiority, the commonwealth should be named the "Indian commonwealth of nations" after the majority of its inhabitants Would the white citizens of the commonwealth agree to this? They would not. Well, as they have been masters so long, they may not agree to the total obliteration of their names Would they then agree to the commonwealth being named the Indo-British commonwealth by way of a compromise? That also is hardly likely

In the next place, why should the capital of the commonwealth be situated in a small island, which is not inhabited by the majority of the commonwealth citizens? If the capital ought to be *situated in a region* which contains a majority of the population, it should be located in India If it should be situated in the biggest slice of the earth's area comprised within the commonwealth, it should be located in Australia What do the equal partnership men say to this? It is not right that the majority should have to send their representatives to a place which is nearest only to the habitations of the minority.

The next question to be decided is whether there is to be monarchy for ever. Of course, if the commonwealth is to become a republic, the president and other leading men may belong to any of the countries and peoples comprised within it. But if monarchy is to continue, why should the kingly office be for ever confined to a royal house of purely British or European stock. When there is a British reigning king, should he not be required by some constitutional law to marry an Indian woman, and when there is a reigning queen, should she not be similarly required to marry an Indian man? Otherwise there cannot be "equality". It must not be supposed that it is absurd to limit by law the choice of mates by kings and queens. The British constitution does lay down that a British queen or a British King must be protestant by faith.

And then why should the monarch reside in great Britain, which is inhabited by the minority? He should either live in India or be peripatetic.

In order that equal citizenship may be real, there should be a commonwealth parliament to which all the peoples living within it are to send representatives. All representative bodies tend roughly to conform to the principle that the number of representatives should be proportionate to the number of electors. Adult universal suffrage is also coming to be more and more the rule. So in the proposed commonwealth parliament the Indian representatives would far outnumber the representatives of all other parts. Can the white citizens view such a prospect with equanimity.

It is easy to talk glibly of equal partnership, but it is not at all easy to face the idea in its real concrete form. We would welcome real equal partnership, but white men cannot do so.

The British Empire Not an Organic Unity

The British Empire is in fact a huge mass, having no common life. It has no organic unity, and cannot have any. In the human or any other animal body, the pain or pleasure, health or illness, strength or sickness of one part affects or influences the other parts. No such thing is found in the case of the British empire. India and Britain have been joined together for more than 150 years. During this period, Britain has made great strides in wealth, health, sanitation, education, enlightenment, acquisition and exercise of civic rights, etc. Have we advanced with the progress of Englishmen in all or any of these respects? Whenever Englishmen have obtained any rights have we obtained the same automatically or even by striving?

On the contrary, the fact is that in many matters, Britain's progress has been at our expense.

Things which are not held together organically by a common life cannot have a lasting connection. Therefore the British empire is bound to disintegrate, even if it be called a commonwealth.

Moreover, the days of the dinosaur, the megalosaurus and other huge animals are gone. Man is a much smaller creature, no doubt; but he is finer and of a higher type. Similarly the days of huge and unwieldy empires are also numbered. Standardised and uniform life is no life. The days of small States with their distinct achievements, cultures and outlooks are in sight. They may and ought to be friendly to and co-operate with one another, but of free choice and independently.

Of course, in being a part of the British empire we have some advantages. For instance, in the matter of defence and protection, India has not to shift for herself. But in reality it is not an unmixed advantage. It has been progressively dwarfing our manhood, and absorbing also a much greater proportion of our revenues than it ought to, thus preventing or retarding progress in sanitation, education and material development.

The Case against Violence

We are against the use of violent methods for progress towards our political goal, which can be nothing else but freedom and independence. We do not know how or when we shall reach the goal, but we cannot agree to call any other objective our goal; though we would accept "the Dominion status" as a sort of half-way house.

Many of Mr. Das's objections, against the method of violence are quite sound. But when he speaks of the method of violence being hardly in keeping with our life and culture, it is difficult wholly to agree with him. It is true that "violence is not a part of our being as it is of Europe." But in a country where from time immemorial the socio-religious system of caste has given an honoured place to warriors, where many

avatars belonged to that caste and waged war and where one avatar's preaching of war is the central theme of a revered sacred book, it is unhistorical to claim non-violence as the sole or principal feature of its life and culture, "the special psychology of the Indian mind", though that may have been and is the ideal of individual men. China may with greater justification claim non-violence as in consonance with its life and culture, as the military profession is not held in honour there.

Mr. Das considers armed revolution impossible in India and even in England today. Knowing nothing of the art of war or of the strategic possibilities of different parts of India, we cannot express any opinion on the subject. But we should be prouder to be non-violent in spite of armed rebellion being practicable; it would be humiliating to feel that we were non-violent, because there was no help for it.

Mr. Das's next argument against the method of violence runs as follows

> Violence is sure to be followed by more violence on the part of the Government and repression may be so violent that its only effect on the Indian people would be to check their enthusiasm for Swaraj. I ask those young men who are addicted to revolutionary methods, do they think that the people will side with them? When life and property is threatened, the inevitable result is that the people who suffer or who think they may suffer recoil from such activities. This method therefore is impractical.

It cannot be denied that there is some truth in this. But why does not this sort of fear deter Mr. Das from inculcating the duty of mass civil disobedience, if necessary? Says he:—

> The atmosphere for civil disobedience is created by compelling the Government to raise money by the exercise of its exceptional powers; and when the time comes we shall not hesitate to advise our countrymen not to pay taxes which are sought to be raised by the exercise of the exceptional powers vested in the Government.

In the few cases of civil disobedience in small areas which have occurred, the Government has not remained non-violent. There is nothing to show that civil disobedience on a larger scale will convert it to the cult of ahimsa.

Repression and Revolutionary Movements

Mr. C. R. Das has been able to prove by a detailed narrative of events and dates that

> Repression was followed by revolutionary movement which again was followed by further repression, and that even when the British Government allowed measures which may be described as benevolent, they were always attended by others of a repressive character

The Catholic Hierarchy in China & Opium

We are glad to read the following in *The Catholic Herald of India* —

> .. Drastic action has already been taken by the Catholic Hierarchy of China against all Catholic Chinese who should cultivate, manufacture, or traffic in opium making the offence punishable with the refusal of the sacraments Similar action may be expected in South America against growers of the cocoa plant

Sir Bamfylde Fuller on the British Services in India

The Amrita Bazar Patrika quotes the following opinion of Sir Bamfylde Fuller on the British Services in India:—

> "Young British officials go out to India most imperfectly equipped for their responsibilities. They learn no law worth the name, a little Indian history no political economy, and gain a smattering of one Indian vernacular In regard to other branches of the service, matters are still more unsatisfactory Young men who are to be police officers are sent out with no training whatever, though for the proper discharge of their duties an intimate acquaintance with Indian life and ideas is essential. They land in India in absolute ignorance of the language So also with forest officers, medical officers, engineers and (still more surprising) educational officers"

Exploiting Rabindranath Tagore's Name

Great men have often to pay a penalty for their greatness in various ways. One is that "enterprising" men exploit their names without their knowledge and permission for making money The following extract from the *Gazette*, Montreal, Canada, dated Feb. 28, 1925, will explain what we mean —

> SPREAD PHILOSOPHY OF YOGIS IN U S
>
> *Rabindranath Tagore Announces Plans for Founding of College*
>
> Calcutta, February 27—America is to have a college for imparting instruction in the philosophy of the Yogis of India, Rabindranath Tagore, famous Asiatic poet and philosopher announces here. His cousin, Pundit Jogi Narayan, several other prominent Brahman priests and a number of wealthy United States citizens now touring the world aboard

the Canadian Pacific Steamship "Empress of France," including W. E. Clarke, Chicago, Dr. W. J. W. Copeland, Elmira, N.Y., and Charles de Rouville, Albany, N.Y., and Carl F. Boetticher, Evansville, Ind., are responsible for the plan. Should it be found impossible to establish the college in America, these men will open it at Benares."

We have the Poet's authority for saying that he knows absolutely nothing about this College and has no cousin named Pandit Jogi Narayan. It is to be hoped that his friends abroad will not be taken in by the announcement of the Canada paper.

Bolshevist Plans Regarding India

The following telegram appears in the daily papers:—

London, May 25.

"The Times" Riga correspondent states that in a speech outlining the Soviet's plans for ousting Imperialists from Oriental countries, Stalin mentioned particularly India, Morocco, Egypt, China and Java.

Regarding India, he said that the revolutionary work there must be aimed at creating an alliance between the workers and the poorer section of the native bourgeoisie, which alone could make the eventual victory of Communism possible

He emphasized that different tactics would be necessary in other countries where the peculiarities of the movement must be studied and utilized

Professor Sten Konow's article, entitled "Bolshevism in India Follows Queer Trail," which is reproduced elsewhere in this issue and Yonne Pouvreau's article on "The Heroic Struggle of the Republics of the Caucasus Against the Bolshevists" in the last July number of The Modern Review should be read in this connection

We have said more than once and say it again that there is no other way to stave off the inroads of bolshevism and prevent it from obtaining a foothold in India than earnestly and unceasingly trying to ameliorate the social and economic condition of the poor and the depressed in a spirit of true brotherliness.

The note which follows shows to what dangers the Hindu community is exposed in another direction.

Intended Mass Conversion of Chamars

The Amrita Bazar Patrika publishes the following:—

(From a Correspondent)

Lucknow, May 23.

Hearing the intended conversion of 5000 Chamars to Mohammedanism in Budaun district, I, in company of Si. Shanti Sarup, had been to the affected villages. While at Ujhani we were told that the situation had become normal and the danger of conversion did no longer exist. And on discussing the situation with the Chamar Headmen in the villages, however, it was found that the Chamars were still dissatisfied with the Hindus and might go over to Islam any moment. In fact they were even then negotiating with Mohammedan leaders. The situation is grave and requires to be handled by very influential and reputed leaders. The evil cannot be remedied so long as the Hindus do not meet the just demands of depressed classes in a spirit of truthfulness and benevolence.

Benevolence is very frequently a synonym for patronising and condescending charity. But that is not what will suffice to prevent the mass conversion of Hindus of certain classes to Islam or Christianity for social and economic reasons. Only an active sense of justice and a genuine feeling of human brotherhood can avail to give these classes the help needed and to restore to them the sense of self-respect of which they have been inhumanly deprived for centuries

Good and wise are they whose conduct towards others is regulated by just, humane and fraternal principles before the pressure of circumstance makes it necessary. Prudent are they who are able to perceive betimes the signs of the times and are just and humane in order to avoid being crushed under the chariot wheels of Nemesis. But foolish and suicidal is the conduct of those who have been so blinded by pride, prejudice or superstition or so lethargised by use and wont that nothing can make them do unto others as they would that others should do unto them. Should we not all try to avoid being classed with the last?

Earthquake in Japan

Japan has again been devastated by an earthquake, though it is not so catastrophic in its consequences as the one which occurred in September, 1923

The sympathies of all nations go out to Japan in her terrible trials.

States Subjects Conference

In his inaugural address as president of the fifth session of the conference of the subjects of Indian States, Mr. B. S. Kamat

impressed upon the rulers of Indian States the desirability of making an earnest beginning in the direction of the establishment of representative institutions and suggested a Round Table Conference with popular representatives for the purpose. He also demanded immediate grant to Indian States subjects of the liberty of the press and liberty of speech on the same terms as in British India This, in his opinion, should be the minimum demand of the Conference on behalf of the subjects.

This Conference ought also to consider in what organic relations the Indian States should stand to a self-ruling India

Mahatma Gandhi's Tour in Bengal

There can be no question that the vast majority of our men and women—particularly our women—require some means of earning a living. Most of those who have some remunerative occupation, need a supplementary source of income The spinning wheel, though it may not bring in much money, is the easiest of such means to adopt In the case of our women particularly, it is a means of giving them the power to maintain their self-respect. Therefore, even those who are not charka-enthusiasts like Mr Gandhi, would be sincerely glad if his tour in Bengal led to the wider use of the spinning wheel in the huts and cottages of Bengal Those who do not want to make a business of it can, in any case, provide for themselves their own clothes by the work of their own hands That would result in not a little saving to themselves and to the country at large. And the moral gain, in making the people self-confident, self-reliant, self-disciplined and industrious would be great.

We have always thought that Mahatmaji does not go far enough in what he says regarding the removal of "untouchability Nevertheless, we should be truly glad if we Bengalis could get rid of the curse to the extent he enjoins, though it is not so bad in Bengal as it is in some other parts of India.

We do not know how far his visit will improve Hindu-Moslem relations We can only hope against hope.

Above all, we should consider ourselves blessed, if his tour made some of us at last endeavour to be as spiritually-minded and as unselfish and fearless in our lives as he is.

The Char Manair Case

In a village in Bengal called Char Manair a dacoity took place The Police arrived on the scene almost at the same time The villagers mistaking the police to be also among the dacoits maltreated some of them Then, it was alleged, in order to punish the villagers larger numbers of police-men came to the village, whereupon most of the male villagers fled It was futher alleged that one Musalman male died in consequence of the cruel treatment he received at the hands of the police, and a good many women were ravished and otherwise ill-treated. Dr. Pratap Chandra Guha Ray was among those who made these allegations and he was prosecuted His trial had been going on, now in this court, now in that, for two years Recently the Bengal Government has withdrawn the case against him, on the ostensible ground that it was instituted long ago We do not believe that that is the real cause If the case were at all strong, the Government would have proceeded with it to the bitter end To us it seems clear that Dr Guha Ray has been harassed because he tried to get some policemen punished whom he considered guilty of revolting and lawless conduct That he has got off even now is a piece of good luck But we cannot congratulate the Government on the practical immunity which offending policemen enjoy What is also to be ashamed of is the cowardice of the Hindu and Moslem men of Char Manair who fled from the village, leaving their womenfolk to be victimised by some police underlings

Calcutta University Post-graduate Education

A committee had been appointed by the Calcutta University Senate to consider and report upon the means of effecting economies in the post-graduate departments and stabilising them The majority of the members of this committee drew up one report and a minority of four drew up another After exciting debates in the Senate, lasting for several days, the majority report has been

opted. This result could be anticipated ɔm the beginning. For, for a number of ars, the Senate has consisted of a majority the followers of Sir Asutosh Mookerjee, ıd the committee also consisted for the most ırt of his followers.

Not having seen either of the reports, we e unable to discuss them on their merits. ut one remark we must make in favour of e position taken up by the majority. Lord ytton, the *pucca* Governor of Bengal, had omised more than once that he would make grant to the university which would suffice make up the deficit, after the real needs the university had been made known to m. He had not definitely fixed the amount the promised subsidy, nor had he said at the university must effect such retrench-ents as would make its own resources ffice for its needs without any State help ıe majority, therefore, did not feel called up-to make retrenchment the sole or main ject of their deliberations, which is what ə minority did. We think under the cumstances, the majority were right.

As regards the grant of three lakhs per num which the university asks the Govern-ınt to make, we consider this a moderate mand when the grants made to some ıer Indian universities are considered. For tance, take the case of Lucknow. It edu-es a smaller number of students in a aller number of subjects than Calcutta t in its report for the year 1924, for a ɔy of which we are indebted to Dr. G. N. arkervarti the vice-chancellor, we find it ted in the treasurer's report.—

"The estimates of 1924-25 indicate an expendi-e of Rs. 19,09,478 against a possible net income Rs. 6,85,971 (including Rs. 50,000 expected from ecriptions) and unless the University receives a vernment grant of at least Rs.13,95,000, it is very ıbtful if the whole of this expenditure can be ertained. In this connection it may be pointed that the Universities Economy Committee ap-nted by the Legislative Council have recom-nded a block grant of Rs. 7,87,000, excluding Medical College Hospital, (which will in future shown under the Medical Provincial Budget). ıs sum is calculated on five years' averages, and t of this amount has to be kept in reserve for ess of expenditure over the block grant two rs hence."

If the Bengal Government and the ngal Legislative Council had definitely used to make any grant, it would then ve been certainly necessary to think of astic retrenchments, to the extent of even olishing the chairs in some subjects. But the case was not so desperate as that, one fails to see the necessity of the many motions for lopping off several subjects. It seems to us strange that Pandit Haraprasad Sastri of all men felt called upon to move for the abolition of the study of Pali, which contains so much valuable literature and so many source-books for the study of ancient Indian history, sociology and religion.

We have already said that we have not seen the majority and minority reports, and therefore do not know whether all the exist-ing members of the teaching and office staff are going to be retained.

We have repeatedly given expression to our opinion that there should be no pluralists, that not a single professor should be retained who does *no* teaching, lecturing or research work—we once definitely named at least one such man, that plagiarists should not be encouraged, that disciplinary action should be taken against them, that there ought not to be a superfluity of librarians or secretaries or clerks, etc, etc. But we do not expect that there will be any reform in these direc-tions.

The Proposed Secondary Education Board

It is said, the Bengal Government is going to introduce a bill for the creation of a board which will take charge of the Matri-culation and Intermediate Examinations and the classes which prepare students for the same.

The Sadler Commission, no doubt, re-commended the creation of such a board We could not see our way to support this recommendation But leaving aside the objections which we formerly urged, let us see what conditions were attached by the Commission to the recommendation. One was that the board was to be an independent unofficialised body, uncontrolled by either the Government or the university. But it is said, the board which the Government wants to create would be an officialised body practically under Government control Another condition was that Government should give a subsidy of forty lakhs for the Intermediate Colleges to be created. This also, we are told, would not be forthcoming

There is some experience, too, to guide the Indian public. Intermediate Colleges have been now in existence in the Allahabad University for some years. They have, however, been pronounced a failure. *Vide,*

for instance, the extract from the *Allahabad University Magazine* given in our last issue, p. 565, on this subject. As regards pecuniary support, if the U. P. Government with its larger revenue could not give enough money for Intermediate Colleges in U. P. how can the Bengal Government with its beggarly income do so?

We do not want any extraneous body to have the strangle-hold on our colleges and University. But practically the proposed Board would have such a hold. Most of our colleges cannot go on without the intermediate classes. Moreover, if the proposed Board insists on passing too few Matriculation and Intermediate candidates, as the University has hitherto insisted for financial reasons on passing a very large percentage of them, how can the University or the majority of colleges go on?

The Madras Vice-chancellor

We congratulate the University of Madras on the selection of Sir Venkataratnam Naidu as its Vice-chancellor He is a man of high attainments and high character who has spent his life in doing good to society as an educator, a social reformer and a religious teacher.

Some Hindu Resolutions

It is a hopeful sign of the times that the Hindus assembled at Faridpur last month passed the following resolutions —

Whereas, for want of Vedic Culture among the Hindus and inability to perform religious rites and ceremonies by oneself there has been a gradual degeneration of manliness and spirituality, this Conference requests every male and female member of the Hindu society to read the Vedas and perform the religious rites and ceremonies by his own hand.

This Conference recommends and supports the following means for the removal of untouchability from among the Hindus and does expect every Hindu to observe them in his daily affairs, viz —

Every one irrespective of colour and creed has the right to read the Vedas.

Every Hindu will have equal rights to access and use of all public temples, schools and water reservoirs.

All Hindus will be able to drink water touched by any other Hindus.

Priests, washermen, barbers, bearers etc., will be entitled to serve every Hindu irrespective of castes and no Hindu should raise any objection in that respect.

While affirming that Brahmacharya should be the ideal of the Hindu widows, this Conference holds that if any Hindu widow remarries, she or her husband should not be outcasted or deprived of any privilege or advantage of the Hindu public.

As many Hindu women are being oppressed and outraged by ruffians and are being compelled to live miserable lives and sometimes to adopt other religions, this Conference requests every Hindu to be determined to prevent such outrages and to keep all outraged women in society and to give them all sorts of help, if necessary.

Whereas the power of organisation is almost extinct amongst the Bengali Hindus and whereas mutual sympathy in case of dangers and difficulties is found wanting amongst them, this Conference resolves that a Hindu volunteer organisation be formed in every district subdivision thana and village for help in cases of dangers and difficulties under the Provincial Hindu Sabha It will be the duty of these volunteer organisations to serve and succour every oppressed and needy person irrespective of caste, creed and religion

This Conference expects that the Bengal Provincial Hindu Sabha will try its best for the attainment of health and strength by all classes of Hindus by physical culture.

This Conference expects that the Bengal Provincial Conference will make special efforts so that every Hindu man and woman reads the Gita

Whereas in Bengal, due to various factors, the number of Hindus is dwindling day by day and whereas many Hindus have embraced and are embracing other religions it is therefore resolved that in order to consolidate and strengthen the Hindu society the Hindus should take back in their fold those who have forsaken the Hindu religion but are now willing to come back to the Hindu society after performing necessary rites

All these resolutions are in consonance with the outspoken presidential address delivered by Sir P C Roy at the Faridpur session of the Provincial Hindu Sabha

Interdining at Tamil Gurukul

An acrimonious controversy has arisen out of an attempt to make interdining among students of all castes in the Tamil Gurukul compulsory Much as we are in favour of interdining, we consider it absolutely wrong to make it compulsory In the Visva-bharati University interdining is optional, the result being that the vast majority of the students and staff interdine

The Bawla Murder Case

Whether capital punishment should be retained in the penal codes of nations is a question which continues to be discussed.

, as it has not yet been abolished in ia, it can be asserted without any hesita-ı that the men who murdered Bawla, the nbay Muslim millionaire in the attempt to ınap his mistress Mumtaz, have been htly awarded the highest penalty of the v.

But these men were evidently hired tools in e hands of some powerful and wealthy man men. From the details of evidence published, is clear that the moving spirit or spirits f this crime is a resident of the Indian tate of Indore Public opinion rightly urges he Government of Bombay to ferret out the ffender or offenders and mete out conlign punishment.

The Nizam's Ban Against Malaviya

Hitherto the Nizam vented his spleen mostly upon newspapers. Now he has passed an order that Pandit Madan Mohan Malaviya should not enter that ruler's territories. The Pandit had been invited to preside over a conference of Hindus in the Hyderabad State. When will the Nizam learn wisdom? He is not a minor. His subjects are mostly Hindus, and it is only right and proper that they should have the liberty to set their house in order under the guidance of a man of their choice.

Perhaps the Nizam thinks this sort of policy the best suited to win over the opinion of the Berar Hindus to the restoration of that province to him

---

"Separate Budget for Moslem Education"

One of the resolutions passed at the educational conference of Bengal Moslems held at Berhampore under the presidency of Mr. Fuzlul Huq demands that there should be a separate budget for Moslem Education.

If separatism is to be just, it ought to be logical. If there be a separate educational budget for a particular religious community, justice would require that that community should not have the benefit of the general educational budget; for no one can justly demand to be served twice, whilst others are served only once. Is that what the Bengal Moslems want? Let them then press for the establishment throughout the country of primary and secondary schools, colleges and universities for themselves alone, and let them withdraw their boys and girls from all institutions meant for all religious communities without any distinction.

Indians Holding King's Commission

Mr George Lansbury has learned from the reply to a question asked by him in the House of Commons that in the Indian army 3300 British officers and only 81 Indian officers hold the king's commission. "Indianisation" has reached this stage after eight years. At this rate complete Indianisation would require 326 years! That is jolly good news.

Cow Protection

At a special session of the Cow Conference held in Bombay, Mahatma Gandhi, presiding laid stress on the point that cow protection meant not merely non-slaughter of cows but also that cows should be properly bred and taken care of After emphasising the need of educating public opinion in the matter, the Mahatma urged people to help cow protection societies to carry on their work and support the proposed establishment of a dairy in Bombay.

Maulana Shaukat Ali in giving his support to the movement for protection of cow observed that the fact of his being a Muslim did not stand in the way of his looking upon the cow with as much reverence as Hindus.

Sir Frederick Whyte on von Hindenburg

When the German nation chose to ha as their political head a military genius li Field-Marshall von Hindenburg, the alarmi of the allied countries sat up and saw visic of fresh wars. It is of course foolish to as ciate the beginning of wars with Field-M shals; for Field-Marshals merely carry wars, while financiers, politicians and *ideal* of a particular class begin them. Althou some people would like the world to belie that it was the *militarists* (whoever th might have been) of Germany who star the last war, the world knows a little

much to adopt the prescribed point of view. **We know how and why wars begin and do not believe that the election of a Field-Marshal to presidentship, in itself, could have any such effect.**

Sir Frederick Whyte, President of the Indian Legislative Assembly, interviewed by the Associated Press gave the following opinion on the recent election in Germany

"I see no reason to tremble for the peace of Europe because von Hindenburg is the German President but do have qualms about the future when I think of him vis-a-vis the French in their present frame of mind It appears that two causes brought about von Hindenburg's victory —(1) The last German election in Germany showed a decline in the strength of what we may call the 'Liberal' parties because they had failed to give the average German either a sense of domestic security or any sign of returning prestige abroad The Germans above all wanted to feel a firm hand on the reins just as the Americans did when they elected Calvin Coolidge or the British electors when they returned the Baldwin Government to power last autumn

"Von Hindenburg gained millions of non-aggressive German votes, especially those of women on this account. To that extent he is not a portent of the revival of German militarism but merely the German symbol of a world-wide desire for stable Government after the disturbances of the past six years.

(2) Von Hindenburg's principal supporters are reactionary and some of them look to him as the agent of a Hohenzollern restoration. In a measure therefore, his election is a victory for the Monarchists. But since the monarchical movement cannot win on its own strength we must look for its possible allies among those who may despair of the German future in any other hands

"Now what has made moderate Germans who number millions, despair of any appeal except that of force ? The bald truthful answer is the French Government. From the occupation of the Ruhr down to the latest announcement regarding the conditions on which France will permit Germany to enter the League of Nations, each successive French Government from M. Poincare to M Painleve has done its best or its worst to prove to the Germans that the appeal to reason is vain and that they must appeal to force Most Germans do not want to appeal to force but are being slowly driven back to it.

"Von Hindenburg's election is, therefore a danger signal. Moreover, it greatly increases the difficulties and the influence of the British Government Mr Chamberlain has it in his power to deprive the German election of its evil results, but if he is to succeed, he will have to be equally firm with both with Germany and with France—especially with France."

We quite agree with Sir Frederick in his diagnosis of the reasons which induced the Germans to sway away from "Liberalism towards "Nationalism." Germany is not the only country in which perfectly sober-minded people are finding it essential to establish a firm government able to take things well in hand, drive all *nonsense out of national* policies and guarantee proper execution of the nation's will Germany has suffered a lot on account of political slackness. Should we be surprised if Germany tried to go back to her pre-war efficiency and marvellous organisation?

We do not know if Sir Frederick is right in assuming that the Germans "despair of any appeal except that of force, but he is not far off the mark We do not know if France alone is to blame in driving Germany back to her faith in force There is a good deal of truth in what Sir Frederick says The German election may not be a danger signal but there is trouble brewing in that country It is for England and France to do a little thinking in between taking all sorts of "action," if they want to avert the consequences of all that they have allowed to take place from the Peace of Paris till yesterday

A C

The Indian Daily Mail *vs* Forward

On April 30, 1925, *The Indian Daily Mail* of Bombay published what they have called an exposure of *Forward's* "Audacious Attempt to Bluff Advertisers The accusation is that *Forward*, a Calcutta daily edited by Mr C R Das, has used a 'disingenuous certificate of circulation provided it by a 'Government Certified Auditor' And that the circulation claimed by *Forward* is three hundred per cent in excess of its *actual* circulation as calculated by *The Indian Daily Mail* It is not possible for us to offer any opinion on the controversy We merely give a summary of the indictment for its topical interest It appears from *The Indian Daily Mail's* "exposure' that *Forward* used the following document to attract advertisers

TO ALL WHOM IT MAY CONCERN

This is to certify that I examined the PRINTING of Forward with a view to arrive at the REAL CIRCULATION of the paper on three days by paying SURPRISE VISITS and found that the average is 38,770 per diem

This document is signed by one Mr Sen Gupta who is a Government Certified Auditor *The Indian Daily Mail* commenting upon this 'precious document' says

The methods which a Government Certified Auditor ought to adopt to discover the 'real circulation' of a newspaper are thoroughly wellknown They consist in the examination of the accounts of

ie newspaper, not of "the printing"—whatever at means.—No man—leave alone an auditor—n his senses will examine the "printing" of a newspaper to find out "the real circulation". The one is as different from the other as chalk is from cheese.

There is not a sentence in the "certificate" that will bear the slightest examination for a moment. But, on the strength of it, "Forward" claimed a circulation of 38,000 copies.

Turning to the Profit and Loss Account of the Forward Publishing Co. for 1924, copies of which reached shareholders in Bombay a few days ago, we take the following figures of revenue:

Agency Sales	...	..	61,615 6 0
Subscriptions	...	...	34,149 13 3
Cash Sale	.	...	68,588 6 3
		Total	164,353 9 6

Thus Rs. 1,64,353 represent the total sum received by the company by the sale of the paper in one way or another for the entire year. The cheapest way of buying "Forward" is to pay a year's subscription. It is Rs. 20 per month (sic.)*without postage*. The figure of Rs. 1,64,353 includes postage and the higher rates received for monthly, quaterly and half-yearly subscriptions. If, therefore, the sum of Rs. 164,353 is divided by Rs. 20, we obtain the largest number of people who could possibly have purchased "Forward" daily in 1924. That is only 8,219.

Mr. Sen-Gupta's certificate is dated August 28, 1924. If we assume that that is correct, the least revenue which "Forward" ought to have received from subscriptions and sales alone during the six months between July 1 and December 31, 1924—not the whole year—would have been Rs. 3,80,000. But the total revenue of "Forward" from all sources, including advertising, for the whole year was only Rs. 3,34,627.

There is also another way of arriving at a calculation of the correct net daily sale of "Forward." Newspapers in India pay a discount of twenty-five per cent. to sales-agents. Let us assume that all copies of "Forward" in 1924 were sold through agents and that the figures in the profit and loss account represent net receipts at the rate of three pice per copy. Rs. 164,353 are equivalent to 10,518,592 pice, which divided by three will give one the total number of copies sold in the year. The result is 3,506,197 copies, or, assuming 300 publishing days, 10,000 copies per day.

The Indian Daily Mail attempts yet another way of arriving at an estimate of *Forward's* circulation.

"The total value of the paper consumed in 1924 were Rs. 1,17,300. That represents a monthly expenditure of Rs. 9,775. Whatever else may be possible, it is quite impossible to produce more than a third of 38,770 copies of the "Forward" newspaper at a cost of Rs. 9,775 per month. We are assuming normal import prices, but the Directors state in their report, "We were obliged to buy paper locally at about double the cost of foreign paper, involving us in heavy loss......We have now placed orders for paper both in Sweden and in Central Europe at satisfactory prices."

So that, if *Forward* had to pay higher prices than usual they must have printed even a lesser number of copies than assume by *The Indian Daily Mail*.

We reiterate our inability to express an opinion on this delicate matter. We shoul however like to say something in favour of *Forward*. From their "document" one do not get any idea of the *Real Circulatio* assumed or otherwise, of the *Forward*. Th certificate states that the average "printing per diem was 38,770. It does not sta whether the "printing" was carried o *throughout the day*. That would have bee in violation of the Factory Act. Assumin that a day consists of 24 hours and th *working* day at the *Forward* Press of hours, the "Printing" done at the "average rate of "38,770 per diem" should give us "real" "printing" of 12,923.3. copies. Th does not go much against the estimate mad by *The Indian Daily Mail*. Auditors a people who habitually like to state thin mathematically. If, as a result of the training they end up by making things obscu to the uninitiated, should we grumble?

A. C.

Britain's Wealth

The report of the Commissioners of Inla Revenue for the year ending March, 1924, show that 89,000 persons paid £62,500,000 super tax a total income of £510,000,000. One hundred a thirty-four persons had incomes of over £100,0 a year—*Reuter*.

From the above one gets an idea of th number of extremely wealthy people th Britain possesses. It shows that there a 89,000 people in Britain who have an avera per capita income of over £5730 or R 85,950 per annum. One hundred and thir four persons had incomes exceeding Rs. 1 00000 lacs per annum.

A. C.

The Calcutta School of Architecture

India has been from centuries past a la of wonderful buildings. Her architecture h evoked admiration in other lands and th building art of India has attracted the a tention of students all over the world. Bu as in many other fields, Indians ther selves have been the most backward in bo appreciation and the revival of Indi architecture. The builders' art in India h suffered along with all other arts as a resu of the degeneration that had set in in Ind with the loss of her political independenc

This is demonstrated by the large number of uncouth and hybrid constructions that offend the eye whenever one has occasion to traverse the streets of any city or town in India. People have forgotten their own architectural ideals and have not made any serious study of foreign architecture. The result is the nameless jumble of walls and windows which is such a constant source of irritation to the æsthete.

Fortunately for us the Swadeshi movement although primarily a political movement has started a sort of Renaissance in India. Under the stimulus of Indian Nationalism every branch of Indian life has seen development and progress. Architecture has been no exception. It is pleasing to find in post-swadeshi and specially in post-war buildings a revival of the ideals of Indian architecture. The most modern buildings (when constructed by the right men) combine Eastern æsthetics with Western science. For the execution of this ideal type of work, we require the services of men who have studied both art *and building engineering thoroughly* At present there are not many places where one can get proper training in this line We are glad to note that Mr. V V. Vadnerkar L. S. A. (London) who has been for a long time attached to the Visva-bharati has started a school of architecture in Calcutta. The premises of the school are at No 226 A Bowbazar Street, Calcutta and the name of the school is the Calcutta School of Architecture. Mr. Vadnerkar is arranging the hours to suit every class of students We wish the school every success. Intending students should apply to Mr. Vadnerkar for details.

A. C

A Ghastly Incident which Hides a Ghastlier Truth

We reproduce the following from daily papers.

Sentence of death was passed yesterday by Mr. Justice Page, presiding over the High Court Criminal Sessions, on Jogendra Nath Khan, who was charged with the murder of his ten-year old wife, Lilabati.

The girl was married to Jogendra two years ago but lived with her parents, who are sweetmeat-sellers in Sankaritollah Lane, Calcutta. On February 9, Jogendra came to Calcutta to take his wife to his place in the Midnapore District, but as the next five days were inauspicious the girl's parents asked him to wait a few days and he agreed. For the first two nights the couple slept in a room set apart for them but on the third night the girl refused to sleep in the same room with her husband and slept with her mother instead.

On the night of February 12, Jogendra having asked for some *pan*, his mother-in-law sent the girl to his room with it. Jogendra closed the door and, shortly after, the mother and the neighbours heard the noise of two successive blows followed by groans. The mother rushed into the room and found her daughter lying face downwards on the floor in a pool of blood A stone pestle besmeared with blood was found near her head, which was so badly smashed that her brains had come out.

The story is one which will sicken every decent man. The fate of the poor girl will rouse pity in every heart. The brutality of the man, whose execution is hardly enough of a punishment for him, will fill all minds with disgust and fury. But these are not the only things one is made conscious of when one goes through the gruesome tale

The whole incident should be charged to the criminal system which allows extremely young girls to be handed over as full-grown women to the tender mercies of men whose instincts are no more under control or polished than those of wild animals (It would be only right to say that the instincts of animals are far more true to reality and are never so feverishly morbid as those of men A wild animal knows if its mate is fully grown and does not attempt to treat a female cub as a mature beast) The guilt also rests upon the Government which boast of their benign nature and calmly leave malignant systems to work the degeneration of the nation They would excuse themselves by proclaiming their policy of non-interference but everybody knows that wherever interference helped their own ends, they have interfered They do not want to displease people unless it paid them to do so. In the case of the child wives who are subjected to the worst torture and some time to murderous assault, so that husbands may satisfy the cravings of their diseased minds, the Government would lay the blame on Indian society and get busy where it is useful. We do not for a moment support Indian society or say that it is not to blame, but we must say that the Government are scandalously slack in stamping out filthy systems and barbarous customs They ought to make the life and honour of Indian womanhood safe from brutal assault and rape (and their various side-issues) by both scoundrels and husbands The League of Nations or all civilised nations should

imulate the British Government to move this matter, if they do not wake up to their duty by themselves. In the story given above, it is palpable how the girl was forced to sleep in the bed of a full-grown savage when she was merely a child of ten. Her refusal to surrender to this arrangemenet so infuriated the husband that he murdered the child rather than give up what he considered to be his rightful claim. Are the government going to proceed against the parents of the girl as persons who helped the terrible process ?

One word for the leaders of orthodoxy in Hindu India. Some of them fight so hard for the retention of the system of handing over children as wives that to their audience Hinduism appears as a glorification of sexual crime. No sincere man credits them with honesty of conviction as well as with educated minds. Throughout the ages reactionaries have exploited the average man's prejudice against change. Our reactionaries are no exceptions. The average man sees nothing unusual in the usual, be it ever so injurious. If religious sanction (either true or perjured) is added to the customary strength of an evil, it becomes doubly difficult to wipe it out. Tales of horror and shame, such as the above, which are not at all rare, should penetrate the *religious* hide of our reactionary big men and reach their conscience.

A. C.

More Bolshevik News

One of the most regular items in the columns of British journals is the news of Bolsheviks conspiring against the British Empire. Since ages ago, we have been served with the news of Bolshevik leaders proclaiming their intention of helping "Indian Revolutionaries," (whoever they are) to the last bullet or to the last Russian coin of the lowest denomination. Perhaps the British papers forget to send copies of the various resolutions the Bolsheviks pass to the movers of the same; or why should there be so much resolving and so little doing ? Even Bolshevik leaders may err through ignorance. We reproduce one more below.

Among the resolutions passed at the enlarged plenary session of the Executive of the Third Internationale recently held in Moscow, says the *Morning Post*, is one proposed by Zinovieff himself which insists on the necessity of supporting the demands of the Indian Nationalist organisations and the creation of an "Independent Democratic Republic" in India after "the Indian people have overthrown the British yoke."

The resolution also demands that the Comintern and the Soviet Government shall "accord the maximum of support in their power to the leaders of the Indian revolutionary movement, directed towards the overthrow of the British Empire."

We hope Zinovieff subscribes the *Morning Post*.

A. C.

Sir Purushotamdas Criticises Budget Calculations

Interviewed by the *Bombay Chronicle* Sir Purushotamdas Thakurdas expressed his views on the recent announcement of the Government of India's loan policy and currency policy to the effect that he considered it rather extraordinary that the Government should find it unnecessary now to borrow in order to balance the budget, in view of the fact that it was but two months ago that the Finance Member was persuading the Assembly to pass the Finance Bill. He naturally infers from this that the Finance Member could not foresee even two months back a saving of 12 crores. In his opinion a budget that could go wrong by twelve crores in two months must be a budget based on very loose figures. He hoped the Government would make this strange situation clear by giving details of the sudden and unforeseen improvement which enabled them to do away with the necessity of floating a loan of twelve crores said to be required by the Government two months back. He also criticised the Government as follows:

When members of the Assembly asked for a remission of taxation either in the postal rates or in the salt duty, or in regard to the Cotton Excise Duty, the Finance Member pleaded that any tinkering with the proposed figures on ever so urgent or important grounds would enable the Government of India to disown their responsibility for the Budget. Perhaps the Finance Member then did not realise that the result of the wrong currency policy he was persisting in might before sixty days had expired compel him to modify his own calculations to the extent of twelve crores.

Sir Basil Blackett may take consolation in having collected till now enough money to do away with the necessity of borrowing twelve crores of rupees this year for capital expenditure and to that extent the rates for Government securities may appreciate, but the prosperity of the country as reflected in the condition of trade and industry would be found to be extremly low. To this extent Government will find they have purchased better credit for themselves in the financial market at a dear price. Whether that is a consolation to the

Government or not remains to be seen. It certainly cannot be a consolation to those who are anxious to see the country advance in all directions, since there is no doubt that the state of commerce and industry at the present time in India is far from satisfactory and cheerful, and the buying power of the people as a whole has been sadly low. One natural result of this is terrible unemployment of the middle classes.

We are awaiting a Governmental reply to Sir Purushottamdas' criticism.

A. C.

An Appreciation of Settlement Officers

Sir Ganga Ram giving evidence before the Economic Enquiry Committee said that he did not think it worth while to carry out an economic survey as suggested by the Committee; because Zemindars never gave correct information. He was in favour of ascertaining the potentialities of the land in regard to production; but he did not advocate the expenditure of money for the purpose. He did not say how one was going to get the required information without spending any money. Sir Ganga Ram in answer to Pandit Hari Kishan Kaul said, "The Settlement Officers can never get at the truth; the statistics of Settlement Officers are not worth the paper on which they are written."

Later on another witness Mr. Townsend, Commissioner of Jullundar opined that there would be no difficulty in getting information as to the value of production under agriculture; in fact, this information was contained in Settlement Reports. There appears to be a difference of opinion between Sir Ganga Ram and Mr. Townsend.

Orders for Railway Material Go Abroad

Ever since protection for Iron and Steel got into the Indian mind, one of the chief things that people hoped for or feared (according to their interest) in that connection was the injury that it was expected to inflict upon the iron and steel trades of Great Britain We have, of course, never thought for a moment that Britain will suffer in any way on account of the sort of "protection" that has been given to the Indian trade. The news given below proves nothing but has some value as evidence in support of the view of those who think that the present scheme of protection is a method of disbursing revenue and will not help the proper development of the indigenous Iron and Steel industry in India

London, May 13.

The Barsi Light Railway Company has ordered 5 000 tons of rails and also steel sleepers from the United Steel Companies Limited of Workington for the extension of the lines to Miraj. Orders for fishbolts and nuts will be placed with Messrs Guest, Keen and Nettlefold. It is hoped that subsequent valuable orders for new locomotives, rolling stock and other equipment will be placed with British firms.—*Reuter's Special Service.*

A. C.

English Sportsmen Join In

England always boasts of her sportsmen and of their strict adherence to the principles of fair play and broad-mindedness. Recently at Cambridge two Indian players, both old blues refused, to play for the university because Mr Lezard, who is junior to both of them, was elected captain and they were passed over It is the customary thing in the University Lawn Tennis Club to elect the seniormost blue as Captain. Messrs Rutnam and Hadi, the Indian blues, were passed over in spite of their seniority on account of some metaphysical "difficulties" that were expected to arise from the election of an Indian to the captaincy The nature of the difficulties is of course not divulged and many people have associated the same with mental condition of the electors. If race prejudice creeps in into the field of sport also, it will indeed be a tragedy. Many pens have got busy since the refusal of Rutnam and Hadi to take the insult lying down and brave Englishmen have already told the world that they had a right to please themselves and manage their own affairs in their own way. One gentleman, an ex-member of the Cambridge University Lawn Tennis Club has even gone into politics in this connection. This is not the first occasion that English sportsmen have failed to live up to their principles We remember other cases of passing over Indians when captaincies or college colours were at stake. We admire the courage of Rutnam and Hadi in standing up against this sort of meanness They will have to suffer a lot of jeering and sneering, but they shall have the pleasure of having done the right thing

A C

THE CLEANSER

Why do they shun your touch, my friend,
and call you unclean
Whom cleanliness follows at every step
making the earth and air sweet for our dwelling
and ever luring us back from return to the wild?
You help us, like a mother her child, into freshness
and uphold the truth, that disgust is never for man.
The holy stream of your ministry carries pollutions away
and ever remains pure.
Once Lord Shiva had saved the world from a deluge of poison
by taking it himself,
And you save it every day from filth with the same divine sufferance.
Come friend, come my hero, give us courage
to serve man, even while bearing the brand of infamy
from him.

RABINDRANATH TAGORE

[This poem is a free rendering of Satyendranath Datta's Bengali poem "Methar" ("The Scavenger"), which appeared in *Prabasi* 16 years ago.]

PRINTED AND PUBLISHED BY A. C. SARKAR AT THE PRABASI PRESS,
91, UPPER CIRCULAR ROAD, CALCUTTA.

LIFE OF

SRI RAMAKRISHNA

A comprehensive chronological account of the Master's Wonderful life. Compiled from authentic sources.

An illuminating book, of absorbing interest to the English-reading public

With a Foreword by MAHATMA GANDHI

COMPLETE IN ONE VOLUME OF 780 PAGES, DEMY 8VO SIZE.

Neatly printed in large types on good paper, and attractively got-up

WITH ONE TRICOLOURED AND SEVERAL HALF-TONE PORTRAITS

PRICE—Board-bound Rs. 5. Cloth Rs. 6-8

To be had of—

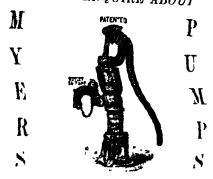
THE MANAGER,

Prabuddha Bharata

28, College Street Market, Calcutta

... buy a PUMP of any other make in the market

PLEASE ENQUIRE ABOUT

MYERS PUMPS

BEST IN THE WORLD

The Limaye Bros. Ltd.

5, Pollock Street, Calcutta.

... will supply you Pumps for every purpose at lowest rates

BOMBAY	CALCUTTA	KARACHI
P B 984	P B 2085	P B 198

HINDU RELIGION AND PHILOSOPHY

By Pandit Mahadeva Sastry

1. **The Bhagavad Gita** with Sankaracharya's Commentary. Translated from Sanskrit into English. Contains the Sanskrit text of the Gita 5 0

2. **Minor Upanishads,** Vol I Comprising Atharvasikha and Kaivalyopanishad 1 0

3. **Minor Upanishads,** Vol II. (The Vedanta Doctrine of Sankaracharya) Comprising I SANKARACHARYA's Dakshinamurthisthothra and its Commentary (Suresvaracharya's *Manasollasa*, II SURESVARACHARYA's *Pranavavarthika* in Dakshinamurthi Upanishad; (Both the above with Sanskrit text and translation and notes in English) 2 0

Vedic Law of Marriage 1 4

Bhagavad Gita with Text in Telugu and an English Translation by Dr Annie Besant 0 8

Sri Madhwa and Madhwaism By C N Krishnaswamy Aiyar, M. A. An exposition of his philosophy by Mr. S. Subba Rau, M. A. 0 12

Sri Ramanujacharya His life and Times. By S Krishnaswami Aiyangar, M. A. His Philosophy By T. Rajagopalacharier, M.A., B.L. 0 12

The life and Teachings of Buddha By A Dharmapala. 0 12

V. RAMASWAMY SASTRULU & SONS.

391, Esplanade, MADRAS

or, M. RADHA & Co. Mannady, Madras

English Translations OF Valuable Sanskrit Books

By M N DUTT SASTRI, M.A.

MAHABHARAT 2 Vols half leather Rs. 20.

VISHNUPURANAM—Rs 5

HARIVANSA—Rs 7

MARKANDEYA PURANAM—Rs 5

AGNI PURANAM 2 Vols—Rs. 8

GARUDA PURANAM—Rs 4

Etc. Etc

Special Price for whole set

Bombay Presidency, U P., C P, Rajputana, Kashmir & Jammu by Somerset Playne, F R G S—Sale price Rs 57

Special offer—Rs 25

ISLAM & CHRISTIANITY—Md Amir Alam, highly spoken of by the Press—Rs 2

Books by Sri Aurobinda & Indian National Literature

BARODA AGENCY

College Street Market, Calcutta